Al-Imām Muslim Ben Al-Ḥajāj Al-Naysābūrī

ṢAḤĪḤ MUSLIM

The authentic hadiths of Muslim

With full arabic text

صحيح مسلم

Translated by
Muḥammad Mahdi Al-Šarif

Volume 4

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بسم الله الرحمن الرحيم

In the name of Allah, The Most Gracious, The Most Merciful

(38) The Book Of Good Manners

[1] It is forbidden to take the nickname "Abu Al-Qasim" for oneself, and what about the desirable names

1-(2131) Anas "Allah be pleased with him" reported: A man at Baqi called another person saying: "O Abu Al-Qasim!" on that The Messenger of Allah "Allah's blessing and peace be upon him" turned towards him. He (the caller) said: "O Messenger of Allah! I did not mean you, but I called such and such (a man)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You may name (your children) with my name, but do not nickname (them) with my nickname."

2-(2132) Nafi narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest of your names in Allah's sight are Abdullah and Abd Ar-Rahman."

3-(2133) Jabir Ibn Abdullah "Allah be pleased with both" reported: A man from among us begot a child whom he named Muhammad. Thereupon his people said: "We will not allow you to name (your child) with the name of The Messenger of Allah "Allah's blessing and peace be upon him"." He went with his son, carrying him on his back and came to The Messenger of Allah "Allah's blessing and peace be upon him" to whom he said: "O Messenger of Allah! I begot a child whom I named with the name of The Messenger of Allah "Allah's blessing and peace be upon him"." on that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You might name (your children) with my name but do not take my nickname, for I am a Qasim (Distributor) who distributes (the spoils of war and the objects of charity) among you."

4-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: A man from among us begot a child whom he named Muhammad. Thereupon we said: "We will not call you with such a nickname (as Abu Muhammad) with the name of The Messenger of Allah "Allah's blessing and peace be upon him" (given to your child) unless you take his permission." He went to him and said: "I begot a child whom I named (Muhammad) with the name of The Messenger of Allah "Allah's blessing and peace be upon him", but my people refused to give me such a nickname (as Abu Muhammad) unless I take the permission of The Messenger of Allah "Allah's blessing and peace be upon him"."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٣٨ ـ كِتَابُ الآدَابِ

١ ـ بابُ النَّهْيِ عن التَّكَنِّي بأبي القاسم وبيان ما يُسْتَحَبُّ مِنَ الأسماء

١ ـ (٢١٣١) ـ حدّثني أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَابْنُ أَبِي عُمَرَ، قَالَ أَبُو كُرَيْبٍ: أَخْبَرَنَا. وَقَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا وَاللَّفْظُ لَهُ ـ قَالاَ: حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيَّ ـ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ. قَالَ: نَادَىٰ رَجُلٌ رَجُلاً بِالْبَقِيعِ: يَا أَبَا الْقَاسِمِ، فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَمْ أَعْنِكَ. إِنَّمَا دَعَوْتُ فُلاَناً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي».

٢ ـ (٢١٣٢) ـ حدّثني إِبْرَاهِيمُ بْنُ زِيَادٍ ـ وَهُوَ الْمُلَقَّبُ بِسَبَلاَنَ ـ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَأَخِيهِ عَبْدِ اللَّهِ: سَمِعَهُ مِنْهُمَا سَنَةَ أَرْبَعٍ وَأَرْبَعِينَ وَمِئَةٍ. يُحَدِّثَانِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمٰنِ».

٣ ـ (٢١٣٣) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ عُثْمَانُ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ. فَسَمَّاهُ مُحَمَّداً. فَقَالَ لَهُ قَوْمُهُ: لاَ نَدَعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللَّهِ ﷺ، فَانْطَلَقَ بِابْنِهِ حَامِلَهُ عَلَىٰ ظَهْرِهِ. فَأَتَىٰ بِهِ النَّبِيَّ ﷺ: فَقَالَ: يَا رَسُولَ اللَّهِ، وُلِدَ لِي غُلاَمٌ. فَسَمَّيْتُهُ مُحَمَّداً. فَقَالَ لِي قَوْمِي: لاَ نَدَعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللَّهِ ﷺ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ، أَقْسِمُ بَيْنَكُمْ».

[البخاري: كتاب فرض الخمس، باب قول الله تعالى: ﴿فأنّ لله خمسه وللرسول﴾، رقم: ٣١١٤].

٤ ـ (...) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْثَرٌ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ مُحَمَّداً. فَقُلْنَا: لاَ نَكْنِيكَ بِرَسُولِ اللَّهِ ﷺ، حَتَّىٰ تَسْتَأْمِرَهُ. قَالَ فَأَتَاهُ. فَقَالَ: إِنَّهُ وُلِدَ لِي غُلاَمٌ فَسَمَّيْتُهُ بِرَسُولِ اللَّهِ ﷺ، وَإِنَّ قَوْمِي أَبَوْا أَنْ يَكْنُونِي بِهِ حَتَّىٰ تَسْتَأْذِنَ النَّبِيَّ ﷺ. فَقَالَ: «سَمُّوا بِاسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي، فَإِنَّمَا بُعِثْتُ قَاسِماً، أَقْسِمُ بَيْنَكُمْ».

On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You might name (your children) with my name but do not take my nickname, for I have been sent as a Qasim (Distributor) who distributes (the spoils of war and the objects of charity) among you."

(...) The same was narrated on the authority of Husain, without mentioning: " I have been sent as a Qasim (Distributor) who distributes (the spoils of war and the objects of charity) among you."

5-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You might name (your children) with my name but do not take my nickname, for I am Abu Al-Qasim (Distributor) who distributes (the spoils of war and the objects of charity) among you."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but with a slight variation in wording.

6-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: A man from among the Ansar begot a child whom he intended to name Muhammad. He went to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Ansar have done well! You might name (your children) with my name but do not nickname with my nickname."

7-(...) The same was narrated through another chain of transmitters, but with a slight change of words.

(...) Jabir "Allah be pleased with him" reported: A man amongst us begot a boy whom he named Al-Qasim. On that we said (to this man): "We will never call you Abu Al-Qasim and will never please you with this blessed title." So, he went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" said: "Name your child Abd Ar-Rahman."

(...) A Hadith like this was narrated on the authority of Muhammad Ibn Al-Munkadir, through another chain of transmitters, but without mentioning: "And we will never please you with this blessed title."

8-(2134) Abu Huraira "Allah be pleased with him" narrated: Abu Al-Qasim (The Messenger of Allah) "Allah's blessing and peace be upon him" said: "You might name (your children) with my name but do not nickname with my nickname."

(...) ـ حدّثنا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي الطَّحَّانَ ـ، عَنْ حُصَيْنٍ، بِهَذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ: «فَإِنَّمَا بُعِثْتُ قَاسِماً، أَقْسِمُ بَيْنَكُمْ».

٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي، فَإِنِّي أَنَا أَبُو الْقَاسِمِ: أَقْسِمُ بَيْنَكُمْ». وَفِي رِوَايَةِ أَبِي بَكْرٍ: «وَلاَ تَكْتَنُوا».

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

وَقَالَ: «إِنَّمَا جُعِلْتُ قَاسِماً أَقْسِمُ بَيْنَكُمْ».

٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ وُلِدَ لَهُ غُلاَمٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّداً، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ. فَقَالَ: «أَحْسَنَتِ الأَنْصَارُ. سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي».

٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ. كُلُّهُمْ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالاَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ وَمَنْصُورٍ وَسُلَيْمَانَ وَحُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ. قَالُوا: سَمِعْنَا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ ... بِنَحْوِ حَدِيثِ مَنْ ذَكَرْنَا حَدِيثَهُمْ مِنْ قَبْلُ.

وَفِي حَدِيثِ النَّضْرِ، عَنْ شُعْبَةَ، قَالَ: وَزَادَ فِيهِ حُصَيْنٌ وَسُلَيْمَانُ. قَالَ حُصَيْنٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا بُعِثْتُ قَاسِماً أَقْسِمُ بَيْنَكُمْ». وَقَالَ سُلَيْمَانُ: «فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ».

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ، فَسَمَّاهُ الْقَاسِمَ. فَقُلْنَا: لاَنَكْنِيكَ أَبَا الْقَاسِمِ، وَلاَ نُنْعِمُكَ عَيْناً. فَأَتَى النَّبِيَّ ﷺ. فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ: «أَسْمِ ابْنَكَ عَبْدَ الرَّحْمٰنِ».

[البخاري: كتاب الأدب، باب أحب الأسماء إلى الله عز وجل، رقم: ٦١٨٦].

(...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ. كِلاَهُمَا عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ... بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَلاَ نُنْعِمُكَ عَيْناً.

٨ ـ (٢١٣٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي». قَالَ عَمْرٌو: عَنْ أَبِي هُرَيْرَةَ. وَلَمْ يَقُلْ: سَمِعْتُ. [البخاري: كتاب المناقب، باب كنية النبي ﷺ، رقم: ٣٥٣٩].

9-(2135) Al-Mughira Ibn Shu'ba "Allah be pleased with him" reported: When I came to Najran, those (Christians of Najran) asked me: "You recite in the Holy Qur'an " O sister of Aaron", whereas Moses was born so much earlier than Jesus. (What is the reason?)" When I came back to The Messenger of Allah "Allah's blessing and peace be upon him" I asked him about that, and he said: "Those (people of the ancient time) used to give (their persons) names after the names of their Prophets and pious men who had gone before them."

[2] Disapproval of naming with the ugly names and such names as Nafi (beneficial) or so

10-(2136) Samura Ibn Jundub "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to give the following four names to our slaves: Aflah (Successful), Rabah (Profit), Yasar (Wealth), and Nafi (Beneficial).

11-(...) Samura Ibn Jundub "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should not name your slaves as Rabah (Profit), Yasar (Wealth), Aflah (Successful), and Nafi (Beneficial)."

12-(2137) Samura Ibn Jundub "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest words in the sight of Allah are four: Glory be to Allah (Subhan Allah), Praise be to Allah (al-Hamd lillah), There is no god but Allah (La ilaha illa Allah), and Allah is Greater (Allahu Akbar). There is no harm for you in which one you start (reciting them). Moreover, do not give the following names to your slave: Yasar, Rabah, Najih, and Aflah; for you might say: "Sinful is he", and he might not be so, and he might say: "No."" in this way (according to the narrator) those (words which are the dearest in the sight of Allah) are only four. So, do not add anything to what I narrated.

(...) This Hadith was narrated on the authority of Shu'ba, mentioning only the naming of the slave, and there was no mention of the four utterances (of celebrating Allah).

13-(2138) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" intended to forbid naming with such names as Ya'li (Elevated), Baraka (Blessing), Aflah (Successful), Yasar (wealth) and Nafi (beneficial), but I saw him having kept silent afterwards, and he said nothing (pertaining to that

٩ ـ (٢١٣٥) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبو سَعِيدٍ الأَشَجُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ ـ وَاللَّفْظُ لابْنِ نُمَيْرٍ ـ. قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ. قَالَ: لَمَّا قَدِمْتُ نَجْرَانَ سَأَلُونِي. فَقَالُوا: إِنَّكُمْ تَقْرَؤُونَ: ﴿يَٰٓأُخْتَ هَٰرُونَ﴾ [مريم: ٢٨] وَمُوسَىٰ قَبْلَ عِيسَىٰ بِكَذَا وَكَذَا؟! فَلَمَّا قَدِمْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ سَأَلْتُهُ عَنْ ذٰلِكَ. فَقَالَ: «إِنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

٢ ـ بابُ كراهة التَّسْمِيَةِ بالأسماء القَبِيحَةِ وبنَافِعٍ ونحوه

١٠ ـ (٢١٣٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ أَبو بَكْرٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ. وقَالَ يَحْيَىٰ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. قَالَ: سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا بِأَرْبَعَةِ أَسْمَاءٍ: أَفْلَحَ، وَرَبَاحٍ، وَيَسَارٍ، وَنَافِعٍ.

١١ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُسَمِّ غُلاَمَكَ رَبَاحاً، وَلاَ يَسَاراً، وَلاَ أَفْلَحَ، وَلاَ نَافِعاً».

١٢ ـ (٢١٣٧) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ عُمَيْلَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الْكَلاَمِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلاَ إِلٰهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ. لاَ يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ، وَلاَ تُسَمِّيَنَّ غُلاَمَكَ يَسَاراً، وَلاَ رَبَاحاً، وَلاَ نَجِيحاً، وَلاَ أَفْلَحَ، فَإِنَّكَ تَقُولُ: أَثَمَّ هُوَ؟ فَلاَ يَكُونُ. فَيَقُولُ: لاَ». إِنَّمَا هُنَّ أَرْبَعٌ. فَلاَ تَزِيدُنَّ عَلَيَّ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنِي جَرِيرٌ. (ح) وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ مَنْصُورٍ، بِإِسْنَادِ زُهَيْرٍ.

فَأَمَّا حَدِيثُ جَرِيرٍ وَرَوْحٍ، فَكَمِثْلِ حَدِيثِ زُهَيْرٍ بِقِصَّتِهِ.

وَأَمَّا حَدِيثُ شُعْبَةَ فَلَيْسَ فِيهِ إِلاَّ ذِكْرُ تَسْمِيَةِ الْغُلاَمِ. وَلَمْ يَذْكُرِ الْكَلاَمَ الأَرْبَعَ.

١٣ ـ (٢١٣٨) ـ حدّثنا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْهَى عَنْ أَنْ يُسَمَّىٰ بِـ: يَعْلَىٰ، وَبِـ: بَرَكَةَ، وَبِـ: أَفْلَحَ، وَبِـ: يَسَارٍ، وَبِـ: نَافِعٍ، وَبِنَحْوِ ذٰلِكَ. ثُمَّ رَأَيْتُهُ

matter). Then, The Messenger of Allah "Allah's blessing and peace be upon him" died; And he did not forbid such a thing. Then Umar intended to forbid from naming with these names, but he abandoned that.

[3] It is desirable to change ugly names into good names, and changing the name of Barra (Pious) into Zainab and so on

14-(2139) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" changed the name of Asiya (Disobedient woman) and said: "You are Jamila (Pretty). Ahmad (a sub-narrator) narrated it with a slight variation in wording.

15-(...) Ibn Umar "Allah be pleased with both" reported that Umar had a daughter called Asiya (Disobedient woman). The Messenger of Allah "Allah's blessing and peace be upon him" named her Jamila (Pretty).

16-(2140) Ibn Abbas "Allah be pleased with both" reported that the (original) name of Juwairiya (his wife) was Barra (Pious). The Messenger of Allah "Allah's blessing and peace be upon him" changed it into Juwairiya. Furthermore, he disliked that it should be said: He had come out from (the house of) Barra (Pious woman). The narration of Ibn Abu Umar has a slight variation in wording.

17-(2141) Abu Huraira "Allah be pleased with him" reported that the (original) name of Zainab was Barra (Pious woman). It was said of her: "By that, she is giving herself the prestige of piety." So The Prophet "Allah's blessing and peace be upon him" changed her name to Zainab.

18-(2142) Zainab, daughter of Umm Salama, narrated: My (original) name was Barra (Pious). The Messenger of Allah "Allah's blessing and peace be upon him" named me Zainab. Then there entered upon him Zainab, daughter of Jahsh, whose (original) name was Barra. Then, he named her Zainab.

19-(...) Muhammad Ibn Amr Ibn Ata narrated: I named my daughter Barra. Then, Zainab Bint Abu Salama said to me: No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" forbade (us) to use such a name. Moreover, I was named Barra, but The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't give yourself the prestige of being pious. It is Allah alone who knows the people of piety from among you." They (the Companions) said: "Then, what should we name her?" He said: "Name her Zainab."

سَكَتَ بَعْدُ عَنْهَا. فَلَمْ يَقُلْ شَيْئاً، ثُمَّ قُبِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَنْهَ عَنْ ذٰلِكَ، ثُمَّ أَرَادَ عُمَرُ أَنْ يَنْهَىٰ عَنْ ذٰلِكَ، ثُمَّ تَرَكَهُ.

٣ ـ بابُ اسْتِحْبَابِ تَغْيِيرِ الاسْمِ القَبِيحِ إلى حَسَنٍ، وتغيير اسْمِ بَرَّةَ إلى زَيْنَبَ وجُوَيْرِيَةَ ونحوهما

١٤ ـ (٢١٣٩) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ غَيَّرَ اسْمَ عَاصِيَةَ، وَقَالَ: «أَنْتِ جَمِيلَةُ». قَالَ أَحْمَدُ مَكَانَ أَخْبَرَنِي: عَنْ.

١٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ ابْنَةً لِعُمَرَ كَانَتْ يُقَالُ لَهَا عَاصِيَةُ. فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ جَمِيلَةَ.

١٦ ـ (٢١٤٠) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، مَوْلَىٰ آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَتْ جُوَيْرِيَةُ اسْمُهَا بَرَّةُ. فَحَوَّلَ رَسُولُ اللَّهِ ﷺ اسْمَهَا جُوَيْرِيَةَ، وَكَانَ يَكْرَهُ أَنْ يُقَالَ: خَرَجَ مِنْ عِنْدِ بَرَّةَ.

وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ عَنْ كُرَيْبٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ.

١٧ ـ (٢١٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ: سَمِعْتُ أَبَا رَافِعٍ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ. (ح) وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ زَيْنَبَ كَانَ اسْمُهَا بَرَّةَ. فَقِيلَ: تُزَكِّي نَفْسَهَا، فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ زَيْنَبَ.

وَلَفْظُ الْحَدِيثِ لِهٰؤُلاَءِ دُونَ ابْنِ بَشَّارٍ. وَقَالَ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ. [البخاري: كتاب الأدب، باب تحويل الاسم إلى اسم أحسن منه، رقم: ٦١٩٢].

١٨ ـ (٢١٤٢) ـ حدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ: حَدَّثَتْنِي زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ. قَالَتْ: كَانَ اسْمِي بَرَّةَ، فَسَمَّانِي رَسُولُ اللَّهِ ﷺ زَيْنَبَ.

قَالَتْ: وَدَخَلَتْ عَلَيْهِ زَيْنَبُ بِنْتُ جَحْشٍ، وَاسْمُهَا بَرَّةُ، فَسَمَّاهَا زَيْنَبَ.

١٩ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ. قَالَ: سَمَّيْتُ ابْنَتِي بَرَّةَ. فَقَالَتْ لِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ هٰذَا الاسْمِ. وَسُمِّيتُ بَرَّةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُزَكُّوا أَنْفُسَكُمْ، اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ»، فَقَالُوا: بِمَ نُسَمِّيهَا؟ قَالَ: «سَمُّوهَا زَيْنَبَ».

[4] Forbiddance of calling the ruler as the king of kings or Shahinshah

20-(2143) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most abominable name in Allah's sight is (the name of) King of Kings." The following addition was included in the narration of Ibn Abu Shaiba: "There is no king but Allah, "Exalted and Glorified be He"." Sufyan said: e.g. (the Persian word of) Shahinshah. Ahmad Ibn Hanbal said: I asked Abu Amr about the meaning of Akhna. He said: The most abominable.

21-(...) Abu Huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "The most wretched person in the sight of Allah on the Day of Judgement, and the worst person who deserves His wrath most will be the one who is called the King of Kings for, no doubt, there is no king but Allah."

[5] Desirability of putting a chewed date mixed with one's saliva into the mouth of the new-born child at the time of its birth, and of carrying it to a pious person so that he may chew some dates and put them mixed with his saliva into its palate, and permissibility of naming (the child) on the day of its birth and desirability of such names as Abdullah, Ibrahim and the names of all the Prophets

22-(2144) Anas Ibn Malik "Allah be pleased with him" reported: I took Abdullah Ibn Abu Talha Al-Ansari at the time of his birth to The Messenger of Allah "Allah's blessing and peace be upon him", who was wearing a woollen cloak and besmearing the camels with pitch. He said: "Do you Have some dates?" I answered in the affirmative. He took hold of the dates, put them in his mouth, chewed them, and opened the mouth of the child, in which he put that, with the result that the child started licking it. On that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Ansar like dates." Then, he (The Prophet) named him Abdullah.

23-(...) Anas Ibn Malik "Allah be pleased with him" narrated: Abu Talha had a child who was seriously sick. Once, while Abu Talha was out, the child died. When Abu Talha returned home, he asked: "How is my son?" Umm Sulaim (his wife) answered: "He is more quiet than he has ever been." Then she presented the supper to him, which he had and then (slept and) had sexual intercourse with her. After he had finished, she said (to him): "Bury the child (for he died)."

٤ ـ بابُ تَحْرِيمِ التَّسَمِّي بِمَلِكِ الأَمْلاكِ، وبِمَلِكِ المُلُوكِ

٢٠ ـ (٢١٤٣) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَأَحْمَدُ بْنُ حَنْبَلٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَاللَّفْظُ لأَحْمَدَ. قَالَ الأَشْعَثِيُّ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللَّهِ رَجُلٌ تَسَمَّىٰ مَلِكَ الأَمْلاكِ».

زَادَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ «لاَ مَالِكَ إِلاَّ اللَّهُ عَزَّ وَجَلَّ».

قَالَ الأَشْعَثِيُّ: قَالَ سُفْيَانُ: مِثْلُ شَاهَانْ شَاهْ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: سَأَلْتُ أَبَا عَمْرٍو عَنْ أَخْنَعَ؟ فَقَالَ: أَوْضَعَ.

[البخاري: كتاب الأدب، باب أبغض الأسماء إلى الله، رقم: ٦٢٠٥].

٢١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْيَظُ رَجُلٍ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ، وَأَخْبَثُهُ وَأَغْيَظُهُ عَلَيْهِ، رَجُلٌ كَانَ يُسَمَّىٰ مَلِكَ الأَمْلاكِ. لاَ مَلِكَ إِلاَّ اللَّهُ».

٥ ـ بابُ اسْتِحْبَابِ تَحْنِيكِ المَوْلُودِ عند ولادتِهِ، وحملِهِ إلى صَالِحٍ يُحَنِّكُهُ، وجواز تسميته يوم ولادته، واستحباب التسمية بعبد الله وإبراهيم وسائر أسماء الأنبياء عليهم السلام

٢٢ ـ (٢١٤٤) ـ حدّثنا عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: ذَهَبْتُ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الأَنْصَارِيِّ إِلَىٰ رَسُولِ اللَّهِ ﷺ حِينَ وُلِدَ، وَرَسُولُ اللَّهِ ﷺ فِي عَبَاءَةٍ يَهْنَأُ بَعِيراً لَهُ. فَقَالَ: «هَلْ مَعَكَ تَمْرٌ؟» فَقُلْتُ: نَعَمْ. فَنَاوَلْتُهُ تَمَرَاتٍ. فَأَلْقَاهُنَّ فِي فِيهِ، فَلاَكَهُنَّ. ثُمَّ فَغَرَ فَا الصَّبِيِّ فَمَجَّهُ فِي فِيهِ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «حُبُّ الأَنْصَارِ التَّمْرُ» وَسَمَّاهُ عَبْدَ اللَّهِ.

٢٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ابْنٌ لأَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ

Next morning Abu Talha came to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about that. The Prophet "Allah's blessing and peace be upon him" said (to him): "Did you have sexual intercourse with your wife last night?" Abu Talha said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Bestow Your blessing on them concerning their (last) night." (Later) Umm Sulaim gave birth to a boy. Abu Talha told me to take care of the child until it was taken to The Prophet "Allah's blessing and peace be upon him". Then Abu Talha took the child to The Prophet "Allah's blessing and peace be upon him" and Umm Sulaim sent some dates along with the child.

The Prophet "Allah's blessing and peace be upon him" took the child (on his lap) and asked if there was something with him. The people replied: "Yes, a few dates." The Prophet "Allah's blessing and peace be upon him" took a date, which he chewed. Then he took it out of his mouth, and put it (as mixed with his saliva) into the child's mouth, with which he rubbed its pallet. Then, he named him Abdullah.

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

24-(2145) Abu Musa "Allah be pleased with him" reported: I begot a child whom I brought to The Messenger of Allah "Allah's blessing and peace be upon him" who named him Ibrahim and (chewed a date and put it (mixed with his saliva) into the mouth of the child, with which he) rubbed his palate.

25-(2146) A'isha "Allah be pleased with her" reported: Asma Bint Abu Bakr emigrated (from Mecca to Medina) while she was pregnant of Abdullah Ibn Az-Zubair. She came to Quba where she gave birth to Abdullah whom she sent to The Messenger of Allah "Allah's blessing and peace be upon him" so that he should rub his palate with chewed dates. The Messenger of Allah "Allah's blessing and peace be upon him" took hold of him (the child) whom he placed in his lap and then called for a date.

A'isha said: We spent some time in search of it until we were able to find it. He (the Prophet) chewed it, and then put (it mixed with) his saliva into his mouth. In this way, the first thing that entered his stomach was the saliva of The Messenger of Allah "Allah's blessing and peace be upon him". Asma said: He then rubbed him, asked for Allah's blessing upon him, and named him Abdullah. He (Abdullah) went to him (the Prophet) at the

أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ. فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْمٍ: هُوَ أَسْكَنُ مِمَّا كَانَ. فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ، فَتَعَشَّى. ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ: وَارُوا الصَّبِيَّ. فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ. فَقَالَ: «أَعْرَسْتُمُ اللَّيْلَةَ؟» قَالَ: نَعَمْ. قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا»، فَوَلَدَتْ غُلاَماً. فَقَالَ لِي أَبُو طَلْحَةَ: احْمِلْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ ﷺ،

فَأَتَى بِهِ النَّبِيَّ ﷺ، وَبَعَثَتْ مَعَهُ بِتَمَرَاتٍ. فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قَالُوا: نَعَمْ، تَمَرَاتٌ. فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَغَهَا، ثُمَّ أَخَذَهَا مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ. ثُمَّ حَنَّكَهُ، وَسَمَّاهُ عَبْدَ اللَّهِ.

[البخاري: كتاب العقيقة، باب تسمية المولود غداة يولد...، رقم: ٥٤٧٠].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، بِهَذِهِ الْقِصَّةِ... نَحْوَ حَدِيثِ يَزِيدَ.

٢٤ ـ (٢١٤٥) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: وُلِدَ لِي غُلاَمٌ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ. فَسَمَّاهُ إِبْرَاهِيمَ، وَحَنَّكَهُ بِتَمْرَةٍ.

[البخاري: كتاب العقيقة، باب تسمية المولود غداة يولد...، رقم: ٥٤٦٧].

٢٥ ـ (٢١٤٦) ـ **حدّثنا** الْحَكَمُ بْنُ مُوسَى، أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبٌ ـ يَعْنِي ابْنَ إِسْحَاقَ ـ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَفَاطِمَةُ بِنْتُ الْمُنْذِرِ بْنِ الزُّبَيْرِ، أَنَّهُمَا قَالاَ: خَرَجَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ، حِينَ هَاجَرَتْ، وَهِيَ حُبْلَى بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، فَقَدِمَتْ قُبَاءَ. فَنُفِسَتْ بِعَبْدِ اللَّهِ بِقُبَاءَ، ثُمَّ خَرَجَتْ حِينَ نُفِسَتْ إِلَى رَسُولِ اللَّهِ ﷺ لِيُحَنِّكَهُ فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ مِنْهَا فَوَضَعَهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ. قَالَ: قَالَتْ عَائِشَةُ: فَمَكَثْنَا سَاعَةً نَلْتَمِسُهَا قَبْلَ أَنْ نَجِدَهَا، فَمَضَغَهَا، ثُمَّ بَصَقَهَا فِي فِيهِ. فَإِنَّ أَوَّلَ شَيْءٍ دَخَلَ بَطْنَهُ لَرِيقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَتْ أَسْمَاءُ: ثُمَّ مَسَحَهُ وَصَلَّى عَلَيْهِ وَسَمَّاهُ عَبْدَ اللَّهِ. ثُمَّ جَاءَ، وَهُوَ ابْنُ سَبْعِ سِنِينَ أَوْ

age of seven or eight years in order to pledge allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" according to the order of Az-Zubair. The Messenger of Allah "Allah's blessing and peace be upon him" smiled when he saw him coming towards him and then accepted his pledge of allegiance.

26-(...) Asma "Allah be pleased with her" reported that she conceived Abdullah Ibn Az-Zubair. She added: "I emigrated to Medina while I was at full term of pregnancy and alighted at Quba where I gave birth to him. Then I brought him to The Prophet "Allah's blessing and peace be upon him" and put him in his lap. The Prophet "Allah's blessing and peace be upon him" asked for a date, which he chewed, and put some of its juice, mixed with his saliva, in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allah's Apostle. Then The Prophet "Allah's blessing and peace be upon him" rubbed the child's palate with a date and invoked for Allah's Blessings on him. Indeed, he was the first child to be born (amongst the Emigrants) in the Islamic Land (of Medina)."

(...) Asma' Bint Abu Bakr "Allah be pleased with both" reported that when she emigrated to The Messenger of Allah "Allah's blessing and peace be upon him" in Medina she was pregnant of Abdullah Ibn Az-Zubair...and the rest of the Hadith is the same.

27-(2147) A'isha "Allah be pleased with her" reported: The new-born children were used to be brought to The Messenger of Allah "Allah's blessing and peace be upon him", so that he would ask for Allah's blessing upon them, and rub their palates with chewed dates (mixed with his saliva).

28-(2148) A'isha "Allah be pleased with her" reported: We brought Abdullah Ibn Az-Zubair to The Messenger of Allah "Allah's blessing and peace be upon him" in order to rub his pallet with a chewed date (mixed with his saliva). We sought for a date (for that purpose), which we could hardly find.

29-(2149) Sahl Ibn Sa'd "Allah be pleased with him" reported: Al-Mundhir Ibn Abu Usaid was brought to The Messenger of Allah "Allah's blessing and peace be upon him" just after he had been born. The Messenger of Allah "Allah's blessing and peace be upon him" placed him on his thigh and Abu Usaid kept sitting there. The Messenger of Allah "Allah's blessing and peace be upon him" had been occupied with something else before him. Abu Usaid ordered that his child be lifted from

ثَمَانٍ، لِيُبَايِعَ رَسُولَ اللَّهِ ﷺ، وَأَمَرَهُ بِذَلِكَ الزُّبَيْرُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُ مُقْبِلاً إِلَيْهِ، ثُمَّ بَايَعَهُ.

[البخاري: كتاب مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، رقم: ٣٩٠٩].

٢٦ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ؛ أَنَّهَا حَمَلَتْ، بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، بِمَكَّةَ. قَالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ. فَنَزَلْتُ بِقُبَاءٍ، فَوَلَدْتُهُ بِقُبَاءٍ. ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ. فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَنَّكَهُ بِالتَّمْرَةِ، ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ. وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلاَمِ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا هَاجَرَتْ إِلَى رَسُولِ اللَّهِ ﷺ، وَهِيَ حُبْلَى بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ... فَذَكَرَ نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

٢٧ ـ (٢١٤٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ ـ يَعْنِي ابْنَ عُرْوَةَ ـ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى بِالصِّبْيَانِ، فَيُبَرِّكُ عَلَيْهِمْ، وَيُحَنِّكُهُمْ.

٢٨ ـ (٢١٤٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: جِئْنَا بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ، فَطَلَبْنَا تَمْرَةً، فَعَزَّ عَلَيْنَا طَلَبُهَا.

٢٩ ـ (٢١٤٩) ـ حدّثني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ مُطَرِّفٍ، أَبُو غَسَّانَ ـ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: أُتِيَ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ، حِينَ

the lap of The Messenger of Allah "Allah's blessing and peace be upon him" and so he was lifted. When The Messenger of Allah "Allah's blessing and peace be upon him" had finished the work he said: "Where is the child?" Abu Usaid said: "O Messenger of Allah! We took him away." He said: "What is his name?" He said: "O Messenger of Allah! His name is so and so. He (the Prophet) said: "Nay! His name is Al-Mundhir." On that day, he named him Al-Mundhir.

30-(2150) Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was the best of all the people in character. I had a younger brother called Abu Umair, who, I think, had been newly weaned. Whenever The Prophet "Allah's blessing and peace be upon him" saw him, he used to say (to him): "O Abu Umair! What did The sparrow do?" (It was a nightingale) with which he used to play.

[6] It is permissible for one to call as" my son" another who is not his own son, and it is desirable to do so

31-(2151) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed me saying: "O My Son."

32-(2152) Al-Mughira Ibn Shu'ba "Allah be pleased with him" reported: None else asked The Messenger of Allah "Allah's blessing and peace be upon him" more questions about Ad-Dajjal than I did. He said to me: "O my son! What would trouble you from him? He will not harm you." I said: "The people think that he will have rivers of water and mountains of bread with him." He said: "He will be more insignificant in the sight of Allah than all of those things (he will have)."

(...) This Hadith was narrated on the authority of Isma'il, with the same chain of transmitters but with a slight variation of wording.

[7] Asking permission to be admitted (in a house)

33-(2153) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: I was sitting in Medina with (some people from) the Ansar when Abu Musa came trembling with fear. We said to him: "What is the matter?" He said: "Umar sent for me. I went to him and greeted him thrice at (his) door but he made no reply to me with the result that I came back. Later, he (Umar) said: "What prevented you from coming to us?" I said: "I came to you and greeted you thrice at your door, but there was no reply. So I came back since The Messenger of Allah "Allah's blessing and peace be upon him"

وُلِدَ، فَوَضَعَهُ النَّبِيُّ ﷺ عَلَى فَخِذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ، فَلَهِيَ النَّبِيُّ ﷺ بِشَيْءٍ بَيْنَ يَدَيْهِ. فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَاحْتُمِلَ مِنْ عَلَى فَخِذِ رَسُولِ اللَّهِ ﷺ، فَأَقْلَبُوهُ. فَاسْتَفَاقَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَيْنَ الصَّبِيُّ؟» فَقَالَ أَبُو أُسَيْدٍ: أَقْلَبْنَاهُ يَا رَسُولَ اللَّهِ. فَقَالَ: «مَا اسْمُهُ؟» قَالَ: فُلَانٌ يَا رَسُولَ اللَّهِ. قَالَ: «لاَ، وَلَكِنِ اسْمُهُ الْمُنْذِرُ»، فَسَمَّاهُ يَوْمَئِذٍ الْمُنْذِرَ.

[البخاري: كتاب الأدب، باب تحويل الاسم إلى اسم أحسن منه، رقم: ٦١٩١].

٣٠ ـ (٢١٥٠) ـ حدّثنا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ. حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقاً، وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ ـ قَالَ: أَحْسِبُهُ قَالَ: كَانَ فَطِيماً ـ، قَالَ: فَكَانَ إِذَا جَاءَ رَسُولُ اللَّهِ ﷺ فَرَآهُ قَالَ: «أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟» قَالَ: فَكَانَ يَلْعَبُ بِهِ.

٦ ـ بابُ جَوَازِ قَوْلِهِ لغير ابْنِهِ: يَا بُنَيَّ، واسْتِحْبَابِهِ للمُلاطَفَةِ

٣١ ـ (٢١٥١) ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بُنَيَّ».

٣٢ ـ (٢١٥٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ. قَالَ: مَا سَأَلَ رَسُولَ اللَّهِ ﷺ أَحَدٌ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ عَنْهُ. فَقَالَ لِي: «أَيْ بُنَيَّ، وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لَنْ يَضُرَّكَ»، قَالَ: قُلْتُ: إِنَّهُمْ يَزْعُمُونَ أَنَّ مَعَهُ أَنْهَارَ الْمَاءِ وَجِبَالَ الْخُبْزِ! قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ».

[البخاري: كتاب الفتن، باب ذكر الدجال، رقم: ٧١٢٢].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ قَوْلُ النَّبِيِّ ﷺ لِلْمُغِيرَةِ: «أَيْ بُنَيَّ»، إِلاَّ فِي حَدِيثِ يَزِيدَ وَحْدَهُ.

٧ ـ باب الاسْتِئْذَانِ

٣٣ ـ (٢١٥٣) ـ حدّثني عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا ـ وَاللَّفْظُ ـ يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ. قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ

said: "When anyone of you seeks permission thrice and he is not admitted, let him come back." Umar said: "Bring an evidence to support what you say, otherwise I shall trouble you."" Ubai Ibn Ka'b said: "None should stand with him (as a witness) but the youngest among the people." Abu Sa'id said: "I am the youngest from among the people." On that, he said: "Then you should go with him."

(...) This Hadith was narrated on the authority of Yazid Ibn Khusaifa with the same chain of transmitters, including the following addition: Abu Sa'id said: So I stood up and went to Umar, and gave witness (to what he had said).

34-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: We were sitting with Ubai Ibn Ka'b when Abu Musa Al-Ash'ari came angrily. He stood (in front of us) and said: "I beseech you by Allah to bear witness whether anyone amongst you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Permission (for being admitted in the house) should be sought thrice: If permission is granted to you (then you might enter), otherwise, you should go back."" Ubai Ibn Ka'b said: What is the matter?" He said: "I sought permission thrice yesterday to enter upon Umar Ibn Al-Khattab but he did not admit me, so I came back. Then I went to him today and entered upon him and told him that I had come to him yesterday and greeted him thrice, then (when I was not admitted) I came back. He said: "Yes, we heard you but we were busy at that time, but why did you not seek permission further until you were permitted (either to be admitted or to go back)?"

He (Abu Musa) said: "I sought permission in such a way that I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said (in connection With seeking permission for being admitted in a house)." He (Umar) said: "By Allah, I shall torture your back and abdomen unless you bring one who may bear testimony to what you say." Ubai Ibn Ka'b said: "By Allah, none should stand with you (to bear testimony) but the youngest amongst us." He addressed Abu Sa'id: "Stand up!" I stood up until I came to Umar and said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying that.

35-(...) Abu Sa'id "Allah be pleased with him" reported that Abu Musa Al-Ash'ari came to the door of Umar and sought his permission (to be admitted). Umar said: "That is once." He sought permission once again and Umar said: "That is twice." He sought permission for the third time and

يَقُولُ: كُنْتُ جَالِساً بِالْمَدِينَةِ فِي مَجْلِسِ الأَنْصَارِ، فَأَتَانَا أَبُو مُوسَىٰ فَزِعاً أَوْ مَذْعُوراً. قُلْنَا: مَا شَأْنُكَ؟ قَالَ: إِنَّ عُمَرَ أَرْسَلَ إِلَيَّ أَنْ آتِيَهُ. فَأَتَيْتُ بَابَهُ، فَسَلَّمْتُ ثَلاثاً، فَلَمْ يَرُدَّ عَلَيَّ، فَرَجَعْتُ، فَقَالَ: مَا مَنَعَكَ أَنْ تَأْتِيَنَا؟ فَقُلْتُ: إِنِّي أَتَيْتُكَ، فَسَلَّمْتُ عَلَىٰ بَابِكَ ثَلاثاً، فَلَمْ يَرُدُّوا عَلَيَّ. فَرَجَعْتُ. وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلاثاً فَلَمْ يُؤْذَنْ لَهُ، فَلْيَرْجِعْ». فَقَالَ عُمَرُ: أَقِمْ عَلَيْهِ الْبَيِّنَةَ، وَإِلاَّ أَوْجَعْتُكَ.

فَقَالَ أُبَيُّ بْنُ كَعْبٍ: لاَ يَقُومُ مَعَهُ إِلاَّ أَصْغَرُ الْقَوْمِ. قَالَ أَبُو سَعِيدٍ: قُلْتُ: أَنَا أَصْغَرُ الْقَوْمِ. قَالَ: فَاذْهَبْ بِهِ.

[البخاري: كتاب الاستئذان، باب التسليم والاستئذان ثلاثاً، رقم: ٦٢٤٥].

(...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، بِهٰذَا الإِسْنَادِ.

وَزَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ: قَالَ أَبُو سَعِيدٍ: فَقُمْتُ مَعَهُ، فَذَهَبْتُ إِلَىٰ عُمَرَ، فَشَهِدْتُ.

٣٤ ـ (...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا فِي مَجْلِسٍ عِنْدَ أُبَيِّ بْنِ كَعْبٍ. فَأَتَىٰ أَبُو مُوسَى الأَشْعَرِيُّ مُغْضَباً حَتَّىٰ وَقَفَ. فَقَالَ: أَنْشُدُكُمُ اللَّهَ، هَلْ سَمِعَ أَحَدٌ مِنْكُمْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الاسْتِئْذَانُ ثَلاثٌ، فَإِنْ أُذِنَ لَكَ، وَإِلاَّ فَارْجِعْ». قَالَ أُبَيٌّ: وَمَا ذَاكَ؟ قَالَ: اسْتَأْذَنْتُ عَلَىٰ عُمَرَ بْنِ الْخَطَّابِ أَمْسِ ثَلاثَ مَرَّاتٍ، فَلَمْ يُؤْذَنْ لِي، فَرَجَعْتُ. ثُمَّ جِئْتُهُ الْيَوْمَ فَدَخَلْتُ عَلَيْهِ. فَأَخْبَرْتُهُ أَنِّي جِئْتُ أَمْسِ فَسَلَّمْتُ ثَلاثاً، ثُمَّ انْصَرَفْتُ. قَالَ: قَدْ سَمِعْنَاكَ وَنَحْنُ حِينَئِذٍ عَلَىٰ شُغْلٍ، فَلَوْ مَا اسْتَأْذَنْتَ حَتَّىٰ يُؤْذَنَ لَكَ؟ قَالَ: اسْتَأْذَنْتُ، كَمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ. قَالَ: فَوَاللَّهِ، لأُوجِعَنَّ ظَهْرَكَ وَبَطْنَكَ، أَوْ لَتَأْتِيَنَّ بِمَنْ يَشْهَدُ لَكَ عَلَىٰ هٰذَا.

فَقَالَ أُبَيُّ بْنُ كَعْبٍ: فَوَاللَّهِ، لاَ يَقُومُ مَعَكَ إِلاَّ أَحْدَثُنَا سِنًّا. قُمْ يَا أَبَا سَعِيدٍ، فَقُمْتُ حَتَّىٰ أَتَيْتُ عُمَرَ، فَقُلْتُ: قَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ هٰذَا.

٣٥ ـ (...) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ أَبَا مُوسَىٰ أَتَىٰ بَابَ عُمَرَ. فَاسْتَأْذَنَ. فَقَالَ عُمَرُ: وَاحِدَةٌ. ثُمَّ اسْتَأْذَنَ الثَّانِيَةَ فَقَالَ عُمَرُ: ثِنْتَانِ. ثُمَّ اسْتَأْذَنَ الثَّالِثَةَ.

Umar said: "That is thrice." Then, he went back. He (Umar sent somebody so that he would) pursue him in order to be brought back. He (Umar) said: "If that (which you've done) is in accordance with something you've kept in your mind from The Messenger of Allah "Allah's blessing and peace be upon him", then it is all right, otherwise (I'll punish you so much that) it'll become an example to others."

Abu Sa'id said: Then he (Abu Musa) came to us and said: "Do you remember the saying of The Messenger of Allah "Allah's blessing and peace be upon him": "Permission is to be sought thrice"?" They (people present there) started laughing. I said: "There comes to you your Muslim brother as frightened and you laugh!" (Then, he addressed Abu Musa): "Let you go forth. I shall be your partner in this trouble of yours." He came to him (Umar) and said: "Here is Abu Sa'id (to bear testimony to my statement)."

(...) This Hadith was narrated on the authority of Abu Sa'id Al-Khudri through another chain of transmitters.

36-(...) Ubaid Ibn Umair narrated: Abu Musa "Allah be pleased with him" asked for Umar's permission thrice to be admitted but he was not admitted. Observing that Umar was busy, Abu Musa went back. (When Umar finished his job) he said: "Didn't I hear the voice of Abdullah Ibn Qais? Let him come in." (Umar was told that he had left, So) he sent for him and he was brought back to him. Umar asked him: "What led you to do what you've done?" He said: "We were ordered to do so." (That is to leave if not admitted after asking permission thrice). Umar told him: "Bring witness in proof of your statement, otherwise, I would treat you (so much violently)." Abu Musa went to one of the Ansar's meeting places and asked them. They said: "None amongst us will give this witness except the youngest of us (i.e. Abu Sa'id Al-Khudri)." Abu Sa'id Al-Khudri stood (with him and went to Umar) and said: "We were used to be ordered to do so." On that Umar said: "Has this order of Allah's Apostle "Allah's blessing and peace be upon him" been hidden from me?" (Then he added): "I used to be busy trading in markets."

(...) This Hadith was narrated on the authority of Ibn Juraij, without mentioning: "I used to be busy trading in markets."

37-(2154) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: Abu Musa went to Umar Ibn Al-Khattab and greeted him by saying: "Peace

فَقَالَ عُمَرُ: ثَلاَثٌ. ثُمَّ انْصَرَفَ، فَأَتْبَعَهُ فَرَدَّهُ. فَقَالَ: إِنْ كَانَ هٰذَا شَيْئاً حَفِظْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَهَا، وَإِلاَّ، فَلأَجْعَلَنَّكَ عِظَةً. قَالَ أَبُو سَعِيدٍ: فَأَتَانَا فَقَالَ: أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الاسْتِئْذَانُ ثَلاَثٌ؟» قَالَ: فَجَعَلُوا يَضْحَكُونَ. قَالَ: فَقُلْتُ: أَتَاكُمْ أَخُوكُمُ الْمُسْلِمُ قَدْ أُفْزِعَ، تَضْحَكُونَ؟ انْطَلِقْ فَأَنَا شَرِيكُكَ فِي هٰذِهِ الْعُقُوبَةِ. فَأَتَاهُ. فَقَالَ: هٰذَا أَبُو سَعِيدٍ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْجُرَيْرِيِّ وَسَعِيدِ بْنِ يَزِيدَ، كِلاَهُمَا عَنْ أَبِي نَضْرَةَ، قَالاَ: سَمِعْنَاهُ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ... بِمَعْنَى حَدِيثِ بِشْرِ بْنِ مُفَضَّلٍ، عَنْ أَبِي مَسْلَمَةَ.

٣٦ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ أَبَا مُوسَى اسْتَأْذَنَ عَلَى عُمَرَ ثَلاَثاً، فَكَأَنَّهُ وَجَدَهُ مَشْغُولاً، فَرَجَعَ. فَقَالَ عُمَرُ: أَلَمْ تَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ: ائْذَنُوا لَهُ؟ فَدُعِيَ لَهُ. فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: إِنَّا كُنَّا نُؤْمَرُ بِهٰذَا. قَالَ: لَتُقِيمَنَّ عَلَى هٰذَا بَيِّنَةً أَوْ لأَفْعَلَنَّ. فَخَرَجَ فَانْطَلَقَ إِلَى مَجْلِسٍ مِنَ الأَنْصَارِ، فَقَالُوا: لاَ يَشْهَدُ لَكَ عَلَى هٰذَا إِلاَّ أَصْغَرُنَا. فَقَامَ أَبُو سَعِيدٍ فَقَالَ: كُنَّا نُؤْمَرُ بِهٰذَا. فَقَالَ عُمَرُ: خَفِيَ عَلَيَّ هٰذَا مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ، أَلْهَانِي عَنْهُ الصَّفْقُ بِالأَسْوَاقِ.

[البخاري: كتاب البيوع، باب الخروج في التجارة، رقم: ٢٠٦٢].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ. (ح) وَحَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا النَّضْرُ ـ يَعْنِي ابْنَ شُمَيْلٍ ـ قَالاَ جَمِيعاً: حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

وَلَمْ يَذْكُرْ فِي حَدِيثِ النَّضْرِ: أَلْهَانِي عَنْهُ الصَّفْقُ بِالأَسْوَاقِ.

٣٧ ـ (٢١٥٤) ـ **حدّثنا** حُسَيْنُ بْنُ حُرَيْثٍ، أَبُو عَمَّارٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: أَخْبَرَنَا طَلْحَةُ بْنُ يَحْيَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ: جَاءَ

be upon you. Here is Abdullah Ibn Qais." But he did not admit him. He (Abu Musa) greeted him once again saying: "Peace be unto you. Here is Abu Musa." But he (Umar) did not admit him. He said (for the third time): "Peace be upon you. Here is Al-Ash'ari." (But, there was no response.) Consequently, he came back. He (Umar) said (to his companions): "Bring him back to me! Bring him back to me!" He returned (To Umar who) said to him: "O Abu Musa! What made you go back, while we were occupied by something?" He said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Permission should be sought thrice. If you are admitted, (then you should get in), otherwise you should go back.""

He (Umar) said: "Bring evidence to this, otherwise I shall do so and so." (i.e. I shall torture you.) Abu Musa went away and Umar said (to his companions who were present there): "If he (Abu Musa) finds an evidence (i.e. a witness to support his statement), you will see him by the side of the pulpit in the evening, and if he does not find a witness, you will not see him there." When it was evening they found him (Abu Musa) there. He (Umar) said: "O Abu Musa! Tell me: Have you found a witness (to confirm what you have said)?" He said: "Yes. Here is Ubai Ibn Ka'b." He (Umar) said: "Well, he is a truthful (witness)." He (Umar) said (addressing Ubai Ibn Ka'b): "O Abu At-Tufail! What does he (Abu Musa say?" He said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying so, O Ibn Al-Khattab. Do not be hard upon the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". He (Umar) said: "Exalted be Allah! I heard something and I wanted to verify (of its truth)."

(...) This Hadith was narrated on the authority of Talha Ibn Yahya with the same chain of transmitters, but with the following change: He (Umar) said: "O Abu Al-Mundhir! Did you hear this from The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Yes. O Ibn Al-Khattab! Do not be hard upon the Companions of The Messenger of Allah "Allah's blessing and peace be upon him".! No mention was made of the words of Umar: "Exalted be Allah! and what follows it.

[8] Undesirability of saying: "It is I" in reply to one's asking about the identity of the caller who seeks permission for being admitted

38-(2155) Jabir Ibn Abdullah "Allah be pleased with both" reported: I came to The Messenger of Allah "Allah's blessing and peace be upon him" and called him (seeking permission to be admitted). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is it?" I said: "It is I." He (the Prophet) came out saying: "It is I! It is I!"

أَبُو مُوسَىٰ إِلَىٰ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: السَّلاَمُ عَلَيْكُمْ. هٰذَا عَبْدُ اللَّهِ بْنُ قَيْسٍ. فَلَمْ يَأْذَنْ لَهُ. فَقَالَ: السَّلاَمُ عَلَيْكُمْ. هٰذَا أَبُو مُوسَىٰ. السَّلاَمُ عَلَيْكُمْ. هٰذَا الأَشْعَرِيُّ. ثُمَّ انْصَرَفَ. فَقَالَ: رُدُّوا عَلَيَّ. رُدُّوا عَلَيَّ.

فَجَاءَ فَقَالَ: يَا أَبَا مُوسَىٰ، مَا رَدَّكَ؟ كُنَّا فِي شُغْلٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الاسْتِئْذَانُ ثَلاَثٌ، فَإِنْ أُذِنَ لَكَ، وَإِلاَّ فَارْجِعْ»، قَالَ: لَتَأْتِيَنِّي عَلَىٰ هٰذَا بِبَيِّنَةٍ. وَإِلاَّ فَعَلْتُ وَفَعَلْتُ. فَذَهَبَ أَبُو مُوسَىٰ.

قَالَ عُمَرُ: إِنْ وَجَدَ بَيِّنَةً تَجِدُوهُ عِنْدَ الْمِنْبَرِ عَشِيَّةً، وَإِنْ لَمْ يَجِدْ بَيِّنَةً فَلَمْ تَجِدُوهُ. فَلَمَّا أَنْ جَاءَ بِالْعَشِيِّ وَجَدُوهُ. قَالَ: يَا أَبَا مُوسَىٰ، مَا تَقُولُ؟ أَقَدْ وَجَدْتَ؟ قَالَ: نَعَمْ. أُبَيَّ بْنَ كَعْبٍ. قَالَ: عَدْلٌ. قَالَ: يَا أَبَا الطُّفَيْلِ، مَا يَقُولُ هٰذَا؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذٰلِكَ يَا ابْنَ الْخَطَّابِ، فَلاَ تَكُونَنَّ عَذَاباً عَلَىٰ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. قَالَ: سُبْحَانَ اللَّهِ، إِنَّمَا سَمِعْتُ شَيْئاً، فَأَحْبَبْتُ أَنْ أَتَثَبَّتَ.

(...) ـ **وحدّثناه** عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ.

غَيْرَ أَنَّهُ قَالَ: فَقَالَ: يَا أَبَا الْمُنْذِرِ، آنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: نَعَمْ، فَلاَ تَكُنْ ـ يَا ابْنَ الْخَطَّابِ ـ عَذَاباً عَلَىٰ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. وَلَمْ يَذْكُرْ مِنْ قَوْلِ عُمَرَ: سُبْحَانَ اللَّهِ، وَمَا بَعْدَهُ.

٨ ـ باب كَرَاهَةِ قَوْلِ الْمُسْتَأْذِنِ: أَنَا، إذا قيل: من هذا

٣٨ ـ (٢١٥٥) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَدَعَوْتُ. فَقَالَ النَّبِيُّ ﷺ: «مَنْ هٰذَا؟» قُلْتُ: أَنَا. قَالَ: فَخَرَجَ وَهُوَ يَقُولُ: «أَنَا. أَنَا!!».

[البخاري: كتاب الاستئذان، باب إذا قال: من ذا، فقال: أنا، رقم: ٦٢٥٠].

39-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I sought permission from The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "Who is it?" I said: "It is I." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is I! it is I!"

(...) This Hadith was narrated on the authority of Shu'ba with the following addition: It seemed as if he (The Prophet) disapproved of that.

[9] Prohibition of peeping into another's house

40-(2156) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him" reported: A man peeped through a round hole into the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: " Had I known that you were looking (through the hole), I would have pierced your eye with it (the comb)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined because of that sight."

41-(...) Sahl Ibn Sa'd "Allah be pleased with him" reported: A man peeped through a round hole in the door of the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: " Had I known you were looking (through the hole), I would have pierced your eye with it (the comb). Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined by Allah because of that sight."

(...) A Hadith like this was narrated on the authority of Az-Zuhri.

42-(2157) Anas Ibn Malik "Allah be pleased with him" narrated: A man peeped into one of the chambers of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" stood up, carrying a broad-headed arrow. It is as if I am just looking at him, trying to pierce the man.

43-(2158) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "Whoever peeped into the house of some people without their permission, then, they would have the right to pierce his eye."

٣٩ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «مَنْ هٰذَا؟» فَقُلْتُ: أَنَا. فَقَالَ النَّبِيُّ ﷺ: «أَنَا. أَنَا!!».

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ. (ح) وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ. كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.
وَفِي حَدِيثِهِمْ: كَأَنَّهُ كَرِهَ ذٰلِكَ.

٩ ـ بَابُ تَحْرِيمِ النَّظَرِ فِي بَيْتِ غَيْرِهِ

٤٠ ـ (٢١٥٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ ـ وَاللَّفْظُ لِيَحْيَى ـ (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ، أَنَّ رَجُلاً اطَّلَعَ فِي جُحْرٍ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ. فَلَمَّا رَآهُ رَسُولُ اللَّهِ ﷺ قَالَ: «لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُنِي لَطَعَنْتُ بِهِ فِي عَيْنِكَ»، وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الإِذْنُ مِنْ أَجْلِ الْبَصَرِ».

[البخاري: كتاب اللباس، باب الامتشاط، رقم: ٥٩٢٤].

٤١ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ الأَنْصَارِيَّ أَخْبَرَهُ، أَنَّ رَجُلاً اطَّلَعَ مِنْ جُحْرٍ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مِدْرًى يُرَجِّلُ بِهِ رَأْسَهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ، طَعَنْتُ بِهِ فِي عَيْنِكَ. إِنَّمَا جَعَلَ اللَّهُ الإِذْنَ مِنْ أَجْلِ الْبَصَرِ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ ... نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ.

٤٢ ـ (٢١٥٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. وَاللَّفْظُ لِيَحْيَى وَأَبِي كَامِلٍ. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ بِمِشْقَصٍ أَوْ مَشَاقِصَ، فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، يَخْتِلُهُ لِيَطْعَنَهُ.

[البخاري: كتاب الاستئذان، باب الاستئذان من أجل البصر، رقم: ٦٢٤٢].

٤٣ ـ (٢١٥٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنِ اطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَقَدْ حَلَّ لَهُمْ أَنْ يَفْقَؤُا عَيْنَهُ».

44-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone peeped into (the house of) you without permission, and you (in response) threw him with a pebble, with the result that you gouged out his eye, then, there would be no harm for you."

[10] Sudden glance

45-(2159) Jarir Ibn Abdullah "Allah be pleased with him" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about the sudden glance (cast upon the face of a non-Mahram woman); and he ordered me to turn away my sight.

(...) This Hadith was narrated on the authority of Yunus through another chain of transmitters.

٤٤ ـ (...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ رَجُلاً اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ بِحَصَاةٍ، فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ».

[البخاري: كتاب الديات، باب من اطلع في بيت قوم ففقؤوا عينه، رقم: ٦٩٠٢].

١٠ ـ باب نَظَرِ الفَجْأَةِ

٤٥ ـ (٢١٥٩) ـ **حدّثني** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، كِلاَهُمَا عَنْ يُونُسَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ نَظَرِ الْفُجَاءَةِ. فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الأَعْلَى. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ يُونُسَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

(39) The Book Of Salutation

[1] The rider should pay salutation to the pedestrian first, and the small group (of people) should pay salutation to the larger group first (in case they pass by them)

1-(2160) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The rider should pay salutation to the pedestrian first, and the pedestrian should pay salutation to the sitting one first. Moreover, a small group (of people) should pay salutation to a larger group first."

[2] It is the right of sitting on the roads to return back the greeting

2-(2161) Abu Talha "Allah be pleased with him" reported: We were sitting in front of the houses and talking amongst ourselves, when The Messenger of Allah "Allah's blessing and peace be upon him" came upon us. He stood by us and said: "What is the reason of setting up your gatherings on the paths? Avoid these gatherings on the paths." We said: "We were sitting here without causing harm (to the passers-by). We are sitting to discuss matters and talk among ourselves." He said: "If there is no way (but to sit on those roads), then give the paths their rights which are to lower the gaze, to return back the greetings, and to hold good speech (among yourselves)."

3-(2121) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If you insist on sitting there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil."

(...) This Hadith was narrated on the authority of Zaid Ibn Aslam with the same chain of transmitters.

[3] It is the right of a Muslim upon another that his greetings should be returned back

4-(2162) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five are the rights of a Muslim upon his brother: To return back greetings, to say

٣٩ ـ كِتَابُ السَّلَامِ

١ ـ باب يُسَلِّمُ الرَّاكِبُ على المَاشِي، والقليل على الكثير

١ ـ (٢١٦٠) ـ حدّثني عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتاً، مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ زَيْدٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

[البخاري: كتاب الاستئذان، باب يسلم الراكب على الماشي، رقم: ٦٢٣٢].

٢ ـ باب من حَقِّ الجُلُوسِ على الطَّرِيقِ رَدُّ السَّلَامِ

٢ ـ (٢١٦١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ أَبُو طَلْحَةَ: كُنَّا قُعُوداً بِالأَفْنِيَةِ نَتَحَدَّثُ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَلَيْنَا. فَقَالَ: «مَالَكُمْ وَلِمَجَالِسِ الصُّعُدَاتِ؟ اجْتَنِبُوا مَجَالِسَ الصُّعُدَاتِ»، فَقُلْنَا: إِنَّمَا قَعَدْنَا لِغَيْرِ مَا بَاسٍ. قَعَدْنَا نَتَذَاكَرُ وَنَتَحَدَّثُ. قَالَ: «إِمَّا لاَ، فَأَدُّوا حَقَّهَا: غَضُّ الْبَصَرِ، وَرَدُّ السَّلَامِ، وَحُسْنُ الْكَلَامِ».

٣ ـ (٢١٢١) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ بِالطُّرُقَاتِ». قَالُوا: يَا رَسُولَ اللَّهِ، مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ»، قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلَامِ، وَالأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ».

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ هِشَامٍ، يَعْنِي ابْنَ سَعْدٍ، كِلاَهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهٰذَا الإِسْنَادِ.

٣ ـ باب من حَقِّ المُسْلِمِ للمسلِمِ رَدُّ السَّلَامِ

٤ ـ (٢١٦٢) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ».

(ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ تَجِبُ لِلْمُسْلِمِ عَلَى أَخِيهِ: رَدُّ

"Allah's mercy be upon you" to the sneezer (provided that he should say: "Praise be to Allah"), to visit the patient, and to follow the funeral processions."

5-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Six are the rights of a Muslim upon another Muslim." He was asked: "O The Messenger of Allah! What are they?" He said: "When you meet him, greet him, when he invites you to a banquet, accept his invitation, when he seeks your advice, be sincere in advising him, when he sneezes and says:" "Praise be to Allah", say: "Allah's mercy be upon you", when he fails ill, visit him, and when he dies, follow his funeral procession."

[4] Forbiddance of greeting the people of Scriptures first, and how one responds to their greetings

6-(2163) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the People of the Scripture greet you, you should say: "And the same be onto you"."

7-(...) Quatada narrated from Anas "Allah be pleased with him" that the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "The People of the Scripture greet us. How should we return back greeting to them?" he said: "Say: "And the same be unto you"."

8-(2164) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the Jews greet you, some of them might say: "Death be upon you". Then, (in response to that) you should say: "And the same be upon you"."

9-(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters, but with a slight variation of wording.

10-(2165) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." Understood what they said, I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! (Be quiet!) Allah loves that one should be kind and lenient in all matters." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "(Did not you hear what) I said (in reply to them): "and the same be upon you"?"

السَّلَامِ، وَتَشْمِيتُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ».

قَالَ عَبْدُ الرَّزَّاقِ: كَانَ مَعْمَرٌ يُرْسِلُ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ. وَأَسْنَدَهُ مَرَّةً عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ. [البخاري: كتاب الجنائز، باب الأمر باتباع الجنائز، رقم: ١٢٤٠].

٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ». قِيلَ: مَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ، فَسَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ».

٤ ـ بابُ النَّهْيِ عَنِ ابْتِدَاءِ أَهْلِ الكِتَابِ بالسَّلام، وكيف يُرَدُّ عليهم

٦ ـ (٢١٦٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ.

(ح) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: حَدَّثَنَا هُشَيْمٌ. أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ جَدِّهِ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ».

[البخاري: كتاب الاستئذان، باب كيف الرد على أهل الذمة بالسلام، رقم: ٦٢٥٨].

٧ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ قَالَا: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، وَاللَّفْظُ لَهُمَا، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ، أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: إِنَّ أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا. فَكَيْفَ نَرُدُّ عَلَيْهِمْ؟ قَالَ: «قُولُوا: وَعَلَيْكُمْ».

٨ ـ (٢١٦٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ وَاللَّفْظُ لِيَحْيَى بْنِ يَحْيَى ـ قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَيْكُمْ، يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكُمْ. فَقُلْ: عَلَيْكَ».

٩ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «فَقُولُوا: وَعَلَيْكَ».

[البخاري: كتاب استتابة المرتدين...، باب إذا عرض الذمي وغيره بسب النبي ﷺ...، رقم: ٦٩٢٨].

١٠ ـ (٢١٦٥) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالُوا: السَّامُ عَلَيْكُمْ. فَقَالَتْ عَائِشَةُ: بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ»، قَالَتْ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «قَدْ قُلْتُ: وَعَلَيْكُمْ».

[البخاري: كتاب استتابة المرتدين...، باب إذا عرض الذمي وغيره بسب النبي ﷺ...، رقم: ٦٩٢٧].

(...) This Hadith was narrated on the authority of Az-Zuhri without mentioning "and" in the statement of The Messenger of Allah "Allah's blessing and peace be upon him".

11-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you, O Abu Al-Qasim." He said to them: "And the same be upon you." I said: "Upon you be death, Allah's curse and anger." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! (Be quiet and kind and) do not use bad and harsh language." I said: "Did not you hear what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Did not you hear that I replied to them with the same they had said? I said: "And the same be upon you"."

(...) This Hadith was narrated on the authority of Al-A'mash with the following change: Understood (the significance of) what they had said, A'isha cursed them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! Do not do that! No doubt, Allah does not like using harsh words. On that occasion, Allah "Exalted and Glorified be He" revealed: "And when they come to thee, they salute thee, not as Allah salutes thee, (but in crooked ways): and they say to themselves, Why does not Allah punish us for our words?" Enough for them is Hell: in it will they burn, and evil is that destination!" (Al-Mujadila 8)

12-(2166) Jabir "Allah be pleased with him" reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you, O Abu Al-Qasim." He replied: "And peace be upon you." A'isha said angrily: "Did not you hear what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, I heard, and I replied to them (when I said: "And the same be upon you"). Our (Muslims') invocation against them would be responded to, and theirs against us would not be responded to (by Allah)."

13-(2167) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not greet the Jews and the Christians before they greet you, and when you meet anyone of them on the way, force him to go to the narrowest portion of it."

(...) This Hadith was narrated on the authority of Suhail with the same chain of transmitters but with a slight variation of wording. According to

(...) ـ حدّثناه حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِهِمَا جَمِيعاً: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ قُلْتُ: عَلَيْكُمْ»، وَلَمْ يَذْكُرُوا الْوَاوَ.

١١ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: أَتَى النَّبِيَّ ﷺ أُنَاسٌ مِنَ الْيَهُودِ. فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ. قَالَ: «وَعَلَيْكُمْ»، قَالَتْ عَائِشَةُ: قُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَالذَّامُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ، لاَ تَكُونِي فَاحِشَةً»، فَقَالَتْ: مَا سَمِعْتَ مَا قَالُوا؟ فَقَالَ: «أَوَلَيْسَ قَدْ رَدَدْتُ عَلَيْهِمُ الَّذِي قَالُوا؟ قُلْتُ: وَعَلَيْكُمْ».

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَفَطِنَتْ بِهِمْ عَائِشَةُ فَسَبَّتْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْ يَا عَائِشَةُ، فَإِنَّ اللَّهَ لاَ يُحِبُّ الْفُحْشَ وَالتَّفَحُّشَ».

وَزَادَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ﴾ [المجادلة: ٨] إِلَى آخِرِ الآيَةِ.

١٢ ـ (٢١٦٦) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَلَّمَ نَاسٌ مِنْ يَهُودَ عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ، فَقَالَ: «وَعَلَيْكُمْ»، فَقَالَتْ عَائِشَةُ، وَغَضِبَتْ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «بَلَى، قَدْ سَمِعْتُ، فَرَدَدْتُ عَلَيْهِمْ، وَإِنَّا نُجَابُ عَلَيْهِمْ وَلاَ يُجَابُونَ عَلَيْنَا».

١٣ ـ (٢١٦٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَبْدَؤُا الْيَهُودَ وَلاَ النَّصَارَى بِالسَّلاَمِ، فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. كُلُّهُمْ عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِ وَكِيعٍ: «إِذَا لَقِيتُمُ الْيَهُودَ».

the narration of Waki, it was mentioned: "When you meet the Jews." According to that of Shu'ba, it was mentioned: "When you meet the People of the Scripture." According to the narration of Jarir, it was mentioned: "When you meet them." but none from amongst the pagans was nominated.

[5] Desirability of greeting the boys

14-(2168) Anas Ibn Malik "Allah be pleased with him" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" passed by young boys, he greeted them.

(...) The same was narrated on the authority of Saiyyar, with the same chain of transmitters.

15-(...) Saiyyar reported: I was walking with Thabit Al-Bunani when he passed by some boys, whom he greeted. Thabit reported that he walked with Anas who passed by some children whom he greeted. Anas reported that he walked with The Messenger of Allah "Allah's blessing and peace be upon him" who passed by some children, whom he greeted.

[6] The permission (of being admitted in one's house) might be by lifting the curtain or making any sign like it

16-(2169) Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "The permission of your being admitted (in my house) is that the curtain is lifted or that you hear me speaking privately, until I forbid you."

(...) This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters.

[7] It is permissible for women to come out (of their houses) in order to fulfill their (necessary) needs

17-(2170) A'isha "Allah be pleased with her" reported: Sawda "Allah be pleased with her" went out in order to answer the call of nature even after veil had been enjoined upon women. She had been a bulky lady, distinctive in height among the women, and she could not conceal herself from the one who had known her. Umar Ibn Al-Khattab saw her and said: "O Sawda! By Allah, you cannot hide from us. then, BEWARE OF coming out!" consequently, she turned back. The Messenger of Allah "Allah's blessing and peace be upon him" was at that time in my house, having his evening meal, with a bone (covered with meat) in his hand. She came and said: "O Messenger of Allah! I went out (in order to answer the call of nature), and Umar said to me so and so." At that time, he (The Prophet) entered into the state of revelation and then it was over, with the bone (covered with meat)

وَفِي حَدِيثِ ابْنِ جَعْفَرٍ عَنْ شُعْبَةَ قَالَ: فِي أَهْلِ الْكِتَابِ.
وَفِي حَدِيثِ جَرِيرٍ: «إِذَا لَقِيتُمُوهُمْ»، وَلَمْ يُسَمِّ أَحَداً مِنَ الْمُشْرِكِينَ.

٥ ـ بَابُ اسْتِحْبَابِ السَّلاَمِ عَلَى الصِّبْيَانِ

١٤ ـ (٢١٦٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَىٰ غِلْمَانٍ فَسَلَّمَ عَلَيْهِمْ.
[البخاري: كتاب الاستئذان، باب التسليم على الصبيان، رقم: ٦٢٤٧].

(...) ـ وَحَدَّثَنِيهِ إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ، بِهَٰذَا الإِسْنَادِ.

١٥ ـ (...) ـ وحدّثني عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارٍ. قَالَ: كُنْتُ أَمْشِي مَعَ ثَابِتٍ الْبُنَانِيِّ، فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ. وَحَدَّثَ ثَابِتٌ، أَنَّهُ كَانَ يَمْشِي مَعَ أَنَسٍ، فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، وَحَدَّثَ أَنَسٌ، أَنَّهُ كَانَ يَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ، فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ.

٦ ـ بَابُ جَوَازِ جَعْلِ الإِذْنِ رَفْعَ حِجَابٍ أو نحوه من العلامات

١٦ ـ (٢١٦٩) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ عَبْدِ الْوَاحِدِ، وَاللَّفْظُ لِقُتَيْبَةَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ يَزِيدَ: قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ يُرْفَعَ الْحِجَابُ، وَأَنْ تَسْتَمِعَ سِوَادِي، حَتَّىٰ أَنْهَاكَ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا، عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٧ ـ بَابُ إِبَاحَةِ الْخُرُوجِ لِلنِّسَاءِ لِقَضَاءِ حَاجَةِ الإِنْسَانِ

١٧ ـ (٢١٧٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: خَرَجَتْ سَوْدَةُ، بَعْدَمَا ضُرِبَ عَلَيْهَا الْحِجَابُ، لِتَقْضِيَ حَاجَتَهَا. وَكَانَتِ امْرَأَةً جَسِيمَةً تَفْرَعُ النِّسَاءَ جِسْماً، لاَ تَخْفَىٰ عَلَىٰ مَنْ يَعْرِفُهَا. فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ. فَقَالَ: يَا سَوْدَةُ، وَاللَّهِ مَا تَخْفَيْنَ عَلَيْنَا، فَانْظُرِي كَيْفَ تَخْرُجِينَ! قَالَتْ: فَانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي. وَإِنَّهُ لَيَتَعَشَّىٰ وَفِي يَدِهِ عَرْقٌ. فَدَخَلَتْ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي خَرَجْتُ. فَقَالَ لِي عُمَرُ كَذَا وَكَذَا. قَالَتْ: فَأُوحِيَ إِلَيْهِ. ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرْقَ فِي يَدِهِ مَا وَضَعَهُ. فَقَالَ: «إِنَّهُ قَدْ أُذِنَ

still in his hand, which he had not thrown. Then, he said: "Permission has been granted to you (women) to go out for your needs." Hisham (a sub-narrator) added: He meant for excretion.

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters, according to which it was mentioned: She (Sawda) was a woman who were distinctive amongst the people (regarding her bulk). It was mentioned: He (The Prophet) was at that time having his supper.

(...) The same was narrated on the authority of Hisham, through another chain of transmitters.

18-(...) A'isha "Allah be pleased with her" narrated: The wives of The Prophet "Allah's blessing and peace be upon him" used to go to Al-Manasi, a vast open place (near Baqi at Medina) to answer the call of nature at night. Umar used to say to The Prophet "Allah's blessing and peace be upon him": "Let your wives be veiled." But Allah's Apostle "Allah's blessing and peace be upon him" did not do so. One night Sawda Bint Zam'a, the wife of The Prophet "Allah's blessing and peace be upon him", went out at Isha time and she was a tall lady. Umar addressed her saying: "We have recognized you, O Sawda." He said so, with the keenly desire that (the verses of) woman's veil might be revealed. So Allah revealed the (verses of the) veil (A complete body cover but the eyes).

(...) This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters.

[8] Prohibition of sitting with a strange woman alone, or to enter her house when she is alone

19-(2171) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware! None should spend the night with a matron, but only in case he is married to her or he is her Mahram (unlawful to marry her such as her father, brother etc.)."

20-(2172) Uqba Ibn Amir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of entering into the houses and meeting women (in seclusion)." One from the Ansar asked: "O Messenger of Allah! What about the husband's brother?" He said: "No doubt, (meeting) the husband's brother (in seclusion) is like (meeting) death." (i.e. it leads to one's falling into seduction, which results in destruction.)

لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: يَفْرَعُ النِّسَاءَ جِسْمُهَا. زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: فَقَالَ هِشَامٌ: يَعْنِي الْبَرَازَ.

[البخاري: كتاب الوضوء، باب خروج النساء إلى البراز، رقم: ١٤٧].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ، وَقَالَ: وَكَانَتِ امْرَأَةً يَفْرَعُ النَّاسَ جِسْمُهَا. قَالَ: وَإِنَّهُ لَيَتَعَشَّى.

(...) ـ وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

١٨ ـ (...) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ، إِذَا تَبَرَّزْنَ، إِلَى الْمَنَاصِعِ وَهُوَ صَعِيدٌ أَفْيَحُ، وَكَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ لِرَسُولِ اللَّهِ ﷺ: احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَفْعَلُ. فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ، زَوْجُ النَّبِيِّ ﷺ، لَيْلَةً مِنَ اللَّيَالِي، عِشَاءً، وَكَانَتِ امْرَأَةً طَوِيلَةً. فَنَادَاهَا عُمَرُ: أَلاَ قَدْ عَرَفْنَاكِ يَا سَوْدَةُ، حِرْصاً عَلَى أَنْ يُنْزَلَ الْحِجَابُ.

قَالَتْ عَائِشَةُ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ الْحِجَابَ.

[البخاري: كتاب الوضوء، باب خروج النساء إلى البراز، رقم: ١٤٦].

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٨ ـ بابُ تَحْرِيمِ الْخَلْوَةِ بِالأَجْنَبِيَّةِ والدُّخُولِ عليها

١٩ ـ (٢١٧١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَعَلِيُّ بْنُ حُجْرٍ. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ لاَ يَبِيتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ ثَيِّبٍ، إِلاَّ أَنْ يَكُونَ نَاكِحاً أَوْ ذَا مَحْرَمٍ».

[البخاري: كتاب الاستئذان، باب آية الحجاب، رقم: ٦٢٤٠].

٢٠ ـ (٢١٧٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ»، فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ الْحَمْوَ؟ قَالَ: «الْحَمْوُ الْمَوْتُ».

[البخاري: كتاب النكاح، باب لا يخلون رجل بامرأة إلا ذو محرم...، رقم: ٥٢٣٢].

(...) This Hadith was narrated on the authority of Yazid Ibn Abu Habib with the same chain of transmitters.

21-(...) Ibn Wahb reported: I heard Al-Laith Ibn Sa'd saying: "The Hamu means the husband's brother or what is like from amongst his kith and kin, just as his cousin, etc.

22-(2173) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" reported that once, some men from Banu Hisham entered upon Asma' Bint Umais, and then, Abu Bakr entered, whose wife she was, at that time. When he saw that, he disliked it. He mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I did not see but good." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah has made her free from all of that." Then The Messenger of Allah "Allah's blessing and peace be upon him" came up the pulpit and said: "Henceforth, no man should enter upon a woman whose husband is absent, but only in the company of one or two persons."

[9] It is desirable for one who is seen in the company of his wife or Mahram woman (who is unlawful for him to marry such as his mother or sister) to tell (the one who saw him) that she is one's wife or Mahram in order to remove his doubt

23-(2174) Anas "Allah be pleased with him" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" was in the company of one of his wives, when a man passed by them. He called him, and when he came, he said to him: "O so and so! She is my wife, so and so." He said: "O The Messenger of Allah! If I were to have a doubt (about anyone), , I would never have had any doubt about you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan circulates in the human being just as blood circulates in the body."

24-(2175) Ali Ibn Al-Husain narrated from Safiyya Bint Huyai: while the Prophet "Allah's blessing and peace be upon him" was in (the mosque for) I'tikaf, I (Safiyya Bint Huyai) came to visit him at night. When I intended to return home, he stood up in order to accompany me. Her dwelling place was in the house of Usama Ibn Zaid. Meanwhile, two Ansari men happened to pass by, and when they saw The Prophet "Allah's blessing and peace be upon him" (in the company of his wife), they went quickly. The Prophet "Allah's blessing and peace be upon him" said to them: "Come here. She is (my wife) Safiyya Bint Huyai."

(...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ وَاللَّيْثِ بْنِ سَعْدٍ وَحَيْوَةَ بْنِ شُرَيْحٍ وَغَيْرِهِمْ، أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ حَدَّثَهُمْ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٢١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: وَسَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ: الْحَمْوُ أَخُ الزَّوْجِ، وَمَا أَشْبَهَهُ مِنْ أَقَارِبِ الزَّوْجِ، ابْنُ الْعَمِّ وَنَحْوُهُ.

٢٢ ـ (٢١٧٣) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ حَدَّثَهُ، أَنَّ نَفَراً مِنْ بَنِي هَاشِمٍ دَخَلُوا عَلَىٰ أَسْمَاءَ بِنْتِ عُمَيْسٍ. فَدَخَلَ أَبُو بَكْرٍ الصِّدِّيقُ، وَهِيَ تَحْتَهُ يَوْمَئِذٍ، فَرَآهُمْ. فَكَرِهَ ذٰلِكَ. فَذَكَرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ، وَقَالَ: لَمْ أَرَ إِلاَّ خَيْراً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ بَرَّأَهَا مِنْ ذٰلِكَ». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «لاَ يَدْخُلَنَّ رَجُلٌ، بَعْدَ يَوْمِي هَذَا، عَلَىٰ مُغِيبَةٍ، إِلاَّ وَمَعَهُ رَجُلٌ أَوِ اثْنَانِ».

٩ ـ باب بَيَانِ أَنَّهُ يُسْتَحَبُّ لمن رُؤِيَ خَالِيًا بامرأة وكانت زَوْجَتَهُ أو مَحْرَماً له أن يقول: هذه فلانةُ، لِيَدْفَعَ ظَنَّ السُّوءِ به

٢٣ ـ (٢١٧٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ مَعَ إِحْدَىٰ نِسَائِهِ، فَمَرَّ بِهِ رَجُلٌ فَدَعَاهُ. فَجَاءَ. فَقَالَ: «يَا فُلاَنُ، هٰذِهِ زَوْجَتِي فُلاَنَةُ» فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ كُنْتُ أَظُنُّ بِهِ، فَلَمْ أَكُنْ أَظُنُّ بِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ».

٢٤ ـ (٢١٧٥) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ بِنْتِ حُيَيٍّ. قَالَتْ: كَانَ النَّبِيُّ ﷺ مُعْتَكِفاً، فَأَتَيْتُهُ أَزُورُهُ لَيْلاً، فَحَدَّثْتُهُ. ثُمَّ قُمْتُ لأَنْقَلِبَ. فَقَامَ مَعِيَ لِيَقْلِبَنِي، وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ، فَمَرَّ رَجُلاَنِ مِنَ الأَنْصَارِ، فَلَمَّا رَأَيَا النَّبِيَّ ﷺ أَسْرَعَا. فَقَالَ النَّبِيُّ ﷺ: «عَلَىٰ رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ»، فَقَالاَ: سُبْحَانَ اللَّهِ، يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ

They replied: "Glory be to Allah! (How dare we think of evil) O Allah's Apostle! " The Prophet "Allah's blessing and peace be upon him" replied: "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might put an evil thought (or thing) in your minds."

25-(...) Ali Ibn Al-Husain narrated: Safiyya went to the Prophet "Allah's blessing and peace be upon him" in order to visit him while he was in the state of I'tikaf in the mosque, during the last ten days of (the month) of Ramadan. She remained sometime talking with him, and when she intended to return, the Prophet accompanied her...and the rest is the same, with the following ending: the Prophet "Allah's blessing and peace be upon him" said: "Satan reaches in the human's body as the blood reaches in it."

[10] When one comes to a session, and finds an opening (in the circle of people) in which he sits down

26-(2176) Abu Waqid Al-Laithi "Allah be pleased with him" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle "Allah's blessing and peace be upon him" and the third one went away. The two persons kept on standing before Allah's Apostle "Allah's blessing and peace be upon him" for a while. One of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle "Allah's blessing and peace be upon him" finished his preaching, he said: "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah (took him into His grace and mercy and) accommodated him. The second felt shy, so Allah felt shy from him (and did not punish him). But the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

(...) A Hadith like this was narrated on the authority of Yahya Ibn Abu Kathir, through another chain of transmitters.

[11] Forbiddance of having somebody stand and leave his place in which he sat first

27-(2177) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should make another stand in a gathering in order to occupy his place."

الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَرّاً»، أَوْ قَالَ: «شَيْئاً».

[البخاري: كتاب الاعتكاف، باب هل يخرج المعتكف لحوائجه إلى باب المسجد، رقم: ٢٠٣٥].

٢٥ ـ (...) ـ وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّهَا جَاءَتْ إِلَى النَّبِيِّ ﷺ تَزُورُهُ، فِي اعْتِكَافِهِ فِي الْمَسْجِدِ، فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ. فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَنْقَلِبُ. وَقَامَ النَّبِيُّ ﷺ يَقْلِبُهَا... ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ مَعْمَرٍ.

غَيْرَ أَنَّهُ قَالَ: فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ»، وَلَمْ يَقُلْ: «يَجْرِي».

١٠ ـ باب مَنْ أَتَى مَجْلِساً فَوَجَدَ فُرْجَةً فجلس فيها وإلا وراءهم

٢٦ ـ (٢١٧٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مُرَّةَ، مَوْلَىٰ عَقِيلِ بْنِ أَبِي طَالِبٍ، أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ نَفَرٌ ثَلاثَةٌ، فَأَقْبَلَ اثْنَانِ إِلَىٰ رَسُولِ اللَّهِ ﷺ، وَذَهَبَ وَاحِدٌ. قَالَ: فَوَقَفَا عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَأَمَّا أَحَدُهُمَا فَرَأَىٰ فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِباً. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: «أَلاَ أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَىٰ إِلَى اللَّهِ، فَآوَاهُ اللَّهُ. وَأَمَّا الآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ. وَأَمَّا الآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ».

[البخاري: كتاب العلم، باب من قعد حيث ينتهي به المجلس...، رقم: ٦٦].

(...) ـ وحدّثنا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ وَهُوَ ابْنُ شَدَّادٍ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا أَبَانُ. قَالاَ جَمِيعاً: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، أَنَّ إِسْحَاقَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ حَدَّثَهُ فِي هَذَا الإِسْنَادِ... بِمِثْلِهِ. فِي الْمَعْنَىٰ.

١١ ـ بابُ تَحْرِيمِ إقامة الإنسان مِنْ مَوْضِعِهِ الْمُبَاحِ الذي سَبَقَ إليه

٢٧ ـ (٢١٧٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يُقِيمَنَّ أَحَدُكُمُ الرَّجُلَ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ».

28-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one should make another stand from his place (in a gathering) and then he would sit in it, but you should make room and accommodate (one another)."

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters, without mentioning: "But you should give room and make spaces among yourselves." The following addition was mentioned in the narration of Ibn Juraij: I asked: Does that apply to Friday (sermon)? He replied: It applies to Friday as well as to any other day.

29-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should make his brother stand (from his place in a gathering) and then sit in his place." However, whenever anyone stood for Ibn Umar in order that he would sit in his place, he used not to sit in it.

(...) This Hadith was narrated on the authority of Ma'mar with the same chain of transmitters.

30-(2178) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should make his brother stand on Friday (sermon and prayer) and then sit in his place. but he should say: "Make room (for me to sit)."

[12] Whoever stands from his place and then returns to it, he has more right (to sit) in it)

31-(2179) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands up (and in the narration of Abu Awana: "Whoever stands from his place") and then returns to it, he has more right (to sit) in it."

[13] It is forbidden for the effeminate one to enter (in a house where there are women)

32-(2180) Umm Salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" visited her, while there was an effeminate man in the house. He said to her brother: "O Abdullah Ibn Abu Umaiyya! See if Allah makes you conquer Ta'if tomorrow, then I advise you to take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh while facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be

٢٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لَهُ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا».

(...) ـ وحدّثنا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ (ح) وَحَدَّثَنِي يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، يَعْنِي ابْنَ عُثْمَانَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ اللَّيْثِ، وَلَمْ يَذْكُرُوا فِي الْحَدِيثِ: «وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا».

وَزَادَ فِي حَدِيثِ ابْنِ جُرَيْجٍ. قُلْتُ: فِي يَوْمِ الْجُمُعَةِ؟ قَالَ: فِي يَوْمِ الْجُمُعَةِ وَغَيْرِهَا.

٢٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ ثُمَّ يَجْلِسُ فِي مَجْلِسِهِ».

وَكَانَ ابْنُ عُمَرَ، إِذَا قَامَ لَهُ رَجُلٌ عَنْ مَجْلِسِهِ، لَمْ يَجْلِسْ فِيهِ.

(...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٣٠ ـ (٢١٧٨) ـ وحدّثنا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ يَوْمَ الْجُمُعَةِ، ثُمَّ لْيُخَالِفْ إِلَىٰ مَقْعَدِهِ فَيَقْعُدَ فِيهِ، وَلَكِنْ يَقُولُ: افْسَحُوا».

١٢ ـ بابُ إذا قَامَ من مَجْلِسِهِ ثم عَادَ فهو أَحَقُّ به

٣١ ـ (٢١٧٩) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو عَوَانَةَ وَقَالَ قُتَيْبَةُ أَيْضاً: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ كِلاَهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ».

وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ».

١٣ ـ باب مَنْعِ الْمُخَنَّثِ مِنَ الدُّخُولِ على النِّسَاءِ الأجانب

٣٢ ـ (٢١٨٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كُلُّهُمْ عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ أَيْضاً، وَاللَّفْظُ هَٰذَا، حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ مُخَنَّثاً كَانَ عِنْدَهَا وَرَسُولُ اللَّهِ ﷺ فِي

upon him" heard him and then said: "These (effeminate men) should never enter upon you (O women!)"

33-(2181) A'isha "Allah be pleased with her" reported: An effeminate one used to enter upon the wives of The Messenger of Allah "Allah's blessing and peace be upon him", who considered him to be a male without any sexual desire. Once, The Messenger of Allah "Allah's blessing and peace be upon him" came while he was sitting in the house of one of his wives, describing the body of a certain woman, and saying: "as (she is so beautiful and fat that) she shows four folds of flesh while facing you, and eight when she turns her back." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I see that he knows these things (of sexual desires), do not allow him to enter upon you (O women)." She (A'isha) said: Then they screened themselves from him.

[14] It is permissible for a man to make a strange woman ride behind him in case she gets exhausted on the way

34-(2182) Asma Bint Abu Bakr "Allah be pleased with both" reported: I got married to Az-Zubair, who had neither land nor wealth, nor slave nor anything else like it, except a horse. She added: I used to graze his horse, provide it with fodder, look after it, and ground dates for his camel. Besides this, I used to graze the camel, provide it with water, patch up the leather bucket, and knead the flour. But I was not proficient in baking the bread, so my female neighbors from the Ansar used to bake bread for me; and they were sincere women. She further said: Moreover, I used to carry on my head the stones of the dates from the land of Az-Zubair with which The Messenger of Allah "Allah's blessing and peace be upon him" had endowed him, and it was two-thirds a Farsakh (two miles from Medina). She added: One day, while I was carrying the stones of dates upon my head I passed by The Messenger of Allah "Allah's blessing and peace be upon him" along with a group of his Companions. He called me and called (the camel) to kneel down in order to make me ride behind him. (I told Az-Zubair) "I felt shy and remembered your jealousy (so, I rejected to ride behind him)." He said: "By Allah! Your carrying the stone dates upon your head is harder upon me than your riding behind him." She said: (I led such a life of hardship) until Abu Bakr sent a female servant who undertook the task of looking after the horse, with the result that I felt as if she manumitted me.

الْبَيْتِ. فَقَالَ لأَخِي أُمِّ سَلَمَةَ: يَا عَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ، إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَداً، فَإِنِّي أَدُلُّكَ عَلَىٰ بِنْتِ غَيْلاَنَ. فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. قَالَ: فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «لاَ يَدْخُلْ هَؤُلاَءِ عَلَيْكُمْ».

[البخاري: كتاب المغازي، باب غزوة الطائف في شوال...، رقم: ٤٣٢٤].

٣٣ ـ (٢١٨١) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ يَدْخُلُ عَلَىٰ أَزْوَاجِ النَّبِيِّ ﷺ مُخَنَّثٌ. فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أُولِي الإِرْبَةِ. قَالَ: فَدَخَلَ النَّبِيُّ ﷺ يَوْماً وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ، وَهُوَ يَنْعَتُ امْرَأَةً. قَالَ: إِذَا أَقْبَلَتْ أَقْبَلَتْ بِأَرْبَعٍ، وَإِذَا أَدْبَرَتْ أَدْبَرَتْ بِثَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: «أَلاَ أَرَىٰ هَٰذَا يَعْرِفُ مَا هَاهُنَا! لاَ يَدْخُلَنَّ عَلَيْكُنَّ»، قَالَتْ: فَحَجَبُوهُ.

١٤ ـ بابُ جَوَازِ إِرْدَافِ المَرْأَةِ الأَجنبية إذا أَعْيَتْ في الطَّريق

٣٤ ـ (٢١٨٢) ـ حدّثنا مُحَمَّدُ بْنُ الْعَلاَءِ، أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ. قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ وَمَا لَهُ فِي الأَرْضِ مِنْ مَالٍ وَلاَ مَمْلُوكٍ وَلاَ شَيْءٍ، غَيْرَ فَرَسِهِ. قَالَتْ: فَكُنْتُ أَعْلِفُ فَرَسَهُ، وَأَكْفِيهِ مَؤُنَتَهُ، وَأَسُوسُهُ، وَأَدُقُّ النَّوَىٰ لِنَاضِحِهِ، وَأَعْلِفُهُ، وَأَسْتَقِي الْمَاءَ، وَأَخْرُزُ غَرْبَهُ، وَأَعْجِنُ، وَلَمْ أَكُنْ أُحْسِنُ أَخْبِزُ. وَكَانَ يَخْبِزُ لِي جَارَاتٌ لِي مِنَ الأَنْصَارِ، وَكُنَّ نِسْوَةَ صِدْقٍ. قَالَتْ: وَكُنْتُ أَنْقُلُ النَّوَىٰ، مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ ﷺ عَلَىٰ رَأْسِي. وَهِيَ عَلَىٰ ثُلُثَيْ فَرْسَخٍ. قَالَتْ: فَجِئْتُ يَوْماً وَالنَّوَىٰ عَلَى رَأْسِي. فَلَقِيتُ رَسُولَ اللَّهِ ﷺ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَدَعَانِي ثُمَّ قَالَ: «إِخْ، إِخْ»، لِيَحْمِلَنِي خَلْفَهُ. قَالَتْ: فَاسْتَحْيَيْتُ وَعَرَفْتُ غَيْرَتَكَ. فَقَالَ: وَاللَّهِ، لَحَمْلُكِ النَّوَىٰ عَلَىٰ رَأْسِكِ أَشَدُّ مِنْ رُكُوبِكِ مَعَهُ. قَالَتْ: حَتَّىٰ أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ، بَعْدَ ذٰلِكَ، بِخَادِمٍ، فَكَفَتْنِي سِيَاسَةَ الْفَرَسِ. فَكَأَنَّمَا أَعْتَقَتْنِي.

[البخاري: كتاب فرض الخمس، باب ما كان النبي ﷺ يعطي المؤلفة قلوبهم...، رقم: ٣١٥١].

35-(...) Asma "Allah be pleased with her" reported: I used to do the household duties for Az-Zubair who had a horse, of which I used to take care. Nothing was harder upon me than to look after the horse, for which I used to bring grass and I used to look after it. Then I got a servant when The Messenger of Allah "Allah's blessing and peace be upon him" gained some captives from whom he gave me a female servant, who then began to look after the horse, and in this way, she relieved me of this burden.

A man came and said: "O Mother of Abdullah! I am a poor person and I wish that I should act as a seller under the shadow of your house." I (Asma) said: "If I grant you permission, Az-Zubair may not agree to that. So you should come and demand that when Az-Zubair is present there." He came accordingly and said: "O Mother of Abdullah! I am a poor man, and I desire that I should act as a seller under the shadow of your house." I said: "Isn't there in Medina (a place) except my house?" Az-Zubair said: "Why do you prevent a poor man to act as a seller here?" So he started selling, until he earned so much to the extent that I sold the slave-girl to him. Then, Az-Zubair entered upon me while her price was still in my lap. He said: "Grant this to me." I said: "I made a decision to give it in charity."

[15] It is prohibited (in case the gathering is only of three persons) that two men should speak privately without the agreement of the third

36-(2183) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If there are three (persons), two should not talk to one another privately without the (third) one."

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

37-(2184) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are three, two of you should not talk privately between themselves without the (third) one, until some other people join him, for that may sadden him."

38-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are three, two should not talk privately between themselves without their companion, for that may sadden him."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

٣٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ أَسْمَاءَ قَالَتْ: كُنْتُ أَخْدُمُ الزُّبَيْرَ خِدْمَةَ الْبَيْتِ، وَكَانَ لَهُ فَرَسٌ، وَكُنْتُ أَسُوسُهُ. فَلَمْ يَكُنْ مِنَ الْخِدْمَةِ شَيْءٌ أَشَدَّ عَلَيَّ مِنْ سِيَاسَةِ الْفَرَسِ. كُنْتُ أَحْتَشُّ لَهُ وَأَقُومُ عَلَيْهِ وَأَسُوسُهُ. قَالَ: ثُمَّ إِنَّهَا أَصَابَتْ خَادِماً. جَاءَ النَّبِيَّ ﷺ سَبْيٌ فَأَعْطَاهَا خَادِماً. قَالَتْ: كَفَتْنِي سِيَاسَةَ الْفَرَسِ. فَأَلْقَتْ عَنِّي مُؤْنَتَهُ.

فَجَاءَنِي رَجُلٌ فَقَالَ: يَا أُمَّ عَبْدِ اللَّهِ، إِنِّي رَجُلٌ فَقِيرٌ، أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكِ. قَالَتْ: إِنِّي إِنْ رَخَّصْتُ لَكَ أَبَى ذَاكَ الزُّبَيْرُ. فَتَعَالَ فَاطْلُبْ إِلَيَّ، وَالزُّبَيْرُ شَاهِدٌ، فَجَاءَ فَقَالَ: يَا أُمَّ عَبْدِ اللَّهِ، إِنِّي رَجُلٌ فَقِيرٌ، أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكِ. فَقَالَتْ: مَالَكَ بِالْمَدِينَةِ إِلاَّ دَارِي؟ فَقَالَ لَهَا الزُّبَيْرُ: مَالَكِ أَنْ تَمْنَعِي رَجُلاً فَقِيراً يَبِيعُ؟ فَكَانَ يَبِيعُ إِلَى أَنْ كَسَبَ. فَبِعْتُهُ الْجَارِيَةَ. فَدَخَلَ عَلَيَّ الزُّبَيْرُ وَثَمَنُهَا فِي حَجْرِي. فَقَالَ: هَبِيهَا لِي. قَالَتْ: إِنِّي قَدْ تَصَدَّقْتُ بِهَا.

١٥ ـ بابُ تَحْرِيمِ مُنَاجَاةِ الاثْنَيْنِ دون الثَّالث بغير رِضَاهُ

٣٦ ـ (٢١٨٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ ثَلاَثَةٌ، فَلاَ يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ».

[البخاري: كتاب الاستئذان، باب لا يتناجى اثنان دون الثالث، رقم: ٦٢٨٨].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَابْنُ نُمَيْرٍ: (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ. حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَى، وَهُوَ ابْنُ سَعِيدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ أَيُّوبَ بْنَ مُوسَى. كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَى حَدِيثِ مَالِكٍ.

٣٧ ـ (٢١٨٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. وَاللَّفْظُ لِزُهَيْرٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلاَثَةً فَلاَ يَتَنَاجَى اثْنَانِ دُونَ الآخَرِ، حَتَّى تَخْتَلِطُوا بِالنَّاسِ، مِنْ أَجْلِ أَنْ يُحْزِنَهُ».

[البخاري: كتاب الاستئذان، باب إذا كانوا أكثر من ثلاثة فلا بأس بالمسارة...، رقم: ٦٢٩٠].

٣٨ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. وَاللَّفْظُ لِيَحْيَى. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلاَثَةً فَلاَ يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُحْزِنُهُ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

[16] What about medicine, disease and charm

39-(2185) A'isha "Allah be pleased with her" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" fell ill. Gabriel used to recite the following: "In the name of Allah. He may cure you, and from all kinds of illness He may get you recovered, and (protect you) from the evil of a jealous one when he feels jealous, and from the evil (effect of the) eye."

40-(2186) Abu Sa'id "Allah be pleased with him" reported that Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Muhammad! Have you fallen ill?" He answered in the affirmative. He (Gabriel) said: "In the name of Allah I protect you from anything that may harm you, and from the evil (effect of the) eye of a jealous one. Might Allah cure you, and I invoke the name of Allah for you."

41-(2187) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (effect of an evil) eye is a fact."

42-(2188) Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (effect of an evil) eye is a fact; and if anything is to precede the Decree, it would be the (effect of an evil) eye. Therefore, if you are required to take bath (to recover) from the (effect of an evil) eye, you should take bath."

[17] What about magic

43-(2189) A'isha "Allah be pleased with her" narrated: Magic was worked on The Prophet "Allah's blessing and peace be upon him" by a Jew from Banu Zuraiq, called Labid Ibn Al-A'sam. So, he began to envisage that he did a thing, which he did not actually do. One day when he was in my house, he invoked (Allah for a long period), then invoked and then invoked. Then he said: "O A'isha! I feel that Allah has inspired me regarding the matter about which I asked him." I asked: "What is that, O Messenger of Allah?" he replied: "Two persons came to me (in my dream) and sat, one by my head and the other by my feet. The one sitting by my head asked the other who was sitting by my feet (or the one sitting by my feet asked the other who was sitting by my head):

"What is the ailment of this man?" The other replied: "He has been bewitched." The first asked: "Who has bewitched him?" The other replied: "Labid Ibn Al-A'sam." The first one asked: "What material has he used?"

١٦ ـ بابُ الطِّبِّ والمَرَضِ والرُّقَى

٣٩ ـ (٢١٨٥) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ ـ وَهُوَ: ابْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ ـ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كَانَ إِذَا اشْتَكَىٰ رَسُولُ اللَّهِ ﷺ رَقَاهُ جِبْرِيلُ. قَالَ: بِاسْمِ اللَّهِ يُبْرِيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ.

٤٠ ـ (٢١٨٦) ـ حدّثنا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ! اشْتَكَيْتَ؟ فَقَالَ: «نَعَمْ» قَالَ: بِاسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ، أَوْ عَيْنِ حَاسِدٍ اللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ.

٤١ ـ (٢١٨٧) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْعَيْنُ حَقٌّ».

[البخاري: كتاب الطب، باب العين حق، رقم: ٥٧٤٠].

٤٢ ـ (٢١٨٨) ـ وحدّثنا عَبْدُ اللَّه بْنُ عَبْدِ الرحمن الدَّارِمِيُّ، وَحَجَّاجُ بْنُ الشَّاعِرِ، وأَحْمَدُ بْنُ خِرَاشٍ. قَالَ عَبْدُ اللَّهِ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا».

١٧ ـ باب السِّحْرِ

٤٣ ـ (٢١٨٩) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: سَحَرَ رَسُولَ اللَّهِ ﷺ يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ. يُقَالُ لَهُ: لَبِيدُ بْنُ الأَعْصَمِ قَالَتْ: حَتَّىٰ كَانَ رَسُولُ اللَّهِ ﷺ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ، وَمَا يَفْعَلُهُ. حَتَّىٰ إِذَا كَانَ ذَاتَ يَوْمٍ، أَوْ ذَاتَ لَيْلَةٍ، دَعَا رَسُولُ اللَّهِ ﷺ، ثُمَّ دَعَا، ثُمَّ دَعَا. ثُمَّ قَالَ: «يَا عَائِشَةُ، أَشَعَرْتِ أَنَّ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ جَاءَنِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالآخَرُ عِنْدَ رِجْلَيَّ. فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلَيَّ، أَوِ الَّذِي

The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm." The first asked: "Where is that?" he said: "In the well of Dharwan."" So, The Prophet "Allah's blessing and peace be upon him", along with some of his companions, went out towards the well (and looked at that, and when he returned) he said to me: "By Allah! Its water is as red as the Henna, and its date-palms (near the well) are like the heads of the devils." I asked: "O Messenger of Allah! Did you not burn those things?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people. But, I ordered that they should be buried."

(...) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was bewitched...and the rest of the Hadith is the same but with the following change: The Messenger of Allah "Allah's blessing and peace be upon him" went to the well at which he looked, where there were date-palms near it. I (A'isha) said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" to take it out. The following was not mentioned: "Did not you burn it?"..."I ordered that they should be buried."

[18] What about poison

45-(2190) Anas "Allah be pleased with him" reported that a Jewess brought to The Messenger of Allah "Allah's blessing and peace be upon him" poisoned meat, from which he ate. (When the effect of this poison was felt by him, he asked for her, and) she was brought to him. He asked her about the reason of that (which she had done), and she said: "I intended to kill you." He said: "No doubt, Allah is not to enable you to do so." They (the Companion's) said: "Should we not kill her?" He said: "No." He (Anas) said: I noticed that (affect of the poison) on the uvula of The Messenger of Allah "Allah's blessing and peace be upon him".

(...) Anas Ibn Malik "Allah be pleased with him" reported that a Jewess put poison in some meat which she brought to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

[19] Desirability of asking for the patient's cure by the help of invocation

46-(2191) A'isha "Allah be pleased with her" reported: Whenever anyone of us fell ill, The Messenger of Allah "Allah's blessing and peace be upon him" would pass his right hand over him, saying: "O Lord of the

عِنْدَ رِجْلَيَّ لِلَّذِي عِنْدَ رَأْسِي: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ. قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الأَعْصَمِ. قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ. قَالَ: وَجُبِّ طَلْعَةِ ذَكَرٍ. قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بِئْرِ ذِي أَرْوَانَ».

قَالَتْ: فَأَتَاهَا رَسُولُ اللَّهِ ﷺ فِي أُنَاسٍ مِنْ أَصْحَابِهِ. ثُمَّ قَالَ: «يَا عَائِشَةُ، وَاللَّهِ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، وَلَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ».

قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلا أَحْرَقْتَهُ؟ قَالَ: «لاَ، أَمَّا أَنَا فَقَدْ عَافَانِي اللَّهُ. وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا، فَأَمَرْتُ بِهَا فَدُفِنَتْ».

٤٤ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُحِرَ رَسُولُ اللَّهِ ﷺ. وَسَاقَ أَبُو كُرَيْبٍ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ.

وَقَالَ فِيهِ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ إِلَى الْبِئْرِ، فَنَظَرَ إِلَيْهَا وَعَلَيْهَا نَخْلٌ. وَقَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَأَخْرِجْهُ. وَلَمْ يَقُلْ: أَفَلاَ أَحْرَقْتَهُ؟ وَلَمْ يَذْكُرْ: «فَأَمَرْتُ بِهَا فَدُفِنَتْ». [البخاري: كتاب الطب، باب السحر، رقم: ٥٧٦٦].

١٨ ـ باب السَّمّ

٤٥ ـ (٢١٩٠) ـ **حدّثنا** يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ، أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا. فَجِيءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهَا عَنْ ذَلِكَ؟ فَقَالَتْ: أَرَدْتُ لأَقْتُلَكَ. قَالَ: «مَا كَانَ اللَّهُ لِيُسَلِّطَكِ عَلَى ذَاكِ»، قَالَ: أَوْ قَالَ: «عَلَيَّ»، قَالَ: قَالُوا: أَلاَ نَقْتُلُهَا؟ قَالَ: «لاَ»، قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الهبة، باب قبول الهدية من المشركين، رقم: ٢٦١٧].

(...) ـ **وحدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ هِشَامَ بْنَ زَيْدٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، أَنَّ يَهُودِيَّةً جَعَلَتْ سَمًّا فِي لَحْمٍ. ثُمَّ أَتَتْ بِهِ رَسُولَ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِ خَالِدٍ.

١٩ ـ باب استحباب رُقْيَةِ المَرِيضِ

٤٦ ـ (٢١٩١) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اشْتَكَى مِنَّا إِنْسَانٌ، مَسَحَهُ بِيَمِينِهِ.

people! Remove harm from him (and grant him health), and cure him, for You are a Greet Healer. There is no heal but that of Yours by which one is cured and illness is removed." She further said: When The Messenger of Allah "Allah's blessing and peace be upon him" fell ill, and his illness grew aggravated, I took hold of his hand in order to do what he used to do, but he withdrew his hand from my hand and then said: "O Allah! Forgive me and make me join the highest companion." She said: I went on looking at him whereas he had passed away.

(...) The same was narrated on the authority of Al-A'mash, through another chain of transmitters, but with a slight variation of wording.

47-(...) A'isha "Allah be pleased with her" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" visited a patient (in order to inquire about his health), he would say (invoking Allah for him): "O Lord of the people! Remove harm from him (and grant him health), and cure him, for You are a Greet Healer. There is no heal but that of Yours by which one is cured and illness is removed."

48-(...) A'isha "Allah be pleased with her" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" visited a patient, he would invoke Allah for him saying: "O Lord of the people! Remove harm from him (and grant him health), and cure him, for You are a Greet Healer. There is no heal but that of Yours by which one is cured and illness is removed." In the narration of Abu Bakr, there is a slight variation of wording.

(...) A Hadith like this was narrated on the authority of A'isha, through another chain of transmitters.

49-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the following incantation in (asking for) curing: "O Lord of the people! Remove the harm! The hail is in Your Hand, and there is no remover of it but You."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

[20] Invoking (Allah) for the patient's cure with the help of blowing over him by reciting the Suras of seeking refuge with Allah

50-(2192) A'isha "Allah be pleased with her" reported that when anyone of the family of The Messenger of Allah "Allah's blessing and peace be

ثُمَّ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي ـ لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ ـ شِفَاءً لاَ يُغَادِرُ سَقَماً». فَلَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ وَثَقُلَ، أَخَذْتُ بِيَدِهِ لأَصْنَعَ بِهِ نَحْوَ مَا كَانَ يَصْنَعُ. فَانْتَزَعَ يَدَهُ مِنْ يَدِي. ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِي وَاجْعَلْنِي مَعَ الرَّفِيقِ الأَعْلَىٰ». قَالَتْ: فَذَهَبْتُ أَنْظُرُ، فَإِذَا هُوَ قَدْ قَضَىٰ.

[البخاري: كتاب المرضى، باب دعاء العائد للمريض، رقم: ٥٦٧٥].

(...) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلاَهُمَا عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. قَالاَ: حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ، عَنْ سُفْيَانَ. كُلُّ هَؤُلاَءِ عَنِ الأَعْمَشِ. بِإِسْنَادِ جَرِيرٍ.

فِي حَدِيثِ هُشَيْمٍ وَشُعْبَةَ: مَسَحَهُ بِيَدِهِ. قَالَ: وَفِي حَدِيثِ الثَّوْرِيِّ: مَسَحَهُ بِيَمِينِهِ.

وَقَالَ فِي عَقِبِ حَدِيثِ يَحْيَىٰ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ. قَالَ: فَحَدَّثْتُ بِهِ مَنْصُوراً، فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ... بِنَحْوِهِ.

٤٧ ـ (...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَادَ مَرِيضاً يَقُولُ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ. اشْفِهِ أَنْتَ الشَّافِي ـ لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ ـ شِفَاءً لاَ يُغَادِرُ سَقَماً».

٤٨ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى الْمَرِيضَ يَدْعُو لَهُ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي ـ لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ ـ شِفَاءً لاَ يُغَادِرُ سَقَماً».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: فَدَعَا لَهُ. وَقَالَ: «وَأَنْتَ الشَّافِي».

(...) ـ **وحدّثني** الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ؛ وَمُسْلِمُ بْنُ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ وَجَرِيرٍ.

٤٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْقِي بِهَذِهِ الرُّقْيَةِ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لاَ كَاشِفَ لَهُ إِلاَّ أَنْتَ».

(...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٢٠ ـ باب رُقْيَةِ الْمَرِيضِ بِالْمُعَوِّذَاتِ وَالنَّفْثِ

٥٠ ـ (٢١٩٢) ـ **حدّثني** سُرَيْجُ بْنُ يُونُسَ وَيَحْيَى بْنُ أَيُّوبَ. قَالاَ: حَدَّثَنَا عَبَّادُ بْنُ

upon him" fell ill, he used to blow over him by reciting the last two Suras (of seeking refuge with Allah). When he became fatally ill, I used to blow over him and rub his body with his own hand; and that was for his hand were more blessed than mine.

51-(...) A'isha "Allah be pleased with her" reported that whenever The Messenger of Allah "Allah's blessing and peace be upon him" fell ill, he used to recite over himself the last two Suras (of seeking refuge with Allah), and blow over him. But, when his sickness was aggravated, I recited over him and passed his hand over himself, expecting it to be more blessed.

(...) This Hadith was narrated through many chains of transmitters but with a slight variation of wording. No narration but that of Malik had the following statement: "Expecting it to be more blessed." In the narration of Yunus and Ziyad it was mentioned: "Whenever The Messenger of Allah "Allah's blessing and peace be upon him" fell ill, he blew over his body by reciting the last two Suras (of seeking refuge with Allah), and rubbed himself with his own hand."

[21] Desirability of reciting incantation in (asking for) curing from the (evil effect of the) eye, small pustules and the poison

52-(2193) Abd Ar-Rahman Ibn Al-Aswad narrated from his father: I asked A'isha "Allah be pleased with her" about incantation. She said: The Messenger of Allah "Allah's blessing and peace be upon him" permitted the members of a certain family of the Ansar to recite incantation in (asking for) curing from every type of poison.

53-(...) Al-Aswad narrated from A'isha "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" permitted the members of a certain family of the Ansar to recite incantation in (asking for) curing from (the effect of) poison.

54-(2194) A'isha "Allah be pleased with her" reported that whenever anyone fell ill or he suffered from a certain ailment or injury, The Messenger of Allah "Allah's blessing and peace be upon him" used to say, with his finger as such (Sufyan put his forefinger on the ground and then lifted it to illustrate how The Prophet used to do): "In the name of Allah, the dust of our ground, with the saliva of anyone of us would be a means by which our illness would be cured with the permission of Allah."

This Hadith was narrated on the authority of Ibn Abu Shaiba and Zuhair, with a slight variation of wording.

عَبَّادٍ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا مَرِضَ أَحَدٌ مِنْ أَهْلِهِ، نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ، فَلَمَّا مَرِضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ، جَعَلْتُ أَنْفُثُ عَلَيْهِ وَأَمْسَحُهُ بِيَدِ نَفْسِهِ. لأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَةً مِنْ يَدِي.

وَفِي رِوَايَةِ يَحْيَى بْنِ أَيُّوبَ: بِمُعَوِّذَاتٍ.

٥١ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ. وَيَنْفُثُ. فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ عَنْهُ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا.

[البخاري: كتاب فضائل القرآن، باب فضل المعوذات، رقم: ٥٠١٦].

(...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ. (ح) وحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ. قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ. كُلُّهُمْ عَنِ ابْنِ شِهَابٍ. بِإِسْنَادِ مَالِكٍ، نَحْوَ حَدِيثِهِ. وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: رَجَاءَ بَرَكَتِهَا. إِلاَّ فِي حَدِيثِ مَالِكٍ.

وَفِي حَدِيثِ يُونُسَ وَزِيَادٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ، وَمَسَحَ عَنْهُ بِيَدِهِ.

[البخاري: كتاب المغازي، باب مرض النبي ﷺ ووفاته، رقم: ٤٤٣٩].

٢١ ـ باب استحباب الرُّقْيَة من العَيْنِ والنَّمْلَةِ والحُمَةِ والنَّظْرَةِ

٥٢ ـ (٢١٩٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ. قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّقْيَةِ؟ فَقَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لأَهْلِ بَيْتٍ مِنَ الأَنْصَارِ، فِي الرُّقْيَةِ، مِنْ كُلِّ ذِي حُمَةٍ.

[البخاري: كتاب الطب، باب رقية الحية والعقرب، رقم: ٥٧٤١].

٥٣ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لأَهْلِ بَيْتٍ مِنَ الأَنْصَارِ، فِي الرُّقْيَةِ، مِنَ الْحُمَةِ.

٥٤ ـ (٢١٩٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى الإِنْسَانُ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ بِهِ قُرْحَةٌ أَوْ جُرْحٌ. قَالَ النَّبِيُّ ﷺ بِإِصْبَعِهِ هَكَذَا، وَوَضَعَ سُفْيَانُ سَبَّابَتَهُ بِالأَرْضِ ثُمَّ رَفَعَهَا: «بِاسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، لِيُشْفَى بِهِ سَقِيمُنَا، بِإِذْنِ رَبِّنَا».

قَالَ ابْنُ أَبِي شَيْبَةَ «يُشْفَى»، وقَالَ زُهَيْرٌ: «لِيُشْفَى سَقِيمُنَا».

[البخاري: كتاب الطب، باب رقية النبي ﷺ، رقم: ٥٧٤٥].

55-(2195) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to order her to recite incantation for curing from the (evil effect of the) eye.

(...) This Hadith was narrated on the authority of Mis'ar with the same chain of transmitters.

56-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to order me to recite incantation for curing from the (evil effect of the) eye.

57-(2196) Anas Ibn Malik "Allah be pleased with him" reported concerning incantation that he had been permitted (by The Messenger of Allah to recite it) for curing from (the effect of) poison, small pustules and the evil eye.

58-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" permitted him to recite incantation for curing from the (evil effect of the) eye, the poison (resulting from the sting of the scorpion) and the small pustules.

59-(2197) Umm Salama "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", reported that The Messenger of Allah "Allah's blessing and peace be upon him" said to a girl in the house of Umm Salama on whose face he saw black stains:" She has been befallen by (the evil effect of) an eye. So, recite incantation for her cure."

60-(2198) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" permitted the family of Hazm to recite incantation for (curing from the effect of the poison of) the snake. Moreover, he said to Asma daughter of Umais: "Why do I see the children of my brother lean? Are they not fed well?" She said: "No, but they always are befallen by (the evil effect of) the eye." He said: "Recite incantation (for their cure)." She recited it before him, and he said: "Yes, recite this incantation for them."

61-(2199) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" permitted a tribe of Amr to recite incantation for (curing from) the snake poison. Abu Az-Zubair said: I heard Jabir Ibn Abdullah saying: A scorpion stung one of us while we were sitting in the company of The Messenger of Allah "Allah's blessing and peace be upon him". A man said: "O

٥٥ ـ (٢١٩٥) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ أَبو بَكْرٍ وَأَبو كُرَيْبٍ ـ وَاللَّفْظُ لَهُمَا ـ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ: حَدَّثَنَا مَعْبَدُ بْنُ خَالِدٍ، عَنِ ابْنِ شَدَّادٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُهَا أَنْ تَسْتَرْقِيَ مِنَ الْعَيْنِ.

[البخاري: كتاب الطب، باب رقية العين، رقم: ٥٧٣٨].

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا مِسْعَرٌ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٥٦ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنِي أَنْ أَسْتَرْقِيَ مِنَ الْعَيْنِ.

٥٧ ـ (٢١٩٦) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبو خَيْثَمَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، فِي الرُّقَى. قَالَ: رُخِّصَ فِي الْحُمَةِ وَالنَّمْلَةِ وَالْعَيْنِ.

٥٨ ـ (...) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا حَسَنٌ، وَهُوَ ابْنُ صَالِحٍ، كِلاَهُمَا عَنْ عَاصِمٍ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ. قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي الرُّقْيَةِ مِنَ الْعَيْنِ، وَالْحُمَةِ، وَالنَّمْلَةِ.

وَفِي حَدِيثِ سُفْيَانَ: يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ.

٥٩ ـ (٢١٩٧) ـ حدّثني أَبو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجَارِيَةٍ، فِي بَيْتِ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، رَأَى بِوَجْهِهَا سَفْعَةً فَقَالَ: «بِهَا نَظْرَةٌ، فَاسْتَرْقُوا لَهَا». يَعْنِي: بِوَجْهِهَا صُفْرَةً.

[البخاري: كتاب الطب، باب رقية العين، رقم: ٥٧٣٩].

٦٠ ـ (٢١٩٨) ـ حدّثني عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا أَبو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: وَأَخْبَرَنِي أَبو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَخَّصَ النَّبِيُّ ﷺ لآلِ حَزْمٍ فِي رُقْيَةِ الْحَيَّةِ. وَقَالَ لأَسْمَاءَ بِنْتِ عُمَيْسٍ: «مَالِي أَرَى أَجْسَامَ بَنِي أَخِي ضَارِعَةً تُصِيبُهُمُ الْحَاجَةُ»؟ قَالَتْ: لاَ. وَلَكِنِ الْعَيْنُ تُسْرِعُ إِلَيْهِمْ. قَالَ: «ارْقِيهِمْ»، قَالَتْ: فَعَرَضْتُ عَلَيْهِ. فَقَالَ: «ارْقِيهِمْ».

٦١ ـ (٢١٩٩) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَرْخَصَ النَّبِيُّ ﷺ فِي رُقْيَةِ الْحَيَّةِ لِبَنِي عَمْرٍو.

قَالَ أَبو الزُّبَيْرِ: وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: لَدَغَتْ رَجُلاً مِنَّا عَقْرَبٌ، وَنَحْنُ

Messenger of Allah! I could recite incantation (for treating the effect of sting)." On that, he said: "He from amongst you who could be (a source of) benefit for his brother, let him do so."

(...) This Hadith was narrated on the authority of Ibn Juraij with the same chain of transmitters but with a slight variation of wording, according to which: A man from the people (present there) said: "Should I recite incantation for him, O Messenger of Allah?"

62-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I had a maternal uncle who used to recite incantation for treating the (poisonous effect of the) sting of the scorpion. Then, The Messenger of Allah "Allah's blessing and peace be upon him" forbade incantation. He came to him and said: "O The Messenger of Allah! You forbade reciting incantation, whereas I use it for curing the (poisonous effect of the) sting of the scorpion." On that, he said: "He who amongst you could be (a source of) benefit for his brother (whom the scorpion had stung), let him do so."

(...) This Hadith was narrated on the authority of Al-A'mash, with the same chain of transmitters.

63-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade reciting incantation. Then some members of the family of Amr Ibn Hazm came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "We have an incantation which we used to recite for curing the (poisonous effect of the) sting of the scorpion, but you forbade incantation (at all)." They recited it before him, whereupon he said: "I do not see any harm (in it). So he who amongst you could be (a source of) benefit for his brother (whom the scorpion had stung), let him do so."

[22] There is no harm in the incantation as long as it contains no (words of) polytheism

64-(2200) Awf Ibn Malik Al-Ashja'i reported: We used to recite incantation during the pre-Islamic period of ignorance. We said: "O The Messenger of Allah! What is your opinion about it?" He said: "Show me your incantations. However, there is no harm in the incantation as long as it contains no (words of) polytheism."

[23] Permissibility of taking wages for reciting incantations from the words of the Holy Qur'an

65-(2201) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: Some of the companions of The Prophet "Allah's blessing and peace be

جُلُوسٌ مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرْقِي؟ قَالَ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ».

(...) ـ وحدّثني سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَرْقِيهِ يَا رَسُولَ اللَّهِ؟ وَلَمْ يَقُلْ: أَرْقِي.

٦٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: كَانَ لِي خَالٌ يَرْقِي مِنَ الْعَقْرَبِ، فَنَهَى رَسُولُ اللَّهِ ﷺ عَنِ الرُّقَى. قَالَ: فَأَتَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّكَ نَهَيْتَ عَنِ الرُّقَى، وَأَنَا أَرْقِي مِنَ الْعَقْرَبِ! فَقَالَ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ».

(...) ـ وحدّثناه عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٦٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الرُّقَى. فَجَاءَ آلُ عَمْرِو بْنِ حَزْمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهُ كَانَتْ عِنْدَنَا رُقْيَةٌ نَرْقِي بِهَا مِنَ الْعَقْرَبِ، وَإِنَّكَ نَهَيْتَ عَنِ الرُّقَى! قَالَ: فَعَرَضُوهَا عَلَيْهِ. فَقَالَ: «مَا أَرَى بَأْساً، مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ».

٢٢ ـ باب: «لا بأس بالرُّقَى ما لم يكن فيه شِرْكٌ»

٦٤ ـ (٢٢٠٠) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ. قَالَ: كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَى فِي ذٰلِكَ؟ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ. لاَبَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ».

٢٣ ـ باب جواز أَخْذِ الأُجْرَةِ على الرُّقْيَةِ بالقرآن والأذكار

٦٥ ـ (٢٢٠١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَاساً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ

upon him" set out on journey. On their way, they passed by one of Arab tribes. They asked its people to entertain them, but they refused to entertain them. (While they were in that state, the chief of that tribe was bitten by a snake, or stung by a scorpion). They said (to the companions of The Prophet): "Is there anybody from amongst you, who can treat with reciting incantation?" One of them (the companions) said: "Well." He came to him and started reciting The Opening Sura (of Al-Fatiha). The patient got cured and he (the reciter) was given a flock of sheep (as a reward), but he refused to take it and said: "(I will not take it) unless I ask The Prophet "Allah's blessing and peace be upon him" (about its legality)." Then, he came to The Prophet "Allah's blessing and peace be upon him", and made a mention of that to him, saying: "O Messenger of Allah! By Allah! I treated him only by (reciting) the Opening Sura of the Book." he smiled and said: "How do you come to know that The Opening Sura of the Book could be used as a (treatment) incantation?" then he further added: " Take it (the flock of sheep) and assign a share for me."

(...) The same was narrated on the authority of Abu Bishr, according to which he added: He started reciting the Mother of the Qur'an (Al-Fatiha), gathering his sputum and spitting over him until the man recovered.

66-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: We halted at a certain place where a woman came to us and said: "The chief of the tribe has been stung by a scorpion. Is there anyone amongst you who could recite incantation (for curing him)?" A man from amongst us stood up (and went with her). We did not know that he had been competent in practicing incantation. However, he recited incantation containing the Sura of Al-Fatiha with the result that he (the chief) got cured. They gave him a flock of sheep and presented milk to us. We said (to him): "Are you competent in reciting incantation?" He said: "I did not recite but the Sura of Al-Fatiha." He added: "Do not drive (any of this flock) until we go to The Messenger of Allah "Allah's blessing and peace be upon him" and know the legality of accepting it." We came to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned that to him. He said: "How did you come to know that this (Sura of Al-Fatiha) might be used as an incantation? Distribute those (sheep amongst those who were present there with him) and assign a share for me."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters, according to which he said: A man from amongst us stood up with her of whom we did not think before as an incantator.

كَانُوا فِي سَفَرٍ، فَمَرُّوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَضَافُوهُمْ، فَلَمْ يُضِيفُوهُمْ. فَقَالُوا لَهُمْ: هَلْ فِيكُمْ رَاقٍ؟ فَإِنَّ سَيِّدَ الْحَيِّ لَدِيغٌ أَوْ مُصَابٌ. فَقَالَ رَجُلٌ مِنْهُمْ: نَعَمْ. فَأَتَاهُ فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ. فَبَرَأَ الرَّجُلُ، فَأُعْطِيَ قَطِيعاً مِنْ غَنَمٍ، فَأَبَىٰ أَنْ يَقْبَلَهَا. وَقَالَ: حَتَّىٰ أَذْكُرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ. فَقَالَ: يَا رَسُولَ اللَّهِ، واللَّهِ مَا رَقَيْتُ إِلاَّ بِفَاتِحَةِ الْكِتَابِ. فَتَبَسَّمَ وَقَالَ: «وَمَا أَدْرَاكَ أَنَّهَا رُقْيَةٌ؟». ثُمَّ قَالَ: «خُذُوا مِنْهُمْ، وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ».

[البخاري: كتاب الإجارة، باب ما يعطى في الرقية على أحياء العرب...، رقم: ٢٢٧٦].

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، كِلاَهُمَا عَنْ غُنْدَرٍ، مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، بِهَذَا الإِسْنَادِ.

وَقَالَ فِي الْحَدِيثِ: فَجَعَلَ يَقْرَأُ أُمَّ الْقُرْآنِ، وَيَجْمَعُ بُزَاقَهُ، وَيَتْفِلُ، فَبَرَأَ الرَّجُلُ.

٦٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَخِيهِ، مَعْبَدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: نَزَلْنَا مَنْزِلاً، فَأَتَتْنَا امْرَأَةٌ فَقَالَتْ: إِنَّ سَيِّدَ الْحَيِّ سَلِيمٌ، لُدِغَ. فَهَلْ فِيكُمْ مِنْ رَاقٍ؟ فَقَامَ مَعَهَا رَجُلٌ مِنَّا، مَا كُنَّا نَظُنُّهُ يُحْسِنُ رُقْيَةً، فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ، فَبَرَأَ، فَأَعْطَوْهُ غَنَماً وَ سَقَوْنَا لَبَناً، فَقُلْنَا: أَكُنْتَ تُحْسِنُ رُقْيَةً؟ فَقَالَ: مَا رَقَيْتُهُ إِلاَّ بِفَاتِحَةِ الْكِتَابِ. قَالَ: فَقُلْتُ: لاَ تُحَرِّكُوهَا حَتَّىٰ نَأْتِيَ النَّبِيَّ ﷺ. فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْنَا ذَلِكَ لَهُ. فَقَالَ: «مَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ؟ اقْسِمُوا وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ».

[البخاري: كتاب فضائل القرآن، باب فضل فاتحة الكتاب، رقم: ٥٠٠٧].

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ... نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: فَقَامَ مَعَهَا رَجُلٌ مِنَّا. مَا كُنَّا نَأْبِنُهُ بِرُقْيَةٍ.

[24] Desirability of putting one's hand at the spot of pain while reciting incantation

67-(2202) Uthman Ibn Abu Al-As Ath-Thaqafi reported that he complained of pain he felt in his body since he embraced Islam to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Put your hand at the spot of pain in your body and recite: "In the name of Allah" thrice, and "I seek refuge with Allah and with His Power from the evil of what I find and fear" seven times."

[25] Seeking refuge with Allah from (the mischief of) Satan, which is the whisperer (of evil) in the prayer

68-(2203) Uthman Ibn Abu Al-As reported that he came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah! Satan intervenes between me and my prayer and recitation of the Holy Qur'an, and he distracts my mind." The Messenger of Allah "Allah's blessing and peace be upon him" said:, "That is (the act of the) Satan known as Khinzab. When you feel that, seek refuge with Allah from it and spit thrice on your left." I did that and Allah removed it from me.

(...) Uthman Ibn Abu Al-As reported that he came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same. In the narration of Salim Ibn Noah, the word "thrice" was not mentioned.

(...) Uthman Ibn Abu Al-As reported: I said: "O Messenger of Allah!"...and the rest of the Hadith is the same.

[26] There is a medicine for every disease, and desirability of treatment

69-(2204) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is a medicine for every disease; and if the medicine is given (as treatment) for the disease, it would be cured with the permission of Allah "Exalted and Glorified be He"."

70-(2205) Asim Ibn Umar Ibn Quatada narrated that Jabir visited Al-Muqanna (in order to inquire about his health), and then said: I will not go away unless you have yourself cupped, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is a treatment."

٢٤ ـ باب استحباب وَضْعِ يَدِهِ على موضع الألم، مع الدُّعَاء

٦٧ ـ (٢٢٠٢) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ؛ أَنَّهُ شَكَا إِلَىٰ رَسُولِ اللَّهِ ﷺ وَجَعاً، يَجِدُهُ فِي جَسَدِهِ مُنْذُ أَسْلَمَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمَ مِنْ جَسَدِكَ. وَقُلْ: بِاسْمِ اللَّهِ، ثَلاَثاً. وَقُلْ، سَبْعَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ».

٢٥ ـ باب التَّعَوُّذ من شيطان الوَسْوَسَةِ في الصَّلاَةِ

٦٨ ـ (٢٢٠٣) ـ حدّثنا يَحْيَىٰ بْنُ خَلَفٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُالأَعْلَىٰ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ؛ أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلاَتِي وَقِرَاءَتِي: يَلْبِسُهَا عَلَيَّ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ شَيْطَانٌ يُقَالُ لَهُ: خِنْزِبٌ. فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ، وَاتْفُلْ عَلَىٰ يَسَارِكَ ثَلاَثاً»، قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِّي.

(...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. كِلاَهُمَا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، أَنَّهُ أَتَى النَّبِيَّ ﷺ... فَذَكَرَ بِمِثْلِهِ. وَلَمْ يَذْكُرْ فِي حَدِيثِ سَالِمِ بْنِ نُوحٍ: ثَلاَثاً.

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِهِمْ.

٢٦ ـ باب لِكُلِّ داءٍ دَوَاءٌ، واستحباب التداوي

٦٩ ـ (٢٢٠٤) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، وَهُوَ ابْنُ الْحَارِثِ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ».

٧٠ ـ (٢٢٠٥) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْراً حَدَّثَهُ، أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ عَادَ الْمُقَنَّعَ ثُمَّ قَالَ: لاَ أَبْرَحُ حَتَّىٰ تَحْتَجِمَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فِيهِ شِفَاءً».

[البخاري: كتاب الطب، باب الدواء بالعسل...، رقم: ٥٦٨٢].

71-(...) Asim Ibn Umar Ibn Quatada reported: Jabir Ibn Abdullah came to our house and there was a man from amongst the members of the household who complained of a wound. Jabir said: "From which ailment are you suffering?" He said: "There is a wound which is too painful for me to bear." He said: "O Boy! Bring to me a cupper." He said: "O Abu Abdullah! What do you intend to do with the cupper?" he said: "I would get this wound cupped." He said: "By Allah! Since the touch of fly or cloth pains me, then, such (a cupping) would pain me more." When he noticed (the signs of) disturbance on him, he said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If there is any effective medicine from amongst your medicines, they would be (three): Cupping, a sip of honey, and cauterization with fire." The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I do not like cauterization." The cupper was called and he cupped him. Consequently, he recovered.

72-(2206) Jabir "Allah be pleased with him" reported that Umm Salama "Allah be pleased with her" asked for permission from The Messenger of Allah "Allah's blessing and peace be upon him" to get herself cupped. The Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Taiba to cup her. He (Jabir) said: I think he (Abu Taiba) was her foster brother or a young boy who had not yet attained the age of puberty.

73-(2207) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent a physician to Ubai Ibn Ka'b "Allah be pleased with him". He cut a vein of his and then cauterized it.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, without mentioning: He cut a vein of his.

74-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported that on the day of the (holy battle of the) Confederates, Ubai was thrown (with an arrow) in his medial arm vein, which The Messenger of Allah "Allah's blessing and peace be upon him" cauterized.

75-(2208) Jabir "Allah be pleased with him" reported that Sa'd Ibn Mu'adh was thrown (with an arrow) in his medial arm vein, which The Messenger of Allah "Allah's blessing and peace be upon him" cauterized with his own hand, with the help of an iron narrow blade. When it was swollen, The Messenger of Allah "Allah's blessing and peace be upon him" cauterized it once again.

٧١ ـ (...) ـ **حدّثني** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ. قَالَ: جَاءَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، فِي أَهْلِنَا، وَرَجُلٌ يَشْتَكِي خُرَاجاً بِهِ أَوْ جِرَاحاً. فَقَالَ: مَا تَشْتَكِي؟ قَالَ: خُرَاجٌ بِي قَدْ شَقَّ عَلَيَّ. فَقَالَ: يَا غُلَامُ، ائْتِنِي بِحَجَّامٍ. فَقَالَ لَهُ: مَا تَصْنَعُ بِالْحِجَّامِ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: أُرِيدُ أَنْ أُعَلِّقَ فِيهِ مِحْجَماً. قَالَ: وَاللَّهِ، إِنَّ الذُّبَابَ لَيُصِيبُنِي، أَوْ يُصِيبُنِي الثَّوْبُ، فَيُؤْذِينِي، وَيَشُقُّ عَلَيَّ. فَلَمَّا رَأَى تَبَرُّمَهُ مِنْ ذَلِكَ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ، فَفِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةٍ مِنْ عَسَلٍ، أَوْ لَذْعَةٍ بِنَارٍ». قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا أُحِبُّ أَنْ أَكْتَوِيَ»، قَالَ: فَجَاءَ بِحَجَّامٍ فَشَرَطَهُ، فَذَهَبَ عَنْهُ مَا يَجِدُ.

٧٢ ـ (٢٢٠٦) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ أُمَّ سَلَمَةَ اسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فِي الْحِجَامَةِ، فَأَمَرَ النَّبِيُّ ﷺ أَبَا طَيْبَةَ أَنْ يَحْجِمَهَا.

قَالَ: حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَخَاهَا مِنَ الرَّضَاعَةِ، أَوْ غُلَاماً لَمْ يَحْتَلِمْ.

٧٣ ـ (٢٢٠٧) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى أُبَيِّ بْنِ كَعْبٍ طَبِيباً، فَقَطَعَ مِنْهُ عِرْقاً، ثُمَّ كَوَاهُ عَلَيْهِ.

(...) ـ **وحدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ: أَخْبَرَنَا سُفْيَانُ. كِلَاهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرَا: فَقَطَعَ مِنْهُ عِرْقاً.

٧٤ ـ (...) ـ **وحدّثني** بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ. قَالَ: سَمِعْتُ سُلَيْمَانَ. قَالَ: سَمِعْتُ أَبَا سُفْيَانَ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ. قَالَ: رُمِيَ أُبَيٌّ يَوْمَ الأَحْزَابِ عَلَى أَكْحَلِهِ، فَكَوَاهُ رَسُولُ اللَّهِ ﷺ.

٧٥ ـ (٢٢٠٨) ـ **حدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: رُمِيَ سَعْدُ بْنُ مُعَاذٍ فِي أَكْحَلِهِ. قَالَ: فَحَسَمَهُ النَّبِيُّ ﷺ بِيَدِهِ بِمِشْقَصٍ، ثُمَّ وَرِمَتْ فَحَسَمَهُ الثَّانِيَةَ.

76-(1202) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped and he gave to the cupper his wages. Moreover, he put the medicine in his nostrils (as a kind of treatment).

77-(1577) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped and (gave the cupper his wages, for he) never withheld the wages of anyone.

78-(2209) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fever is from the scorching heat of the (fire of) Hell, so cool it with water."

(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fervent fever is from the scorching heat of the (fire of) Hell, so cool it with water."

79-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fever is from the scorching heat of the (fire of) Hell, so extinguish it with water."

80-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fever is from the scorching heat of the (fire of) Hell, so extinguish it with water."

81-(2210) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fever is from the scorching heat of the (fire of) Hell, so cool it with water."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

82-(2211) Fatima narrated that whenever a woman suffered from high fever, she would be brought to Asma, who would order that water be brought, which she would sprinkle in the pocket of her (shirt at the upper portion of the chest). She said that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cool this (fever) with water. for it (fever) is from the scorching heat of the (fire of) Hell."

(...) This Hadith was narrated on the authority of Hisham, with the same chain of transmitters. According to the narration of Ibn Numair it was mentioned: She would pour water on her side and in the pocket (of the shirt at the upper part of the chest). The following was not mentioned: "It (fever) is from the scorching heat of the (fire of) Hell." This Hadith was also narrated on the authority of Abu Usama with the same chain of transmitters.

٧٦ ـ (١٢٠٢) ـ حدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ.

٧٧ ـ (١٥٧٧) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، وَقَالَ أَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ عَامِرٍ الأَنْصَارِيِّ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ، وَكَانَ لاَ يَظْلِمُ أَحَداً أَجْرَهُ.

[البخاري: كتاب الإجارة، باب خراج الحجام، رقم: ٢٢٨٠].

٧٨ ـ (٢٢٠٩) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ ابْنُ سَعِيدٍ ـ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالْمَاءِ». [البخاري: كتاب بدء الخلق، باب صفة النار وأنها مخلوقة، رقم: ٣٢٦٤].

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «إِنَّ شِدَّةَ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالْمَاءِ».

٧٩ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، يَعْنِي ابْنَ عُثْمَانَ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَأَطْفِؤُهَا بِالْمَاءِ».

[البخاري: كتاب الطب، باب الحمى من فيح جهنم، رقم: ٥٧٢٣].

٨٠ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَأَطْفِؤُهَا بِالْمَاءِ».

٨١ ـ (٢٢١٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالْمَاءِ».

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا خَالِدُ بْنُ الْحَارِثِ وَعَبْدَةُ بْنُ سُلَيْمَانَ. جَمِيعاً عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٨٢ ـ (٢٢١١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، أَنَّهَا كَانَتْ تُؤْتَى بِالْمَرْأَةِ الْمَوْعُوكَةِ، فَتَدْعُو بِالْمَاءِ فَتَصُبُّهُ فِي جَيْبِهَا. وَتَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ابْرُدُوهَا بِالْمَاءِ»، وَقَالَ: «إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ».

[البخاري: كتاب الطب، باب الحمى من فيح جهنم، رقم: ٥٧٢٤].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: «صُبَّتِ الْمَاءَ بَيْنَهَا وَبَيْنَ جَيْبِهَا»، وَلَمْ يَذْكُرْ فِي حَدِيثِ أَبِي أُسَامَةَ: «أَنَّهَا مِنْ فَيْحِ جَهَنَّمَ».

قَالَ أَبُو أَحْمَدَ: قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ، بِهَذَا الإِسْنَادِ.

83-(2212) Rafi Ibn Khadij "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The fever is from the intense heat of the (fire of) Hell, so cool it with water."

84-(...) Rafi Ibn Khadij "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The fever is from the intense heat of the (fire of) Hell, so cool it down from you with water." The phrase "from you" was not mentioned in the narration of Abu Bakr, but he said that Rafi Ibn Khadij had informed him of it.

[27] Disapproval of giving treatment by pouring the medicine through one side of the mouth (of the patient) or forcibly

85-(2213) A'isha "Allah be pleased with her" reported: we (decided to) pour medicine through one side of the mouth of The Messenger of Allah "Allah's blessing and peace be upon him" (or forcibly), during his fatally ailment, but he pointed out (with his hand) that it should not be poured into his mouth against his will. We said: "(Perhaps, it is because of) the patient's natural dislike of medicine." When he recovered, he said: "Medicine should be poured through one side of the mouth of everyone of you except Al-Abbas, for he was not present among you (when you did so)."

[28] Treatment with the Indian aloes wood

86-(287) Umm Qais, daughter of Mihsan, the sister of Ukasha Ibn Mihsan "Allah be pleased with them" narrated: I visited The Messenger of Allah "Allah's blessing and peace be upon him" along with my son who had not been weaned yet, who urinated over his (The Prophet's clothes). He ordered that water be brought and sprinkled over them.

(2214) She further said: I visited him (The Prophet) along with my son in whose uvula I had pressed upon the swelling (with my finger). On that, he said: "Why do you harm your children by pressing like this? You should apply this Indian aloes wood, for it contains seven types of treatment, including the treatment for pleurisy. As for the swelling of the uvula, it is applied through the nostrils, and as for pleurisy, it is poured through one side of the mouth."

87-(...) Umm Qais, daughter of Mihsan, one of the earlier female emigrants who pledged allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", the sister of Ukasha Ibn Mihsan, one of

٨٣ ـ (٢٢١٢) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحُمَّىٰ فَوْرٌ مِنْ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

[البخاري: كتاب بدء الخلق، باب صفة النار وانها مخلوقة، رقم: ٣٢٦٢].

٨٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحُمَّىٰ مِنْ فَوْرِ جَهَنَّمَ، فَابْرُدُوهَا عَنْكُمْ بِالْمَاءِ».

وَلَمْ يَذْكُرْ أَبُو بَكْرٍ: «عَنْكُمْ»، وَقَالَ: قَالَ: أَخْبَرَنِي رَافِعُ بْنُ خَدِيجٍ.

٢٧ ـ بابُ كَرَاهَةِ التَّدَاوِي بِاللَّدُود

٨٥ ـ (٢٢١٣) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ. قَالَتْ: لَدَدْنَا رَسُولَ اللَّهِ ﷺ فِي مَرَضِهِ. فَأَشَارَ أَنْ لاَ تَلُدُّونِي. فَقُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ. فَلَمَّا أَفَاقَ قَالَ: «لاَ يَبْقَىٰ أَحَدٌ مِنْكُمْ إِلاَّ لُدَّ، غَيْرُ الْعَبَّاسِ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ».

[البخاري: كتاب المغازي، باب مرض النبي ﷺ ووفاته، رقم: ٤٤٥٨].

٢٨ ـ باب التداوي بالعُود الهِنْدِيّ، وهو الكُسْتُ

٨٦ ـ (٢٨٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، أُخْتِ عُكَّاشَةَ بْنِ مِحْصَنٍ. قَالَتْ: دَخَلْتُ بِابْنٍ لِي عَلَىٰ رَسُولِ اللَّهِ ﷺ، لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَ عَلَيْهِ. فَدَعَا بِمَاءٍ فَرَشَّهُ.

(٢٢١٤) ـ قَالَتْ: وَدَخَلْتُ عَلَيْهِ بِابْنٍ لِي، قَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ. فَقَالَ: «عَلاَمَهْ تَدْغَرْنَ أَوْلاَدَكُنَّ بِهَٰذَا الْعِلاَقِ؟ عَلَيْكُنَّ بِهَٰذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ: يُسْعَطُ مِنَ الْعُذْرَةِ، وَيُلَدُّ مِنْ ذَاتِ الْجَنْبِ».

٨٧ ـ (...) ـ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِي بَايَعْنَ رَسُولَ اللَّهِ ﷺ،

the people of Asad Ibn Khuzaima, narrated that she visited The Messenger of Allah "Allah's blessing and peace be upon him" along with her son who had not been weaned yet, upon the swelling of whose uvula she had pressed (with her finger). (Yunus said: She pressed upon the uvula because she was afraid it might have swelling.) on that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Why do you harm your children by pressing like this? You should apply Indian aloes wood, for it contains seven types of treatment, including the treatment for pleurisy."

(287) Ubaidullah reported that she told that it was this child who urinated in the lap of The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" called for water, which he sprinkled over (the spot of) his urine, but he did not fully wash it.

[29] Treatment with the black cumin

88-(2215) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Black cumin has a treatment for every disease except death."

(...) This Hadith was narrated on the authority of Abu Huraira, through another chain of transmitters but with a slight variation of wording.

89-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no disease but that the black cumin has a treatment for it except death."

[30] Talbina soothes the heart of the patient

90-(2216) A'isha "Allah be pleased with her" was reported to have used, whenever one of her relatives died, the women assembled and then dispersed except her relatives and close friends, to order that a pot of Talbina (soft food made of powder mixed with milk or sometimes with honey)be cooked. Then a dish made from meat and bread would be prepared on which the Talbina would be poured. A'isha used to say: "Eat of it, for I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The Talbina soothes the heart of the patient and relieves him from some of his sadness.""

[31] Treatment with drinking honey

91-(2217) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "My brother has some Abdominal trouble." The Prophet "Allah's

وَهِيَ أُخْتُ عُكَّاشَةَ بْنِ مِحْصَنٍ، أَحَدِ بَنِي أَسَدِ بْنِ خُزَيْمَةَ. قَالَ: أَخْبَرَتْنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنٍ لَهَا، لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ، وَقَدْ أَعْلَقَتْ عَلَيْهِ مِنَ الْعُذْرَةِ. قَالَ يُونُسُ: أَعْلَقَتْ غَمَزَتْ، فَهِيَ تَخَافُ أَنْ يَكُونَ بِهِ عُذْرَةٌ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَامَهْ تَدْغَرْنَ أَوْلَادَكُنَّ بِهٰذَا الإِعْلَاقِ؟ عَلَيْكُمْ بِهٰذَا الْعُودِ الْهِنْدِيِّ ـ يَعْنِي بِهِ الْكُسْتَ ـ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ».

(٢٨٧) ـ قَالَ عُبَيْدُ اللَّهِ: وَأَخْبَرَتْنِي أَنَّ ابْنَهَا ذَاكَ بَالَ فِي حَجْرِ رَسُولِ اللَّهِ ﷺ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ فَنَضَحَهُ عَلَى بَوْلِهِ، وَلَمْ يَغْسِلْهُ غَسْلاً.

٢٩ ـ بَابُ التَّدَاوِي بِالْحَبَّةِ السَّوْدَاءِ

٨٨ ـ (٢٢١٥) ـ حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ، إِلاَّ السَّامَ».

وَالسَّامُ: الْمَوْتُ. وَالْحَبَّةُ السَّوْدَاءُ: الشُّونِيزُ.

[البخاري: كتاب الطب، باب الحبة السوداء، رقم: ٥٦٨٨].

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. (ح) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. كُلُّهُم عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِ حَدِيثِ عُقَيْلٍ.

وَفِي حَدِيثِ سُفْيَانَ وَيُونُسَ: الْحَبَّةُ السَّوْدَاءُ. وَلَمْ يَقُلْ: الشُّونِيزُ.

٨٩ ـ (...) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ دَاءٍ إِلاَّ فِي الْحَبَّةِ السَّوْدَاءِ مِنْهُ شِفَاءٌ، إِلاَّ السَّامَ».

٣٠ ـ باب التَّلْبِينَة مجمَّة لفُؤَادِ المريض

٩٠ ـ (٢٢١٦) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذٰلِكَ النِّسَاءُ، ثُمَّ تَفَرَّقْنَ إِلاَّ أَهْلَهَا وَخَاصَّتَهَا. أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ، فَصُبَّتِ التَّلْبِينَةُ عَلَيْهَا، ثُمَّ قَالَتْ: كُلْنَ مِنْهَا. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّلْبِينَةُ مُجِمَّةٌ لِفُؤَادِ الْمَرِيضِ، تُذْهِبُ بَعْضَ الْحُزْنِ».

[البخاري: كتاب الأطعمة، باب التلبينة، رقم: ٥٤١٧].

٣١ ـ بَابُ التَّدَاوِي بِسَقْيِ الْعَسَلِ

٩١ ـ (٢٢١٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.

blessing and peace be upon him" said to him: "Let him drink honey." The man came for the second time and said: "I have done this which did nothing but made his abdominal trouble much more." The Prophet "Allah's blessing and peace be upon him" said to him: "Let him drink honey." He did so thrice, and then returned in the fourth time to whom The Prophet "Allah's blessing and peace be upon him" said: "Let him drink honey." He said: "I have done this which did nothing but made his abdominal trouble much more." The Prophet "Allah's blessing and peace be upon him" then said: "Allah has said the truth, but your brother's Abdomen is liar. Let him drink honey." He let him drink honey; and, consequently, he was cured.

(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "My brother has some Abdominal trouble." He said to him: "Let him drink honey."...and the rest is the same.

[32] What about plague, evil omen, and Divination

92-(2218) Amir Ibn Sa'd Ibn Abu Waqqas narrated that he had heard his father asking Usama: "What did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" concerning the plague?" Usama "Allah be pleased with him" replied: Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was (a means of) abomination (or torture) sent on the children of Israel (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land to run away from it."

93-(...) Amir Ibn Sa'd Ibn Abu Waqqas narrated from Usama Ibn Zaid "Allah be pleased with both" that Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was the sign of abomination by which Allah put some of His slaves to trial. So if you hear of its spread in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land to run away from it."

94-(...) Amir Ibn Sa'd Ibn Abu Waqqas narrated from Usama "Allah be pleased with him" that Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was (a means of) abomination sent on some people before you (or on the children of Israel). So, if it appears in a land where you are present, then don't leave that land to run away from it, and if it spreads in a land (from which you are far), don't approach it."

قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَخِي اسْتَطْلَقَ بَطْنُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْقِهِ عَسَلاً»، فَسَقَاهُ. ثُمَّ جَاءَهُ فَقَالَ: إِنِّي سَقَيْتُهُ عَسَلاً فَلَمْ يَزِدْهُ إِلاَّ اسْتِطْلاَقاً. فَقَالَ لَهُ ثَلاَثَ مَرَّاتٍ، ثُمَّ جَاءَ الرَّابِعَةَ، فَقَالَ: اسْقِهِ عَسَلاً. فَقَالَ: لَقَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلاَّ اسْتِطْلاَقاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ»، فَسَقَاهُ فَبَرَأَ.

[البخاري: كتاب الطب، باب الدواء بالعسل...، رقم: ٥٦٨٤].

(...) ـ وَحَدَّثَنِيهِ عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَخِي عَرِبَ بَطْنُهُ. فَقَالَ لَهُ: «اسْقِهِ عَسَلاً»... بِمَعْنَى حَدِيثِ شُعْبَةَ.

٣٢ ـ باب الطَّاعُون والطِّيَرَة والكهانة ونحوها

٩٢ ـ (٢٢١٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَأَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيْدٍ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الطَّاعُونِ؟ فَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونُ رِجْزٌ أَوْ عَذَابٌ أُرْسِلَ عَلَى بَنِي إِسْرَائِيلَ، أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَخْرُجُوا فِرَاراً مِنْهُ».

وَقَالَ أَبُو النَّضْرِ: «لاَ يُخْرِجُكُمْ إِلاَّ فِرَارٌ مِنْهُ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٣].

٩٣ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالاَ: أَخْبَرَنَا الْمُغِيرَةُ، وَنَسَبَهُ ابْنُ قَعْنَبٍ فَقَالَ: ابْنُ عَبْدِ الرَّحْمٰنِ الْقُرَشِيُّ، عَنْ أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونُ آيَةُ الرِّجْزِ. ابْتَلَى اللَّهُ عَزَّ وَجَلَّ بِهِ نَاساً مِنْ عِبَادِهِ، فَإِذَا سَمِعْتُمْ بِهِ، فَلاَ تَدْخُلُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَفِرُّوا مِنْهُ».

هَذَا حَدِيثُ الْقَعْنَبِيِّ، وَقُتَيْبَةَ نَحْوُهُ.

٩٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أُسَامَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذَا الطَّاعُونَ رِجْزٌ سُلِّطَ عَلَى مَنْ كَانَ قَبْلَكُمْ، أَوْ عَلَى بَنِي إِسْرَائِيلَ، فَإِذَا كَانَ بِأَرْضٍ، فَلاَ تَخْرُجُوا مِنْهَا فِرَاراً مِنْهُ. وَإِذَا كَانَ بِأَرْضٍ، فَلاَ تَدْخُلُوهَا».

95-(...) Amir Ibn Sa'd Ibn Abu Waqqas narrated that somebody asked his father about the plague. Usama "Allah be pleased with him" replied: I'm going to tell you. Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was (a means of) abomination (or torture) sent by Allah on the children of Israel (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land to run away from it."

(...) The same was narrated on the authority of Amr Ibn Dinar, through another chain of transmitters.

96-(...) Amir Ibn Sa'd narrated from Usama Ibn Zaid "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "This calamity or disease was a (means of) torture with which some nations before you were punished. Then it was left upon the earth. It goes away once and returns again. So, whoever heard of its spread in a land should not approach it, and whoever is present in a land where it appeared should not (go out in order to) flee from it."

(...) This Hadith was narrated on the authority of Az-Zuhri through another chain of transmitters.

97-(...) Shu'ba reported from Habib: We were in Medina when we heard that plague spread in Kufa. Ata Ibn Yasar and others said to me that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are in a land where this (plague) appeared, you should not get out of it (in order to flee from it), and if you learnt that it had appeared in a land (in which you are not present), then you should not approach it." I said to him: From whom (did you hear this narration)? They said: Amir Ibn Sa'd narrated it from Usama. I came to him and I was informed that he was absent. I met his brother Ibrahim Ibn Sa'd and asked him. He said: I was attendant when Usama narrated it to Sa'd saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "This disease is (a means of) abomination (or torture or a remnant of the calamity) with which some people before you were punished. If it appeared in a land where you are, you should not get out of it, and if the news reached you that it appeared in a land (in which you are not present), then you should not approach it." Habib said: I said to Ibrahim: Did you hear Usama narrating it to Sa'd without denying it? He answered in the affirmative.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but without mentioning the story of Ata Ibn Yasar in the beginning of the Hadith.

٩٥ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو ابْنُ دِينَارٍ، أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ، أَنَّ رَجُلاً سَأَلَ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الطَّاعُونِ؟ فَقَالَ أُسَامَةُ ابْنُ زَيْدٍ: أَنَا أُخْبِرُكَ عَنْهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ عَذَابٌ أَوْ رِجْزٌ أَرْسَلَهُ اللَّهُ عَلَىٰ طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ، أَوْ نَاسٍ كَانُوا قَبْلَكُمْ. فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلاَ تَدْخُلُوهَا عَلَيْهِ. وَإِذَا دَخَلَهَا عَلَيْكُمْ، فَلاَ تَخْرُجُوا مِنْهَا فِرَاراً».

(...) ـ وحدّثنا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالاَ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. كِلاَهُمَا عَنْ عَمْرِو بْنِ دِينَارٍ بِإِسْنَادِ ابْنِ جُرَيْجٍ... نَحْوَ حَدِيثِهِ.

٩٦ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ هَذَا الْوَجَعَ أَوِ السَّقَمَ رِجْزٌ عُذِّبَ بِهِ بَعْضُ الأُمَمِ قَبْلَكُمْ. ثُمَّ بَقِيَ بَعْدُ بِالأَرْضِ. فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الأُخْرَىٰ، فَمَنْ سَمِعَ بِهِ بِأَرْضٍ، فَلاَ يَقْدَمَنَّ عَلَيْهِ. وَمَنْ وَقَعَ بِأَرْضٍ وَهُوَ بِهَا، فَلاَ يُخْرِجَنَّهُ الْفِرَارُ مِنْهُ».

(...) ـ وحدّثناه أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ... نَحْوَ حَدِيثِهِ.

٩٧ ـ (...) ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَبِيبٍ. قَالَ: كُنَّا بِالْمَدِينَةِ فَبَلَغَنِي أَنَّ الطَّاعُونَ قَدْ وَقَعَ بِالْكُوفَةِ فَقَالَ لِي عَطَاءُ بْنُ يَسَارٍ وَغَيْرُهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كُنْتَ بِأَرْضٍ فَوَقَعَ بِهَا، فَلاَ تَخْرُجْ مِنْهَا. وَإِذَا بَلَغَكَ أَنَّهُ بِأَرْضٍ، فَلاَ تَدْخُلْهَا». قَالَ: قُلْتُ: عَمَّنْ؟ قَالُوا: عَنْ عَامِرِ بْنِ سَعْدٍ يُحَدِّثُ بِهِ. قَالَ: فَأَتَيْتُهُ فَقَالُوا: غَائِبٌ قَالَ: فَلَقِيتُ أَخَاهُ إِبْرَاهِيمَ بْنَ سَعْدٍ فَسَأَلْتُهُ؟ فَقَالَ: شَهِدْتُ أُسَامَةَ يُحَدِّثُ سَعْداً قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ هَذَا الْوَجَعَ رِجْزٌ أَوْ عَذَابٌ أَوْ بَقِيَّةُ عَذَابٍ، عُذِّبَ بِهِ أُنَاسٌ مِنْ قَبْلِكُمْ. فَإِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَخْرُجُوا مِنْهَا، وَإِذَا بَلَغَكُمْ أَنَّهُ بِأَرْضٍ، فَلاَ تَدْخُلُوهَا».

قَالَ حَبِيبٌ: فَقُلْتُ لإِبْرَاهِيمَ: أَنْتَ سَمِعْتَ أُسَامَةَ يُحَدِّثُ سَعْداً وَهُوَ لاَ يُنْكِرُ؟ قَالَ: نَعَمْ.

[البخاري: كتاب الطب، باب ما يذكر في الطاعون، رقم: ٥٧٢٨].

(...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قِصَّةَ عَطَاءِ بْنِ يَسَارٍ فِي أَوَّلِ الْحَدِيثِ.

(...) This Hadith was narrated on the authority of Sa'd Ibn Malik, Khuzaima Ibn Thabit and Usama Ibn Zaid.

(...) Ibrahim Ibn Sa'd Ibn Abu Waqqas reported: Usama Ibn Zaid and Sa'd were sitting and talking when they said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest of the Hadith is the same.

(...) This Hadith was narrated by Ibrahim Ibn Sa'd Ibn Malik from his father from The Prophet "Allah's blessing and peace be upon him".

98-(2219) Abdullah Ibn Abbas "Allah be pleased with both" narrated: Umar Ibn Al-Khattab left for Sham. When he reached Sargh, the commanders of the (Muslim) army, Abu Ubaida Ibn Al-Jarrah and his companions met him and told him that the epidemic (of plague) had broken out in Sham. Umar said: "Call for me the early emigrants." So, I called them for him. He consulted and informed them that the epidemic had broken out in Sham. Those people differed in their opinions. Some of them said: "You set out aiming at a certain purpose and we do not think that it is proper to give it up." The others said : "You have with you other people and the companions of The Messenger of Allah "Allah's blessing and peace be upon him". So we don't advise that we take them to this epidemic."

Umar said to them: "Leave me now." Then he said: "Call the Ansar for me." I called them whom he consulted and they followed the way of the emigrants and differed as they did. He then said to them: "Leave me now." He said: "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they agreed unanimously that: "We advise that you should return with the people and do not take them to that (land of) epidemic."

So Umar announced: "I will ride back to Medina in the morning, so you should do the same." Abu Ubaida Ibn Al-Jarrah said : "Are you fleeing away from Allah's decree?" Umar said to him –and he disliked his difference (from him in such an opinion)-: "Would that someone else had said such a thing, O Abu Ubaida! Yes, we are fleeing from Allah's decree to Allah's decree. Don't you agree that if you had camels that went down a valley having two places, one green and the other barren, you would graze them on the green one only if Allah had ordained that, and you would graze them on the barren one just if Allah had ordained that?" At that time Abd Ar-Rahman Ibn Awf, who had been absent because of some of his needs,

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ وَخُزَيْمَةَ بْنِ ثَابِتٍ وَأُسَامَةَ بْنِ زَيْدٍ. قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ... بِمَعْنَىٰ حَدِيثِ شُعْبَةَ.

(...) ـ **وحدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ، عَنِ الأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: كَانَ أُسَامَةُ بْنُ زَيْدٍ وَسَعْدٌ جَالِسَيْنِ يَتَحَدَّثَانِ. فَقَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

(...) ـ **وَحَدَّثَنِيهِ** وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ، يَعْنِي الطَّحَّانَ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمَ بْنِ سعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

٩٨ ـ (٢٢١٩) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَى التَّمِيمِيُّ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الحَمِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ، حَتَّىٰ إِذَا كَانَ بِسَرْغَ لَقِيَهُ أَهْلُ الأَجْنَادِ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ.

قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِيَ الْمُهَاجِرِينَ الأَوَّلِينَ فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ. فَاخْتَلَفُوا. فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لأَمْرٍ وَلاَ نَرَىٰ أَنْ تَرْجِعَ عَنْهُ. وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ. وَلاَ نَرَىٰ أَنْ تُقْدِمَهُمْ عَلَىٰ هٰذَا الْوَبَاءِ. فَقَالَ: ارْتَفِعُوا عَنِّي. ثُمَّ قَالَ: ادْعُ لِيَ الأَنْصَارَ فَدَعَوْتُهُمْ لَهُ، فَاسْتَشَارَهُمْ. فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ. وَاخْتَلَفُوا كَاخْتِلاَفِهِمْ. فَقَالَ: ارْتَفِعُوا عَنِّي. ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ. فَدَعَوْتُهُمْ فَلَمْ يَخْتَلِفْ عَلَيْهِ رَجُلاَنِ. فَقَالُوا: نَرَىٰ أَنْ تَرْجِعَ بِالنَّاسِ وَلاَ تُقْدِمَهُمْ عَلَىٰ هٰذَا الْوَبَاءِ. فَنَادَىٰ عُمَرُ فِي النَّاسِ: إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ، فَأَصْبِحُوا عَلَيْهِ. فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أَفِراراً مِنْ قَدَرِ اللَّهِ؟ فَقَالَ عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ، وَكَانَ عُمَرُ يَكْرَهُ خِلاَفَهُ. نَعَمْ، نَفِرُّ مِنْ قَدَرِ اللَّهِ إِلَىٰ قَدَرِ اللَّهِ. أَرَأَيْتَ لَوْ كَانَتْ لَكَ إِبِلٌ فَهَبَطَتْ وَادِياً لَهُ عُدْوَتَانِ. إِحْدَاهُمَا خَصِبَةٌ وَالأُخْرَىٰ جَدِبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصِبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، وَكَانَ مُتَغَيِّباً فِي بَعْضِ حَاجَتِهِ. فَقَالَ: إِنَّ عِنْدِي مِنْ هٰذَا عِلْماً. سَمِعْتُ

came and said: "I have some knowledge about this. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague appears in a land where you are staying, do not flee away from it." " Umar thanked Allah and returned to Medina.

99-(...) This Hadith was narrated on the authority of Ma'mar with the same chain of transmitters but with the following addition: "Do you think that if he grazed them in the barren land and left the green land, Would you attribute it to his failure?" He said: "Yes." He said: "Then proceed." Then, he proceeded until he came to Medina, whereupon he said: "This is the right place", or said: "This is the destination if Allah so wills."

(...) This Hadith was narrated on the authority of Abdullah Ibn Al-Harith with a slight variation of wording.

100-(...) Abdullah Ibn Amir Ibn Rabie'a narrated: Umar Ibn Al-Khattab left for Sham. When he reached Sargh, he was informed (by the commanders of the Muslim army) that an epidemic had broken out in Sham. Then Abd Ar-Rahman Ibn Awf told him that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague appears in a land where you are staying, do not flee away from it." So Umar Ibn Al-Khattab returned from Sargh. Salim Ibn Abdullah reported that Umar returned along with the people as a result of hearing the Hadith narrated by Abd Ar-Rahman Ibn Awf.

[33] There is neither infection, nor evil omen, nor Hamah, nor Safar, nor ghoul, nor star-promising rain; and the ill one should not be taken to the healthy

101-(2220) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease (to convey others without Allah's permission); nor is there (any kind of) Safar (a worm which was thought to exist in one's belly, and which would be prompted to move violently whenever one became hungry, to the extent that it might kill him); nor is there Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof)." A Bedouin stood up and said: "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet "Allah's blessing and peace be upon him" said: "Then who conveyed the (mange) disease to the first one?"

رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَخْرُجُوا فِرَاراً مِنْهُ».

قَالَ: فَحَمِدَ اللَّهَ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ انْصَرَفَ.

[البخاري: كتاب الطب، باب ما يذكر في الطاعون، رقم: ٥٧٢٩].

٩٩ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِهَذَا الإِسْنَادِ، نَحْوَ حَدِيثِ مَالِكٍ.

وَزَادَ فِي حَدِيثِ مَعْمَرٍ: قَالَ: وَقَالَ لَهُ أَيْضاً: أَرَأَيْتَ أَنَّهُ لَوْ رَعَى الْجَدْبَةَ وَتَرَكَ الْخَصِبَةَ أَكُنْتَ مُعْجِزَهُ؟ قَالَ: نَعَمْ، قَالَ: فَسِرْ إِذاً. قَالَ: فَسَارَ حَتَّى أَتَى الْمَدِينَةَ. فَقَالَ: هَذَا الْمَحِلُّ أَوْ قَالَ: هَذَا الْمَنْزِلُ إِنْ شَاءَ اللَّهُ.

(...) ـ **وَحَدَّثَنِيهِ** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ بِهَذَا الإِسْنَادِ.

غَيْرَ أَنَّهُ قَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ الْحَارِثِ حَدَّثَهُ، وَلَمْ يَقُلْ: عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ.

١٠٠ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، أَنَّ عُمَرَ خَرَجَ إِلَى الشَّامِ، فَلَمَّا جَاءَ سَرْغَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ. فَأَخْبَرَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَخْرُجُوا فِرَاراً مِنْهُ»، فَرَجَعَ عُمَرُ بْنُ الْخَطَّابِ مِنْ سَرْغَ.

[البخاري: كتاب الطب، باب ما يذكر في الطاعون، رقم: ٥٧٣٠].

ـ وَعَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ بِالنَّاسِ مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ.

٣٣ ـ باب لا عَدْوَىٰ ولا طِيَرة ولا هامَة ولا صَفَرَ ولا نَوْء ولا غُول، ولا يُورِدُ مُمْرِضٌ على مُصِحٍّ

١٠١ ـ (٢٢٢٠) ـ **حدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى، وَاللَّفْظُ لأَبِي الطَّاهِرِ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. قَالَ ابْنُ شِهَابٍ: فَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، حِينَ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ عَدْوَى، وَلاَ صَفَرَ، وَلاَ هَامَةَ». فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ، فَمَا بَالُ الإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ، فَيَجِيءُ الْبَعِيرُ الأَجْرَبُ، فَيَدْخُلُ فِيهَا، فَيُجْرِبُهَا كُلَّهَا؟ قَالَ: «فَمَنْ أَعْدَى الأَوَّلَ؟».

102-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease (to convey others without Allah's permission); nor is there (any kind of) evil omen; nor is there (any kind of) Safar; nor is there Hamah." A Bedouin stood up and said: "O Messenger of Allah!"...and the rest of the Hadith is the same.

103-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no infection." A Bedouin stood up...and the rest of the Hadith is the same. On the other hand, Az-Zuhri narrated that The Prophet "Allah's blessing and peace be upon him" was reported to have said: "There is neither infection, nor Safar, nor Hamah."

104-(2221) Abu Salama Ibn Abd Ar-Rahman Ibn Awf reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no infection." He was reported to have said: "An ill one should not be taken to a healthy." Abu Salama told: Abu Huraira used to narrate those two narrations from The Messenger of Allah "Allah's blessing and peace be upon him", but afterwards Abu Huraira kept silent on the following statement: "There is no infection." but he kept narrating that "the ill one should not be taken to the healthy."

Al-Harith Ibn Abu Dhubab, the cousin of Abu Huraira, said: O Abu Huraira! I used to hear you narrating to us along with this Hadith another one, on which you kept silent. You used to say that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no infection." Abu Huraira rejected to acknowledge of that, but he said that the ill should not be taken to the healthy. Al-Harith did not accept that, which led Abu Huraira to speak some words in the Abyssinian language. He said to Al-Harith: Do you know what I said? He said: No. Abu Huraira said: I denied that I said this. Abu Salama said: By my life! Abu Huraira used to narrate that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no infection." I do not know whether Abu Huraira has forgotten it (the other statement), or (he thought) it has been abrogated by the first one.

105-(...) Abu Salama Ibn Abd Ar-Rahman reported that he heard Abu Huraira telling that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no infection." He also narrated along with it: "The ill one should not be taken to the healthy."

١٠٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنٌ الْحُلْوَانِيُّ. قَالاَ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَغَيْرُهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَلاَ صَفَرَ، وَلاَ هَامَةَ»، فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ... بِمِثْلِ حَدِيثِ يُونُسَ.

[البخاري: كتاب الطب، باب لا صفر وهو داء يأخذ البطن، رقم: ٥٧١٧].

١٠٣ ـ (...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ. أَخْبَرَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ عَدْوَىٰ»، فَقَامَ أَعْرَابِيٌّ... فَذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ وَصَالِحٍ.

ـ وعَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ بْنِ أُخْتِ نَمِرٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ صَفَرَ، وَلاَ هَامَةَ».

١٠٤ ـ (٢٢٢١) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ»، وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يُورِدُ مُمْرِضٌ عَلَىٰ مُصِحٍّ».

قَالَ أَبُو سَلَمَةَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُهُمَا كِلْتَيْهِمَا عَنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ صَمَتَ أَبُو هُرَيْرَةَ بَعْدَ ذَلِكَ عَنْ قَوْلِهِ: «لاَ عَدْوَىٰ»، وَأَقَامَ عَلَىٰ: «أَنْ لاَ يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ»، قَالَ: فَقَالَ الْحَارِثُ بْنُ أَبِي ذُبَابٍ ـ وَهُوَ ابْنُ عَمِّ أَبِي هُرَيْرَةَ ـ: قَدْ كُنْتُ أَسْمَعُكَ، يَا أَبَا هُرَيْرَةَ تُحَدِّثُنَا مَعَ هَذَا الْحَدِيثِ حَدِيثاً آخَرَ، قَدْ سَكَتَّ عَنْهُ. كُنْتَ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ عَدْوَىٰ»، فَأَبَىٰ أَبُو هُرَيْرَةَ أَنْ يَعْرِفَ ذَلِكَ. وَقَالَ: «لاَ يُورِدُ مُمْرِضٌ عَلَىٰ مُصِحٍّ»، فَمَا رَآهُ الْحَارِثُ فِي ذَلِكَ حَتَّىٰ غَضِبَ أَبُو هُرَيْرَةَ، فَرَطَنَ بِالْحَبَشِيَّةِ. فَقَالَ لِلْحَارِثِ: أَتَدْرِي مَاذَا قُلْتُ؟ قَالَ: لاَ. قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: أَبَيْتُ.

قَالَ أَبُو سَلَمَةَ: وَلَعَمْرِي، لَقَدْ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ»، فَلاَ أَدْرِي أَنَسِيَ أَبُو هُرَيْرَةَ، أَوْ نَسَخَ أَحَدُ الْقَوْلَيْنِ الآخَرَ؟.

١٠٥ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ»، وَيُحَدِّثُ مَعَ ذَلِكَ: «لاَ يُورِدُ الْمُمْرِضُ عَلَى الْمُصِحِّ»، بِمِثْلِ حَدِيثِ يُونُسَ.

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

106-(2220) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither infection, nor Hamah, nor star-promising rain, no Safar."

107-(2222) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither infection, nor evil omen, nor ghoul."

108-(...) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither infection, nor ghoul, nor Safar."

109-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There is neither infection, nor Safar, nor ghoul." He (the narrator) said: I heard Abu Az-Zubair saying: Jabir explained for them his saying "Safar". Abu Az-Zubair said: Safar means the (worms of the) abdomen. It was said to Jabir: Why is it so? He said: It was said that Safar meant the worms of the abdomen. But he did not explain ghoul. Abu Az-Zubair said: Ghoul is that which kills the travellers.

[34] What about bad and good omen, pertaining to pessimism

110-(2223) Abu Huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There is no bad luck. The best omen is the optimism." They asked: "What is the optimism?" He said: "A good word that one of you hears (and takes as a good omen)."

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, but with a slight variation of wording.

111-(2224) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither a contagious disease to convey to others (without Allah's permission), nor is there a bad omen (from birds or so); but I like the good omen which is the good word (one takes as a good omen)."

112-(...) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither a contagious disease to convey to others (without Allah's permission), nor is there a bad omen (from birds or so); but I like the good omen." It was said

(...) ـ حدّثناه عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

١٠٦ ـ (٢٢٢٠) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ هَامَةَ، وَلاَ نَوْءَ، وَلاَ صَفَرَ».

١٠٧ ـ (٢٢٢٢) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَلاَ غُولَ».

١٠٨ ـ (...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا يَزِيدُ، وَهُوَ التُّسْتَرِيُّ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ عَدْوَىٰ، وَلاَ غُولَ، وَلاَ صَفَرَ».

١٠٩ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «: «لاَ عَدْوَىٰ، وَلاَ صَفَرَ، وَلاَ غُولَ».

وَسَمِعْتُ أَبَا الزُّبَيْرِ يَذْكُرُ أَنَّ جَابِراً فَسَّرَ لَهُمْ قَوْلَهُ: «وَلاَ صَفَرَ»، فَقَالَ أَبُو الزُّبَيْرِ: الصَّفَرُ الْبَطْنُ. فَقِيلَ لِجَابِرٍ: كَيْفَ؟ قَالَ: كَانَ يُقَالُ دَوَابُّ الْبَطْنِ. قَالَ: وَلَمْ يُفَسِّرِ الْغُولَ. قَالَ أَبُو الزُّبَيْرِ: هَذِهِ الْغُولُ الَّتِي تَغَوَّلُ.

٣٤ ـ باب الطِّيَرَةِ والفَأْلِ وما يكون فيه من الشُّؤْم

١١٠ ـ (٢٢٢٣) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ طِيَرَةَ وَخَيْرُهَا الْفَأْلُ»، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْفَأْلُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ». [البخاري: كتاب الطب، باب الطيرة، رقم: ٥٧٥٤].

(...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ، مِثْلَهُ. وَفِي حَدِيثِ عُقَيْلٍ: عَنْ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَقُلْ: سَمِعْتُ. وَفِي حَدِيثِ شُعَيْبٍ: قَالَ: سَمِعْتُ النَّبِيَّ ﷺ. كَمَا قَالَ مَعْمَرٌ.

١١١ ـ (٢٢٢٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ: الْكَلِمَةُ الْحَسَنَةُ، الْكَلِمَةُ الطَّيِّبَةُ».

١١٢ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ عَدْوَىٰ، وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ»، قَالَ: قِيلَ: وَمَا الْفَأْلُ؟ قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ».

[البخاري: كتاب الطب، باب لا عدوى، رقم: ٥٧٧٣].

(to him): "What is the good omen?" he said: "It is the good word (one takes as a good omen)."

113-(2223) Abu Huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There is neither a contagious disease to convey to others (without Allah's permission), nor is there a bad luck. But I like the good omen."

114-(...) Abu Huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There is neither a contagious disease to convey to others (without Allah's permission), nor is there Hamah, nor is there bad luck. But I like the good omen."

115-(2225) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The evil omen (if there is any) is in the woman, the house, and the horse."

116-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither a contagious disease to convey to others (without Allah's permission), nor is there any evil omen, but the bad luck (if there is any) is in three things: the woman, the horse and the house."

(...) The same was narrated on the authority of Abdullah Ibn Umar, through different chains of transmitters, but with a slight variation of wording.

117-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If at all there is really an evil omen, it is in the horse, the woman and the house."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but without mentioning (the word) "really".

118-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If at all there is an evil omen in anything, it is in the horse, the house and the woman."

119-(2226) Sahl Ibn Sa'd "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If at all there is (evil omen), it is in the horse, the woman, and the house."

١١٣ ـ (٢٢٢٣) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا يَحْيَى بْنُ عَتِيقٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ عَدْوَى، وَلاَ طِيَرَةَ، وَأُحِبُّ الْفَأْلَ الصَّالِحَ».

١١٤ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ عَدْوَى، وَلاَ هَامَةَ، وَلاَ طِيَرَةَ. وأُحِبُّ الْفَأْلَ الصَّالِحَ».

١١٥ ـ (٢٢٢٥) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ، ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ». [البخاري: كتاب النكاح، باب ما يتقى من شؤم المرأة، رقم: ٥٠٩٣].

١١٦ ـ (...) ـ وحدّثنا أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ، ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ عَدْوَى، وَلاَ طِيَرَةَ. وَإِنَّمَا الشُّؤْمُ فِي ثَلاَثَةٍ: الْمَرْأَةِ وَالْفَرَسِ وَالدَّارِ».

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللَّهِ، عَنْ أَبِيهِمَا، عَنِ النَّبِيِّ ﷺ.

(ح) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ.

(ح) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

(ح) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ. (ح) وحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. فِي الشُّؤْمِ... بِمِثْلِ حَدِيثِ مَالِكٍ. لاَ يَذْكُرُ أَحَدٌ مِنْهُمْ فِي حَدِيثِ ابْنِ عُمَرَ: الْعَدْوَى وَالطِّيَرَةَ، غَيْرُ يُونُسَ بْنِ يَزِيدَ.

١١٧ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِنْ يَكُنْ مِنَ الشُّؤْمِ شَيْءٌ حَقٌّ، فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالدَّارِ».

(...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ. بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَلَمْ يَقُلْ: حَقٌّ.

١١٨ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ، فَفِي الْفَرَسِ وَالْمَسْكَنِ وَالْمَرْأَةِ».

١١٩ ـ (٢٢٢٦) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ، فَفِي الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ»، يَعْنِي الشُّؤْمَ.

(...) A Hadith like this was narrated on the authority of Sahl Ibn Sa'd from The Messenger of Allah "Allah's blessing and peace be upon him".

120-(2227) Jabir "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If at all there is (evil omen), it is in the land, the servant and the horse."

[35] prohibition of divination and visiting the soothsayers

121-(537) Mu'awiya Ibn Al-Hakam As-Sulami reported: I SAID TO The Messenger of Allah "Allah's blessing and peace be upon him": "o messenger of Allah! From among us, there are men who use to have recourse to soothsayers. (What about them?)" He said: "Do not have recourse to them". I said: "There are men who use to believe in omens". He said: "That is something in their breasts, but let it not keep them off (from what is right)."

(...) A Hadith like this was narrated on the authority of Az-Zuhri, with the same chain of transmitters, but with a slight variation of wording.

(...) The same was narrated on the authority of Mu'awiya Ibn Al-Hakam As-Sulami, with the following addition: I said: "From among us, there are men who use to draw lines." He said: "There was a prophet who used to draw lines. If they do it as he did, that is permissible."

122-(2228) A'isha "Allah be pleased with her" reported: I said: "O Messenger of Allah! The soothsayers used to tell us about things (unseen) which we might find to be true." On that he said: "That is a word pertaining to truth which a jinn snatches and throws into the ear of his friend, adding one hundred lies to it."

123-(...) A'isha "Allah be pleased with her" was reported to have said that some people asked The Messenger of Allah "Allah's blessing and peace be upon him" about soothsayers. On that The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "They are nothing (of significance)." They said: "O The Messenger of Allah! Sometimes, they tell us things which we might find to be true." The Messenger of Allah "Allah's blessing and peace be upon him" said: "That is a word of truth, which a jinn snatches away and then cackles into the ear of his companion as a hen does. Then they mix in it more than one hundred lies."

(...) The same as narrated on the authority of Ma'qil from Az-Zuhri, was narrated also on the authority of Ibn Shihab.

124-(2229) Abdullah Ibn Abbas "Allah be pleased with both" reported: One from the Ansar who was present among the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" told me:

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٢٠ ـ (٢٢٢٧) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِراً يُخْبِرُ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «إِنْ كَانَ فِي شَيْءٍ، فَفِي الرَّبْعِ وَالْخَادِمِ وَالْفَرَسِ».

٣٥ ـ بَابُ تَحْرِيمِ الْكِهَانَةِ وَإِتْيَانِ الْكُهَّانِ

١٢١ ـ (٥٣٧) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُمُوراً كُنَّا نَصْنَعُهَا فِي الْجَاهِلِيَّةِ. كُنَّا نَأْتِي الْكُهَّانَ! قَالَ: «فَلاَ تَأْتُوا الْكُهَّانَ»، قَالَ: قُلْتُ: كُنَّا نَتَطَيَّرُ. قَالَ: «ذَاكَ شَيْءٌ يَجِدُهُ أَحَدُكُمْ فِي نَفْسِهِ، فَلاَ يَصُدَّنَّكُمْ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنِي حُجَيْنٌ، يَعْنِي ابْنَ الْمُثَنَّىٰ ـ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ. (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا إِسْحَاقُ بْنُ عِيسَىٰ: أَخْبَرَنَا مَالِكٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ... مِثْلَ مَعْنَىٰ حَدِيثِ يُونُسَ. غَيْرَ أَنَّ مَالِكاً فِي حَدِيثِهِ ذَكَرَ الطِّيَرَةَ، وَلَيْسَ فِيهِ ذِكْرُ الْكُهَّانِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ عُلَيَّةَ، عَنْ حَجَّاجٍ الصَّوَّافِ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ. كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَاوِيَةَ.

وَزَادَ فِي حَدِيثِ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ قَالَ: قُلْتُ: وَمِنَّا رِجَالٌ يَخُطُّونَ قَالَ: «كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ».

١٢٢ ـ (٢٢٢٨) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ يَحْيَىٰ بْنِ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الْكُهَّانَ كَانُوا يُحَدِّثُونَنَا بِالشَّيْءِ فَنَجِدُهُ حَقًّا. قَالَ: «تِلْكَ الْكَلِمَةُ الْحَقُّ، يَخْطَفُهَا الْجِنِّيُّ فَيَقْذِفُهَا فِي أُذُنِ وَلِيِّهِ، وَيَزِيدُ فِيهَا مِئَةَ كَذْبَةٍ».

[البخاري: كتاب الطب، باب الكهانة، رقم: ٥٧٦٢].

١٢٣ ـ (...) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي يَحْيَىٰ بْنُ عُرْوَةَ، أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قَالَتْ عَائِشَةُ: سَأَلَ أُنَاسٌ رَسُولَ اللَّهِ ﷺ عَنِ الْكُهَّانِ؟ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَيْسُوا بِشَيْءٍ»، قَالُوا: يَا رَسُولَ اللَّهِ، فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَاناً الشَّيْءَ يَكُونُ حَقًّا. قَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْجِنِّ يَخْطَفُهَا الْجِنِّيُّ، فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ، فَيَخْلِطُونَ فِيهَا أَكْثَرَ مِنْ مِئَةِ كَذْبَةٍ».

(...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرٍو، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... نَحْوَ رِوَايَةِ مَعْقِلٍ، عَنِ الزُّهْرِيِّ.

١٢٤ ـ (٢٢٢٩) ـ حدّثنا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ حَسَنٌ: حَدَّثَنَا

While we were sitting at night in the company of The Messenger of Allah "Allah's blessing and peace be upon him", a meteor shot gave a dazzling light. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What did you use to say in the pre-Islamic period of ignorance when there was such a shot (as giving a dazzling light)?" They said: "Allah and His Messenger know better . But we used to say that on such a night, a great man had been born or a great man had died."

On that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (meteors) are shot neither at the death of anyone nor on the birth of anyone. When Allah "Exalted and Glorified be He" decides to do a thing, He issues a Command. Then those (angels) supporting the Throne glorifies Him, followed by the inhabitants of the heaven who are near to them until this glory of Allah reaches those who are in the nearest heaven. Then those who are near the supporters of the Throne ask those supporters of the Throne: "What your Lord has said?" They tell them what He says. Then the inhabitants of the heaven ask for such a knowledge from them until this knowledge reaches (those inhabitants of) the nearest heaven. (During this process) the jinns snatch away what they could hear and then bring it to their companions, and it is for this reason that they are thrown away (by the angels with meteors). However, if they tell only what they really hear, it will be true, but they mix it with lies and add (many things) to it."

(...) The same was narrated on the authority of Abdullah Ibn Abbas, through different chains of transmitters, but with a slight variation of words. According to the narration of Yunus, the following addition was made: Allah Almighty said: "So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then will they say, What is it that your Lord Commanded? they will say, That which is true and just; and He is the Most High, Most Great." (Sheba 23)

125-(2230) Safiyya narrated from some of the wives of The Messenger of Allah "Allah's blessing and peace be upon him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever goes to a Diviner and asks him about anything, his prayers will not be accepted for forty nights."

[36] Avoiding (sitting with) the leper

126-(2231) Amr Ibn Ash-Sharid narrated from his father that there was a leper in the delegation of Thaqif. The Messenger of Allah "Allah's blessing

يَعْقُوبُ. وَقَالَ عَبْدٌ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنَ الأَنْصَارِ، أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُولِ اللَّهِ ﷺ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَاذَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ، إِذَا رُمِيَ بِمِثْلِ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. كُنَّا نَقُولُ: وُلِدَ اللَّيْلَةَ رَجُلٌ عَظِيمٌ، وَمَاتَ رَجُلٌ عَظِيمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّهَا لاَ يُرْمَى بِهَا لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ. وَلَكِنْ رَبُّنَا، تَبَارَكَ وَتَعَالَى اسْمُهُ، إِذَا قَضَى أَمْراً سَبَّحَ حَمَلَةُ الْعَرْشِ. ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ. حَتَّى يَبْلُغَ التَّسْبِيحُ أَهْلَ هَذِهِ السَّمَاءِ الدُّنْيَا. ثُمَّ قَالَ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ مَاذَا قَالَ. قَالَ: فَيَسْتَخْبِرُ بَعْضُ أَهْلِ السَّمَاوَاتِ بَعْضاً، حَتَّى يَبْلُغَ الْخَبَرُ هَذِهِ السَّمَاءَ الدُّنْيَا، فَتَخْطَفُ الْجِنُّ السَّمْعَ، فَيَقْذِفُونَ إِلَى أَوْلِيَائِهِمْ، وَيُرْمَوْنَ بِهِ. فَمَا جَاؤُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ. وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ».

(...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو الأَوْزَاعِيُّ. (ح) وحَدَّثَنَا أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ ـ يَعْنِي ابْنَ عُبَيْدِ اللَّهِ ـ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ، غَيْرَ أَنَّ يُونُسَ قَالَ: عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَخْبَرَنِي رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الأَنْصَارِ.

وَفِي حَدِيثِ الأَوْزَاعِيِّ «وَلَكِنْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ».

وَفِي حَدِيثِ يُونُسَ: «وَلَكِنَّهُمْ يَرْقُونَ فِيهِ وَيَزِيدُونَ».

وَزَادَ فِي حَدِيثِ يُونُسَ: «وَقَالَ اللَّهُ: ﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُواْ مَاذَا قَالَ رَبُّكُمْۖ قَالُواْ ٱلْحَقَّۖ﴾ [سبأ: ٢٣].

وَفِي حَدِيثِ مَعْقِلٍ كَمَا قَالَ الأَوْزَاعِيُّ: «وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ».

١٢٥ ـ (٢٢٣٠) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا يَحْيَى، يَعْنِي ابْنَ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ أَتَى عَرَّافاً فَسَأَلَهُ عَنْ شَيْءٍ، لَمْ تُقْبَلْ لَهُ صَلاَةٌ أَرْبَعِينَ لَيْلَةً».

٣٦ ـ باب اجْتِنَابِ الْمَجْذُومِ ونحوه

١٢٦ ـ (٢٢٣١) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ وَهُشَيْمُ بْنُ بَشِيرٍ، عَنْ يَعْلَى بْنِ عَطَاءٍ،

and peace be upon him" sent (a message to him saying): "We accepted your pledge of allegiance, so you might return."

[37] Killing the snakes and their like of the vicious animals

127-(2232) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered to kill every snake having stripes over it, for it harms eyesight and miscarries pregnancy.

(...) This Hadith was narrated on the authority of Hisham, with the following change: (He ordered that) the short-tailed snake and the snake having stripes over it should be killed.

128-(2233) Salim narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill the snakes having stripes over them and short-tailed snakes, for they cause (the pregnant woman to have) miscarriage and harm the eyesight." For that reason, Ibn Umar "Allah be pleased with both" used to kill every snake he found. Abu Lubaba Ibn Abd Al-Mundhir or Zaid Ibn Al-Khattab saw him pursuing a snake. On that, he said: "Those snakes living in houses were forbidden (to be killed)."

129-(...) Ibn Umar "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" ordering to kill dogs. He said: "Kill both snakes and dogs, and kill (in particular) the snakes having stripes over them, and the short-tailed snakes, for both harm the eyesight and cause the pregnant woman to have miscarriage." Az-Zuhri said: We thought that (such a vicious effect of theirs) from their poison; and Allah knows best. Abdullah Ibn Umar "Allah be pleased with both" said: I kept on the habit that I did not find a snake but that I killed it. One day while I was pursuing a snake from those living in houses, Zaid Ibn Al-Khattab or Abu Lubaba passed by me and found me pursuing it. He said: O Abdullah! Wait! I said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered (us) to kill them. On that he said: But, The Messenger of Allah "Allah's blessing and peace be upon him" forbade (killing) the snakes living in houses.

130-(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters, but with a slight variation of wording.

131-(...) Nafi reported that Abu Lubaba asked Ibn Umar "Allah be pleased with them" to open a door in his house which would lead him to be

عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ. قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ، فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «إِنَّا قَدْ بَايَعْنَاكَ فَارْجِعْ».

٣٧ ـ باب قَتْلِ الحَيَّاتِ وغيرها

١٢٧ ـ (٢٢٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَابْنُ نُمَيْرٍ، عَنْ هِشَامٍ: (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ ذِي الطُّفْيَتَيْنِ، فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ وَيُصِيبُ الْحَبَلَ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: أَخْبَرَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ، وَقَالَ: الأَبْتَرُ وَذُو الطُّفْيَتَيْنِ.

١٢٨ ـ (٢٢٣٣) ـ وحدّثني عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: «اقْتُلُوا الْحَيَّاتِ وَذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ، فَإِنَّهُمَا يَسْتَسْقِطَانِ الْحَبَلَ وَيَلْتَمِسَانِ الْبَصَرَ».

قَالَ: فَكَانَ ابْنُ عُمَرَ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا، فَأَبْصَرَهُ أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ، أَوْ زَيْدُ بْنُ الْخَطَّابِ، وَهُوَ يُطَارِدُ حَيَّةً. فَقَالَ: إِنَّهُ قَدْ نُهِيَ عَنْ ذَوَاتِ الْبُيُوتِ.

[البخاري: كتاب بدء الخلق، باب قول الله تعالى: ﴿وبث فيها من كل دابة﴾، رقم: ٣٢٩٧].

١٢٩ ـ (...) ـ وحدّثنا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِقَتْلِ الْكِلاَبِ. يَقُولُ: «اقْتُلُوا الْحَيَّاتِ وَالْكِلاَبَ، وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ، فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَالَى».

قَالَ الزُّهْرِيُّ: وَنُرَى ذَلِكَ مِنْ سُمِّهِمَا، واللَّهُ أَعْلَمُ.

قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَلَبِثْتُ لاَ أَتْرُكُ حَيَّةً أَرَاهَا إِلاَّ قَتَلْتُهَا، فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً يَوْماً مِنْ ذَوَاتِ الْبُيُوتِ، مَرَّ بِي زَيْدُ بْنُ الْخَطَّابِ، أَوْ أَبُو لُبَابَةَ وَأَنَا أُطَارِدُهَا. فَقَالَ: مَهْلاً يَا عَبْدَ اللَّهِ. فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِهِنَّ. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ.

١٣٠ ـ (...) ـ وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ.

غَيْرَ أَنَّ صَالِحاً قَالَ: حَتَّى رَآنِي أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ وَزَيْدُ بْنُ الْخَطَّابِ. فَقَالاَ: إِنَّهُ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ.

وَفِي حَدِيثِ يُونُسَ: «اقْتُلُوا الْحَيَّاتِ»، وَلَمْ يَقُلْ: «ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ».

١٣١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ واللَّفْظُ لَهُ ـ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ أَبَا لُبَابَةَ كَلَّمَ ابْنَ عُمَرَ لِيَفْتَحَ لَهُ بَاباً فِي دَارِهِ،

much nearer to the mosque. (While the workers were doing this job) they found a fresh quagmire of the snake. On that, Abdullah said: Seek for and kill it. Abu Lubaba said: Don't kill those (snakes living in houses), since The Messenger of Allah "Allah's blessing and peace be upon him" forbade killing the snakes living in houses.

132-(...) Nafi reported that Ibn Umar "Allah be pleased with both" used to kill all snakes until Abu Lubaba Ibn Abd Al-Mundhir Al-Badri told us that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden killing the snakes living in houses. Consequently, he kept from that.

133-(...) Nafi reported that he heard Abu Lubaba telling Ibn Umar "Allah be pleased with them" that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden killing the snakes living in houses.

134-(...) Abdullah "Allah be pleased with him" reported that Abu Lubaba had told him that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden killing the snakes living in houses.

135-(...) Nafi reported that Abu Lubaba Ibn Abd Al-Mundhir Al-Ansari who (first) lived in Quba, and then moved to Medina that while he was along with Abdullah Ibn Umar opening a wicket for him, he suddenly saw a snake in the house. They (the household) tried to kill it, but Abu Lubaba said that those (snakes living in houses) had been forbidden to be killed, but the short-tailed snakes and those snakes having stripes over them had been ordered to be killed. It was said: Both of them harm the eyesight and cause the pregnant women to have miscarriage.

136-(...) Umar Ibn Nafi reported from his father that while Abdullah Ibn Umar "Allah be pleased with both" was one day (standing) near the debris (of his house), he saw a fresh quagmire of a snake. he said (to the people present with him): Pursue and kill this snake. Abu Lubaba Al-Ansari said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden killing snakes living in houses except the short-tailed snakes and the snakes having stripes over them, since both obliterate one's eyesight and harm what is in the wombs of (the pregnant) women.

(...) Nafi reported that Abu Lubaba came upon Ibn Umar who was in the fort near the house of Umar Ibn Al-Khattab, occupied by watching a snake...and the rest of the Hadith is the same.

يَسْتَقْرِبُ بِهِ إِلَى الْمَسْجِدِ، فَوَجَدَ الْغِلْمَةُ جِلْدَ جَانٍّ. فَقَالَ عَبْدُ اللَّهِ: الْتَمِسُوهُ فَاقْتُلُوهُ. فَقَالَ أَبُو لُبَابَةَ: لاَ تَقْتُلُوهُ. فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ الَّتِي فِي الْبُيُوتِ.

١٣٢ ـ (...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا نَافِعٌ قَالَ: كَانَ ابْنُ عُمَرَ يَقْتُلُ الْحَيَّاتِ كُلَّهُنَّ، حَتَّىٰ حَدَّثَنَا أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ الْبَدْرِيُّ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ قَتْلِ جِنَّانِ الْبُيُوتِ، فَأَمْسَكَ.

١٣٣ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، أَنَّهُ سَمِعَ أَبَا لُبَابَةَ يُخْبِرُ ابْنَ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ.

١٣٤ ـ (...) ـ **وحدّثناه** إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِي لُبَابَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ أَبَا لُبَابَةَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ الَّتِي فِي الْبُيُوتِ.

١٣٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ، قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي نَافِعٌ، أَنَّ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ الأَنْصَارِيَّ، وَكَانَ مَسْكَنُهُ بِقُبَاءٍ فَانْتَقَلَ إِلَى الْمَدِينَةِ، فَبَيْنَمَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِساً مَعَهُ يَفْتَحُ خَوْخَةً لَهُ، إِذَا هُمْ بِحَيَّةٍ مِنْ عَوَامِرِ الْبُيُوتِ، فَأَرَادُوا قَتْلَهَا. فَقَالَ أَبُو لُبَابَةَ: إِنَّهُ قَدْ نُهِيَ عَنْهُنَّ، يُرِيدُ عَوَامِرَ الْبُيُوتِ، وَأُمِرَ بِقَتْلِ الأَبْتَرِ وَذِي الطُّفْيَتَيْنِ. وَقِيلَ: هُمَا اللَّذَانِ يَلْتَمِعَانِ الْبَصَرَ وَيَطْرَحَانِ أَوْلاَدَ النِّسَاءِ.

١٣٦ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ عِنْدَنَا ابْنُ جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَوْماً عِنْدَ هَدْمٍ لَهُ، فَرَأَىٰ وَبِيصَ جَانٍّ. فَقَالَ: اتَّبِعُوا هَذَا الْجَانَّ فَاقْتُلُوهُ. قَالَ أَبُو لُبَابَةَ الأَنْصَارِيُّ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ قَتْلِ الْجِنَّانِ الَّتِي تَكُونُ فِي الْبُيُوتِ، إِلاَّ الأَبْتَرَ وَذَا الطُّفْيَتَيْنِ، فَإِنَّهُمَا اللَّذَانِ يَخْطَفَانِ الْبَصَرَ وَيَتَتَبَّعَانِ مَا فِي بُطُونِ النِّسَاءِ.

(...) ـ **وحدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، أَنَّ نَافِعاً حَدَّثَهُ، أَنَّ أَبَا لُبَابَةَ مَرَّ بِابْنِ عُمَرَ، وَهُوَ عِنْدَ الأُطُمِ الَّذِي عِنْدَ دَارِ عُمَرَ بْنِ الْخَطَّابِ، يَرْصُدُ حَيَّةً. بِنَحْوِ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ.

137-(2234) Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him" in a cave at Mina, when The Sura of Al-Mursalat was revealed and he recited it which we heard (directly) from his mouth as soon as he had recited It. Suddenly a snake sprang at us and The Prophet "Allah's blessing and peace be upon him" said: "Kill it." We ran to kill it but it escaped quickly. The Prophet "Allah's blessing and peace be upon him" said: "Allah saved it from your evil as well as He saved you from its evil."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

138-(2235) Abdullah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered a man who was in the state of Ihram at Mina to kill a snake.

(2234) Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him" in a cave...and the rest of the Hadith is the same.

139-(2236) Abu As-Sa'ib, the freed slave of Hisham Ibn Zuhra, narrated that once, he visited Abu Sa'id Al-Khudri "Allah be pleased with him" in his house. (He added): I found him praying, so I sat down, waiting him to finish his prayer when I heard a fuss in the wood sticks lying in a comer of the house. Looked at it, I found a snake. I stood up in order to kill it, but he pointed out (with his hand) that I should sit down; and I sat down. When he finished (his prayer) he pointed to a chamber in the house and said: Do you see this room? I said: Yes. He said: There was a young man from among us who had been newly wedded. When we set out with The Messenger of Allah "Allah's blessing and peace be upon him" to the holy Battle of the Trench, this young man used to ask for permission in the middays from The Messenger of Allah "Allah's blessing and peace be upon him" to return to his family.

One day, he asked for permission from him and The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Carry your weapons with you for I fear (the tribe of) Quraidha upon you. The man carried the weapons and then returned and found his wife standing between the two doors. Prompted by jealousy, he bent towards her with the spear in order to pierce her. She said: "Keep your spear away and enter the house

١٣٧ ـ (٢٢٣٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ، قَالَ يَحْيَىٰ وَإِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَارٍ، وَقَدْ أُنْزِلَتْ عَلَيْهِ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾ [المرسلات: ١]. فَنَحْنُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً، إِذْ خَرَجَتْ عَلَيْنَا حَيَّةٌ. فَقَالَ: «اقْتُلُوهَا»، فَابْتَدَرْنَاهَا لِنَقْتُلَهَا، فَسَبَقَتْنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقَاهَا اللَّهُ شَرَّكُمْ كَمَا وَقَاكُمْ شَرَّهَا».

[البخاري: كتاب جزاء الصيد، باب ما يقتل المحرم من الدواب، رقم: ١٨٣٠].

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِهِ.

١٣٨ ـ (٢٢٣٥) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ مُحْرِماً بِقَتْلِ حَيَّةٍ بِمِنًى.

(٢٢٣٤) ـ وحدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي. حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ. قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ... بِمِثْلِ حَدِيثِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ.

١٣٩ ـ (٢٢٣٦) ـ وحدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ صَيْفِيٍّ، وَهُوَ عِنْدَنَا مَوْلَى ابْنِ أَفْلَحَ، أَخْبَرَنِي أَبُو السَّائِبِ، مَوْلَىٰ هِشَامِ بْنِ زُهْرَةَ، أَنَّهُ دَخَلَ عَلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي بَيْتِهِ. قَالَ: فَوَجَدْتُهُ يُصَلِّي، فَجَلَسْتُ أَنْتَظِرُهُ حَتَّىٰ يَقْضِيَ صَلاَتَهُ، فَسَمِعْتُ تَحْرِيكاً فِي عَرَاجِينَ فِي نَاحِيَةِ الْبَيْتِ، فَالْتَفَتُّ فَإِذَا حَيَّةٌ. فَوَثَبْتُ لأَقْتُلَهَا، فَأَشَارَ إِلَيَّ: أَنِ اجْلِسْ، فَجَلَسْتُ. فَلَمَّا انْصَرَفَ أَشَارَ إِلَىٰ بَيْتٍ فِي الدَّارِ. فَقَالَ: أَتَرَىٰ هَٰذَا الْبَيْتَ؟ فَقُلْتُ: نَعَمْ. قَالَ: كَانَ فِيهِ فَتًى مِنَّا حَدِيثُ عَهْدٍ بِعُرْسٍ. قَالَ: فَخَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى الْخَنْدَقِ، فَكَانَ ذَلِكَ الْفَتَىٰ يَسْتَأْذِنُ رَسُولَ اللَّهِ ﷺ بِأَنْصَافِ النَّهَارِ فَيَرْجِعُ إِلَىٰ أَهْلِهِ. فَاسْتَأْذَنَهُ يَوْماً. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُذْ عَلَيْكَ سِلاَحَكَ، فَإِنِّي أَخْشَىٰ عَلَيْكَ قُرَيْظَةَ»، فَأَخَذَ الرَّجُلُ سِلاَحَهُ، ثُمَّ رَجَعَ فَإِذَا امْرَأَتُهُ بَيْنَ الْبَابَيْنِ قَائِمَةٌ، فَأَهْوَىٰ إِلَيْهَا

and see that which made me come out." He entered and found a big snake twisting on the bedding. He rushed with the spear and pierced it. Then, he went out and fixed the spear in the house. But the snake quivered and attacked him; and no one knew which of them died first, the snake or the young man.

We came to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned that to him and said: "Invoke Allah so that this (man) may be brought back to life." He said: "Ask for forgiveness to your companion." He then said: "There are in Medina jinns who embraced Islam, so when you see any one of them, warn it for three days. If they appear before you afterwards, then you should kill it since it is a devil."

140-(...) Asma Ibn Ubaid narrated from one who was called As-Sa'ib (known to us as Abu As-Sa'ib): We paid a visit to Abu Sa'id Al-Khudri. While we were sitting, we heard a fuss under his bed. When we looked we found a big snake...and the rest of the Hadith is the same, according to which, The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, snakes live in these houses, so when you see one of them, make it hard for it for three days: if it goes away (it will be alright),, otherwise kill it for it will be a non-believer." He also said (to his Companions): "Go and bury your companion."

141-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are in Medina some jinns who embraced Islam, so Whoever sees any of those aged (snakes), should warn it for three days. If it appears before him afterwards, then he should kill it since it is a devil."

[38] Desirability of killing salamanders

142-(2237) Umm Sharik reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to kill salamanders.

This Hadith was narrated on the authority of Ibn Abu Shaiba, with a slight variation of wording.

143-(...) Sa'id Ibn Al-Musaiyyab narrated that Umm Sharik told him that she consulted The Messenger of Allah "Allah's blessing and peace be upon him" as regards killing salamanders; and he ordered her to kill them. Umm Sharik was one of the women belonging to Banu Amir Ibn Lu'ai.

144-(2238) Amir Ibn Sa'd narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" ordered (the people) to kill the salamander, which he named a noxious (animal).

الرُّمْحَ لِيَطْعُنَهَا بِهِ. وَأَصَابَتْهُ غَيْرَةٌ. فَقَالَتْ لَهُ: اكْفُفْ عَلَيْكَ رُمْحَكَ، وَادْخُلِ الْبَيْتَ حَتَّى تَنْظُرَ مَا الَّذِي أَخْرَجَنِي. فَدَخَلَ فَإِذَا بِحَيَّةٍ عَظِيمَةٍ مُنْطَوِيَةٍ عَلَى الْفِرَاشِ. فَأَهْوَى إِلَيْهَا بِالرُّمْحِ فَانْتَظَمَهَا بِهِ. ثُمَّ خَرَجَ، فَرَكَزَهُ فِي الدَّارِ، فَاضْطَرَبَتْ عَلَيْهِ. فَمَا يُدْرَى أَيُّهُمَا كَانَ أَسْرَعَ مَوْتاً: الْحَيَّةُ أَمِ الْفَتَى؟ قَالَ فَجِئْنَا إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْنَا ذَلِكَ لَهُ. وَقُلْنَا: ادْعُ اللَّهَ يُحْيِيهِ لَنَا. فَقَالَ: «اسْتَغْفِرُوا لِصَاحِبِكُمْ». ثُمَّ قَالَ: «إِنَّ بِالْمَدِينَةِ جِنًّا قَدْ أَسْلَمُوا، فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئاً فَآذِنُوهُ ثَلاثَةَ أَيَّامٍ، فَإِنْ بَدَا لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

١٤٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ أَسْمَاءَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ رَجُلٍ يُقَالُ لَهُ السَّائِبُ، وَهُوَ عِنْدَنَا أَبُو السَّائِبِ. قَالَ: دَخَلْنَا عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ. فَبَيْنَمَا نَحْنُ جُلُوسٌ إِذْ سَمِعْنَا تَحْتَ سَرِيرِهِ حَرَكَةً، فَنَظَرْنَا فَإِذَا حَيَّةٌ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ مَالِكٍ، عَنْ صَيْفِيٍّ.

وَقَالَ فِيهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذِهِ الْبُيُوتِ عَوَامِرَ، فَإِذَا رَأَيْتُمْ شَيْئاً مِنْهَا فَحَرِّجُوا عَلَيْهَا ثَلاثاً. فَإِنْ ذَهَبَ، وَإِلاَّ فَاقْتُلُوهُ، فَإِنَّهُ كَافِرٌ». وَقَالَ لَهُمْ: «اذْهَبُوا فَادْفِنُوا صَاحِبَكُمْ».

١٤١ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلاَنَ: حَدَّثَنِي صَيْفِيٌّ، عَنْ أَبِي السَّائِبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: سَمِعْتُهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِالْمَدِينَةِ نَفَراً مِنَ الْجِنِّ قَدْ أَسْلَمُوا، فَمَنْ رَأَى شَيْئاً مِنْ هَذِهِ الْعَوَامِرِ فَلْيُؤْذِنْهُ ثَلاثاً. فَإِنْ بَدَا لَهُ بَعْدُ فَلْيَقْتُلْهُ، فَإِنَّهُ شَيْطَانٌ».

٣٨ ـ باب استحباب قَتْلِ الوَزَغِ

١٤٢ ـ (٢٢٣٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وابْنُ أَبِي عُمَرَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ، أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ الأَوْزَاغِ. وَفِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ: أَمَرَ.

[البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم يتبع بها شعف الجبال، رقم: ٣٣٠٧].

١٤٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ. (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ. (ح) وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّ أُمَّ شَرِيكٍ أَخْبَرَتْهُ، أَنَّهَا اسْتَأْمَرَتِ النَّبِيَّ ﷺ فِي قَتْلِ الْوِزْغَانِ، فَأَمَرَ بِقَتْلِهَا. وَأُمُّ شَرِيكٍ إِحْدَى نِسَاءِ بَنِي عَامِرِ بْنِ لُؤَيٍّ. اتَّفَقَ لَفْظُ حَدِيثِ ابْنِ أَبِي خَلَفٍ وَعَبْدِ بْنِ حُمَيْدٍ. وَحَدِيثُ ابْنِ وَهْبٍ قَرِيبٌ مِنْهُ.

١٤٤ ـ (٢٢٣٨) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الْوَزَغِ، وَسَمَّاهُ فُوَيْسِقاً.

145-(2239) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" described the salamander as a noxious (animal). Harmala added that she said: I did not hear him ordering (his companions) to kill it.

146-(2240) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever killed a salamander with the first stroke would have such and such a reward, and whoever killed it with the second stroke would have such and such a reward, though less than the first one, and whoever killed it with the third stroke would receive such and such a reward, but less than the second one."

147-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said the same. According to the narration of Jarir he (The Prophet) said: "Whoever killed a salamander with the first stroke would receive one hundred good deeds, and (whoever killed it) with the second stroke would have less than that and (whoever killed it) with the third stroke would receive less than that."

(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Whoever killed a salamander) with the first stroke would receive seventy good deeds."

[39] Forbiddance of killing ants

148-(2241) Abu Huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "An ant bit a certain Prophet who ordered the village of ants to be burnt. He was inspired by Allah almighty: "If you were bitten by an ant, would you order one of my nations Glorifying Allah to be burnt?"

149-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a Prophet from amongst The Prophets of Allah, who encamped under a tree, and then an ant bit him. Consequently, he ordered that his belongings should be removed from under the tree. He then ordered (that all ants should be burnt) and it (the nation of ants) was burnt. On that Allah revealed to him: "Would it not be (enough) that you burnt only one ant (which bit you)?""

١٤٥ ـ (٢٢٣٩) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْوَزَغِ: «الْفُوَيْسِقُ». زَادَ حَرْمَلَةُ: قَالَتْ: وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ.

[البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم يتبع بها شعف الجبال، رقم: ٣٣٠٦].

١٤٦ ـ (٢٢٤٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ وَزَغَةً فِي أَوَّلِ ضَرْبَةٍ، فَلَهُ كَذَا وَكَذَا حَسَنَةً، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً ـ لِدُونِ الأُولَىٰ ـ، وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً. لِدُونِ الثَّانِيَةِ».

١٤٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ زَكَرِيَّاءَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. كُلُّهُمْ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ خَالِدٍ عَنْ سُهَيْلٍ: إِلاَّ جَرِيراً وَحْدَهُ، فَإِنَّ فِي حَدِيثِهِ: «مَنْ قَتَلَ وَزَغاً فِي أَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهُ مِئَةُ حَسَنَةٍ، وَفِي الثَّانِيَةِ دُونَ ذَلِكَ، وَفِي الثَّالِثَةِ دُونَ ذَلِكَ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ زَكَرِيَّاءَ، عَنْ سُهَيْلٍ: حَدَّثَتْنِي أُخْتِي، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «فِي أَوَّلِ ضَرْبَةٍ سَبْعِينَ حَسَنَةً».

٣٩ ـ باب النَّهْيِ عَن قتل النَّمْلِ

١٤٨ ـ (٢٢٤١) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا مِنَ الأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ. فَأَوْحَى اللَّهُ إِلَيْهِ: أَفِي أَنْ قَرَصَتْكَ نَمْلَةٌ أَهْلَكْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ؟». [البخاري: كتاب الجهاد والسير، باب حدثنا يحيى بن بكير...، رقم: ٣٠١٩].

١٤٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجِهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِهَا فَأُحْرِقَتْ. فَأَوْحَى اللَّهُ إِلَيْهِ: فَهَلاَّ نَمْلَةً وَاحِدَةً».

150-(...) Abu Huraira "Allah be pleased with him" narrated many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a Prophet from amongst The Prophets of Allah, who encamped under a tree, and then an ant bit him. Consequently, he ordered that his belongings should be removed from under the tree. He then ordered (that all ants should be burnt) and it (the nation of ants) was burnt. On that Allah revealed to him: "Would it not be (enough) that you burnt only one ant (which bit you)?""

[40] Forbiddance of killing the cat

151-(2242) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire for that. However, she neither gave it food or water since she imprisoned it, nor did she set it free to eat from the vermin of the earth."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

(...) This Hadith was narrated on the authority of Ibn Umar.

152-(2243) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman was punished because of a cat. She neither provided her with food nor did she give it water, nor did she set her free in order to eat from the vermin of the earth."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters, but with a slight variation of wording.

(...) Az-Zuhri narrated that Abu Huraira "Allah be pleased with him" reported the same through another chain of transmitters.

(...) Hammam Ibn Munabbih reported the same from Abu Huraira.

[41] The excellence of the one who provides water to the animals

153-(2244) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was walking he felt thirsty and went down a well from which he drank water. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said: "This (dog) is suffering from the same problem as that of mine." So he (after going down the well) filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him." The people

١٥٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجِهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، وَأَمَرَ بِهَا فَأُحْرِقَتْ فِي النَّارِ. قَالَ: فَأَوْحَى اللَّهُ إِلَيْهِ: فَهَلاَّ نَمْلَةً وَاحِدَةً».

٤٠ ـ بَابُ تَحْرِيمِ قَتْلِ الهِرَّةِ

١٥١ ـ (٢٢٤٢) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ، لاَ هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ حَبَسَتْهَا، وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٨٢].

(...) ـ وحدّثني نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. وَعَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ مَعْنَاهُ.

(...) ـ وحدّثناه هَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ مَعْنِ بْنِ عِيسَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِذَلِكَ.

١٥٢ ـ (٢٢٤٣) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ لَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا، وَلَمْ تَتْرُكْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا «رَبَطَتْهَا».

وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ: «خَشَرَاتِ الأَرْضِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. قَالَ: قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ... بِمَعْنَى حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِهِمْ.

٤١ ـ بَابُ فَضْلِ سَاقِي البَهَائِمِ المُحْتَرَمَةِ وإِطْعَامِهَا

١٥٣ ـ (٢٢٤٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْراً، فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ. فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبَ مِنَ الْعَطَشِ

asked: "O Allah's Apostle! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving any (breathing) being, having a wet liver."

154-(2245) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A prostitute saw a dog moving round a well on a very hot day, panting of thirst. She drew out water for it (from the well) with the help of her shoe. So, Allah forgave her because of that."

155-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While there was a dog moving around a well, which was about to be killed of thirst, one from among the prostitutes of the children of Israel saw it. She drew out water in her shoe, with which she provided this (dog). However, she was forgiven (by Allah) because of this act."

مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي، فَنَزَلَ الْبِئْرَ فَمَلأَ خُفَّهُ مَاءً. ثُمَّ أَمْسَكَهُ بِفِيهِ حَتَّىٰ رَقِيَ، فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ. فَغَفَرَ لَهُ». قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي هَٰذِهِ الْبَهَائِمِ لأَجْراً؟ فَقَالَ: «فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ».

[البخاري: كتاب المساقاة، باب فضل سقي الماء، رقم: ٢٣٦٣].

١٥٤ ـ (٢٢٤٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّ امْرَأَةً بَغِيًّا رَأَتْ كَلْباً، فِي يَوْمٍ حَارٍّ، يُطِيفُ بِبِئْرٍ، قَدْ أَدْلَعَ لِسَانَهُ مِنَ الْعَطَشِ، فَنَزَعَتْ لَهُ بِمُوقِهَا فَغُفِرَ لَهَا.

١٥٥ ـ (...) ـ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ، إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوقَهَا، فَاسْتَقَتْ لَهُ بِهِ، فَسَقَتْهُ إِيَّاهُ، فَغُفِرَ لَهَا بِهِ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٦٧].

(40) The Book Of The Correct Words

[1] Forbiddance of abusing the time

1-(2246) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah "Exalted and Glorified be He" said: "The son of Adam abuses the Time, though I am the Time, since in My hand are the day and the night.""

2-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Glorified be He" said: "The son of Adam hurts Me. He abuses the Time, though I am the Time, since I alternate the day and the night.""

3-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Glorified be He" said: "The son of Adam hurts Me. He says: Woe be upon the Time. So, none of you should say: Woe be upon the Time, since I am the Time and I exchange the day and the night, and If I wish, I can fold them up.""

4-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: Woe be upon the Time, since Allah is the Time."

5-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse Time, since Allah is the Time."

[2] Undesirability of naming the vine as Karm (generous)

6-(2247) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should abuse Time since Allah is the Time, and none of you should name vine as Karm (generous), for Karm (the generous) is the Muslim person."

7-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not use (the word) Karm (generous for vine), for what is generous is a believer's heart."

8-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None

٤٠ ـ كِتَابُ الألفَاظِ من الأَدَبِ وغيرها

١ ـ باب النَّهي عن سَبِّ الدَّهْرِ

١ ـ (٢٢٤٦) ـ وحدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ. قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يَسُبُّ ابْنُ آدَمَ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِيَ اللَّيْلُ وَالنَّهَارُ». [البخاري: كتاب الادب، باب لا تسبوا الدهر، رقم: ٦١٨١].

٢ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابن أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ: يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ». [البخاري: كتاب التفسير، باب سورة الجاثية، رقم: ٤٨٢٨].

٣ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَقُولُ: يَا خَيْبَةَ الدَّهْرِ، فَلاَ يَقُولَنَّ أَحَدُكُمْ: يَا خَيْبَةَ الدَّهْرِ، فَإِنِّي أَنَا الدَّهْرُ. أُقَلِّبُ لَيْلَهُ وَنَهَارَهُ، فَإِذَا شِئْتُ قَبَضْتُهُمَا».

٤ ـ (...) ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَقُولَنَّ أَحَدُكُمْ: يَا خَيْبَةَ الدَّهْرِ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

٥ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَسُبُّوا الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

٢ ـ باب كراهة تَسْمِيَةِ العِنَبِ كَرْماً

٦ ـ (٢٢٤٧) ـ حدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَسُبُّ أَحَدُكُمُ الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ، وَلاَ يَقُولَنَّ أَحَدُكُمْ لِلْعِنَبِ: الْكَرْمَ، فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ».

٧ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَقُولُوا: كَرْمٌ، فَإِنَّ الْكَرْمَ قَلْبُ الْمُؤْمِنِ».
[البخاري: كتاب الادب، باب قول النبي ﷺ: «إنما الكرم قلب المؤمن»، رقم: ٦١٨٣].

٨ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي

of you should name vine as Karm (generous), for Karm (the generous) is the Muslim man."

9-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should use (the word) Karm (generous for vine), for what is generous is a believer's heart."

10-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should use (the word) Karm (generous) for vine, for Karm (the generous) is the Muslim man."

11-(2248) Alqama Ibn Wa'il reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not use (the word) Karm (for vine), but use (the word) Habala (grape)."

12-(...) Alqama Ibn Wa'il reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not use (the word) Karm (for vine), but use (the words) Habala and grape."

[3] The commandment of using the words: slave, slave-girl, Mawla and Saiyyid (Master)

13-(2249) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: My slave and my slave-girl, for all of you are the slaves of Allah, and all of your women are the slave-girls of Allah. But say: My servant, my girl, and my young man and my young girl."

14-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: My slave, for all of you are the slaves of Allah, but say: My young man. Therefore, no servant should say: My Lord, but he should say: My master."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters, but with the following change: "No servant should say to his master: My Lord." Abu Mu'awiya added the following: "Since your Lord is only Allah "Exalted and Glorified be He"."

15-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: Serve drink to your lord, feed your lord, and provide

هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تُسَمُّوا الْعِنَبَ الْكَرْمَ، فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ».

٩ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَقُولَنَّ أَحَدُكُمُ: الْكَرْمُ، فَإِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ».

١٠ ـ (...) ـ **وحدّثنا** ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَقُولَنَّ أَحَدُكُمْ لِلْعِنَبِ، الْكَرْمَ. إِنَّمَا الْكَرْمُ الرَّجُلُ الْمُسْلِمُ».

١١ ـ (٢٢٤٨) ـ **حدّثنا** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى ـ يَعْنِي ابْنَ يُونُسَ ـ عَنْ شُعْبَةَ، عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لاَ تَقُولُوا: الْكَرْمُ. وَلٰكِنْ قُولُوا: الْحَبَلَةُ». يَعْنِي الْعِنَبَ.

١٢ ـ (...) ـ **وحدّثنيه** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ. قَالَ: سَمِعْتُ عَلْقَمَةَ بْنَ وَائِلٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَقُولُوا: الْكَرْمُ، وَلٰكِنْ قُولُوا: الْعِنَبُ وَالْحَبَلَةُ».

٣ ـ باب حُكْمِ إِطْلاَقِ لَفْظَةِ الْعَبْدِ وَالأَمَةِ وَالْمَوْلَى وَالسَّيِّدِ

١٣ ـ (٢٢٤٩) ـ **حدّثنا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَقُولَنَّ أَحَدُكُمْ: عَبْدِي وَأَمَتِي. كُلُّكُمْ عَبِيدُ اللَّهِ، وَكُلُّ نِسَائِكُمْ إِمَاءُ اللَّهِ. وَلٰكِنْ لِيَقُلْ: غُلاَمِي وَجَارِيَتِي، وَفَتَايَ وَفَتَاتِي».

١٤ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَقُولَنَّ أَحَدُكُمْ: عَبْدِي. فَكُلُّكُمْ عَبِيدُ اللَّهِ، وَلٰكِنْ لِيَقُلْ: فَتَايَ. وَلاَ يَقُلِ الْعَبْدُ: رَبِّي. وَلٰكِنْ لِيَقُلْ: سَيِّدِي».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِهِمَا: «وَلاَ يَقُلِ الْعَبْدُ لِسَيِّدِهِ: مَوْلاَيَ».

وَزَادَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: «فَإِنَّ مَوْلاَكُمُ اللَّهُ عَزَّ وَجَلَّ».

١٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَقُلْ أَحَدُكُمْ: اسْقِ رَبَّكَ، أَطْعِمْ رَبَّكَ، وَضِّئْ رَبَّكَ، وَلاَ يَقُلْ

water to your lord in order to perform ablution. Moreover, none of you (servants) should say: My Lord, but he should say: My master, and my Mawla. On the other hand, none of you should say: My slave, and my slave-girl, but he should say: My young man, my young girl, and my servant."

[4] Undesirability of saying: My soul has become malicious

16-(2250) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: "My soul has become malicious", but he should say: "My soul has become remorseless"."

(...) The same was narrated on the authority of Abu Mu'awiya, with the same chain of transmitters.

17-(2251) Sahl Ibn Hunaif "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: "My soul has become evil", but he should say: "My soul has become callous"."

[5] Using musk since it is the sweetest kind of perfume; and undesirability of rejecting the gift of scent and flower

18-(2252) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a short woman belonging to the children of Israel. She walked between two tall women. Then, she wore wooden sandals in her feet and a locked plated ring of gold, filled with musk, and musk is the sweetest kind of perfume, and then walked between the two women, but they (the people) did not recognize her. Then, she pointed out with her hand like this." (Shu'ba shook his hand to illustrate how she shook her hand).

19-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned of a woman belonging to the children of Israel who had filled her ring with musk, and musk is the sweetest kind of perfume.

20-(2253) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is given a flower as a gift should not reject it, for it is light to carry and pleasant to smell."

21-(2254) Nafi reported that whenever Ibn Umar "Allah be pleased with both" intended to apply perfume to himself, he would get that from aloes wood, mixing nothing with it, or he would apply camphor along with aloes wood. He said: "This is how The Messenger of Allah "Allah's blessing and peace be upon him" used to apply perfume to himself."

أَحَدُكُمْ: رَبِّي. وَلْيَقُلْ: سَيِّدِي. مَوْلاَيَ. وَلاَ يَقُلْ أَحَدُكُمْ: عَبْدِي. أَمَتِي. وَلْيَقُلْ: فَتَايَ، فَتَاتِي، غُلاَمِي».

[البخاري: كتاب العتق، باب كراهية التطاول على الرقيق، رقم: ٢٥٥٢].

٤ ـ باب كراهة قول الإنسان: خَبُثَتْ نفسي

١٦ ـ (٢٢٥٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ. كِلاَهُمَا عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي».

هَذَا حَدِيثُ أَبِي كُرَيْبٍ. وَقَالَ أَبُو بَكْرٍ: عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ: «لَكِنْ».

(...) ـ وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، بِهَذَا الإِسْنَادِ.

١٧ ـ (٢٢٥١) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَقُلْ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلْيَقُلْ: لَقِسَتْ نَفْسِي».

[البخاري: كتاب الأدب، باب لا يقل: خبثت نفسي، رقم: ٦١٨٠].

٥ ـ باب استعمال المِسْكِ وأنه أطيبُ الطِّيبِ، وكراهة رَدِّ الرَّيْحان والطِّيبِ

١٨ ـ (٢٢٥٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شُعْبَةَ: حَدَّثَنِي خُلَيْدُ بْنُ جَعْفَرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ: «كَانَتِ امْرَأَةٌ، مِنْ بَنِي إِسْرَائِيلَ، قَصِيرَةٌ: تَمْشِي مَعَ امْرَأَتَيْنِ طَوِيلَتَيْنِ، فَاتَّخَذَتْ رِجْلَيْنِ مِنْ خَشَبٍ، وَخَاتَماً مِنْ ذَهَبٍ مُغْلَقٌ مُطْبَقٌ، ثُمَّ حَشَتْهُ مِسْكاً. وَهُوَ أَطْيَبُ الطِّيبِ، فَمَرَّتْ بَيْنَ الْمَرْأَتَيْنِ، فَلَمْ يَعْرِفُوهَا. فَقَالَتْ بِيَدِهَا هَكَذَا»، وَنَفَضَ شُعْبَةُ يَدَهُ.

١٩ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شُعْبَةَ، عَنْ خُلَيْدِ بْنِ جَعْفَرٍ وَالْمُسْتَمِرِّ. قَالاَ: سَمِعْنَا أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ حَشَتْ خَاتَمَها مِسْكاً، وَالْمِسْكُ أَطْيَبُ الطِّيبِ.

٢٠ ـ (٢٢٥٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. كِلاَهُمَا عَنِ الْمُقْرِىءِ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِىءُ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ فَلا يَرُدُّهُ، فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرِّيحِ».

٢١ ـ (٢٢٥٤) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَبُو طَاهِرٍ وَأَحْمَدُ بْنُ عِيسَى. قَالَ أَحْمَدُ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ نَافِعٍ. قَالَ: كَانَ ابْنُ عُمَرَ إِذَا اسْتَجْمَرَ اسْتَجْمَرَ بِالأَلُوَّةِ، غَيْرَ مُطَرَّاةٍ، وَبِكَافُورٍ، يَطْرَحُهُ مَعَ الأَلُوَّةِ. ثُمَّ قَالَ: هَكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ اللَّهِ ﷺ.

(41) The Book Of Poetry

1-(2255) Amr Ibn Ash-Sharid reported from his father: One day, I was riding behind The Messenger of Allah "Allah's blessing and peace be upon him", when he said (to me): "Do you keep any of the Poetry of Umaiyya Ibn Abu As-Salt?" I answered in the affirmative. He said: "Then, go on (reciting from it to me)." I recited a verse, after which he said: "Go on." Then I recited a verse once again after which he said: "Go on." I went on reciting until I finished one hundred verses (from his poetry).

(...) Amr Ibn Ash-Sharid reported from his father: One day, The Messenger of Allah "Allah's blessing and peace be upon him" made me ride behind him...and the rest of the Hadith is the same.

(...) Amr Ibn Ash-Sharid reported from his father: The Messenger of Allah "Allah's blessing and peace be upon him" required me to recite some poetry...and the rest of the Hadith is the same, with the following addition: (The Prophet said): "He (Umaiyya) was about to embrace Islam." According to the narration of Ibn Mahdi: "He was about to become a Muslim in his poetry."

2-(2256) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most poetic statement (in relation to its truthfulness) spoken by an Arab (during the pre-Islamic period of ignorance) is the following statement of Labid: "No doubt, everything except for Allah is vain.""

3-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The truest statement spoken by a poet (during the pre-Islamic period of ignorance) is the following statement of Labid: "No doubt, everything except for Allah is vain." Moreover, Umaiyya Ibn Abu As-Salt was about to embrace Islam (according to his poetry."

4-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The truest poetic verse spoken by a poet (during the pre-Islamic period of ignorance) is the following (statement of Labid): "No doubt, everything except for Allah is vain." Moreover, Ibn Abu As-Salt was about to embrace Islam (in his poetry.)

٤١ ـ كتَابُ الشِّعْرِ

١ ـ (٢٢٥٥) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ. قَالَ: رَدِفْتُ رَسُولَ اللَّهِ ﷺ يَوْماً. فَقَالَ: «هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ شَيْءٌ؟» قُلْتُ: نَعَمْ. قَالَ: «هِيهِ»، فَأَنْشَدْتُهُ بَيْتاً. فَقَالَ: «هِيهِ»، ثُمَّ أَنْشَدْتُهُ بَيْتاً. فَقَالَ: «هِيهِ»، حَتَّى أَنْشَدْتُهُ مِئَةَ بَيْتٍ.

(...) ـ وحدّثنيه زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، أَوْ يَعْقُوبَ بْنِ عَاصِمٍ، عَنِ الشَّرِيدِ. قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ خَلْفَهُ ... فَذَكَرَ بِمِثْلِهِ.

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. (ح) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الطَّائِفِيِّ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ. قَالَ: اسْتَنْشَدَنِي رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ.

وَزَادَ: قَالَ: «إِنْ كَادَ لَيُسْلِمُ».

وَفِي حَدِيثِ ابْنِ مَهْدِيٍّ قَالَ: «فَلَقَدْ كَادَ يُسْلِمُ فِي شِعْرِهِ».

٢ ـ (٢٢٥٦) ـ حدّثني أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ. جَمِيعاً عَنْ شَرِيكٍ. قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَشْعَرُ كَلِمَةٍ تَكَلَّمَتْ بِهَا الْعَرَبُ كَلِمَةُ لَبِيدٍ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللَّهَ بَاطِلُ»

[البخاري: كتاب مناقب الأنصار، باب أيام الجاهلية، رقم: ٣٨٤١].

٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ، كَلِمَةُ لَبِيدٍ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللَّهَ بَاطِلُ

وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

٤ ـ (...) ـ وحدّثني ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَصْدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللَّهَ بَاطِلُ

5-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The truest poetic verse spoken by poets (during the pre-Islamic period of ignorance) is the following (statement of Labid): "No doubt, everything except for Allah is vain."

6-(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The truest statement spoken by a poet (during the pre-Islamic period of ignorance) is the following statement of Labid: "No doubt, everything except for Allah is vain."" However, he added no more to it.

7-(2257) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for a man to stuff his belly with pus which might eat it away than to stuff his mind with poetry." Abu Bakr made no mention of "which might eat it away" in his narration.

8-(2258) Sa'd "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you to stuff his belly with pus which might eat it away than to stuff his mind with poetry."

9-(2259) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: While we were walking in the company of The Messenger of Allah "Allah's blessing and peace be upon him", we reached (a place known as) Arj, where a poet who had been reciting poetry came upon (us). On that Allah's Messenger "Allah's blessing and peace be upon him" said: :Keep away the Satan" or "Catch the Satan, for filling the belly of a man with pus is better for him than filling his mind with poetry."

[1] Forbiddance of playing chess

10-(2260) Sulaiman Ibn Buraida reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who played chess is like one who dyed his hand with the flesh and blood of a swine."

وَكَادَ ابْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «أَصْدَقُ بَيْتٍ قَالَتْهُ الشُّعَرَاءُ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللَّهَ بَاطِلُ»

٦ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ: يَقُولُ: «إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةُ لَبِيدٍ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللَّهَ بَاطِلُ»

مَا زَادَ عَلَىٰ ذَلِكَ.

٧ ـ (٢٢٥٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كِلاَهُمَا عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنْ يَمْتَلِيءَ جَوْفُ الرَّجُلِ قَيْحاً يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِيءَ شِعْراً».

قَالَ أَبُو بَكْرٍ: إِلاَّ أَنَّ حَفْصاً لَمْ يَقُلْ: «يَرِيهِ».

[البخاري: كتاب الأدب، باب ما يكره أن يكون الغالب على الإنسان الشعر...، رقم: ٦١٥٥].

٨ ـ (٢٢٥٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ. عَنْ سَعْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لأَنْ يَمْتَلِيءَ جَوْفُ أَحَدِكُمْ قَيْحاً يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِيءَ شِعْراً».

٩ ـ (٢٢٥٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ الْهَادِ، عَنْ يُحَنَّسَ، مَوْلَىٰ مُصْعَبِ بْنِ الزُّبَيْرِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: بَيْنَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعَرْجِ، إِذْ عَرَضَ شَاعِرٌ يُنْشِدُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا الشَّيْطَانَ، أَوْ أَمْسِكُوا الشَّيْطَانَ، لأَنْ يَمْتَلِيءَ جَوْفُ رَجُلٍ قَيْحاً، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِيءَ شِعْراً».

١ ـ باب تَحْرِيمِ اللَّعِبِ بِالنَّرْدَشِيرِ

١٠ ـ (٢٢٦٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ وَدَمِهِ».

(42) The Book Of Vision

1-(2261) Abu Salama reported: I used to see dreams (as a result of which I got so much anxious) that I began to tremble and have fever. but I did not wrap myself with a mantle. I met Abu Quatada to whom I mentioned that. Abu Quatada "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A (good) vision comes from Allah, and a (bad) dream is from Satan. So If anyone of you sees a (bad) dream which he does not like, he should spit on his left side thrice and seek refuge with Allah from its evil, with the result that it will cause no harm to him."

(...) Abu Quatada narrated the same from The Prophet "Allah's blessing and peace be upon him", but without the statement of Abu Salama: I used to see dreams (as a result of which I got so much anxious) that I began to tremble and have fever. but I did not wrap myself with a mantle.

(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters, but it does not contain:" (as a result of which I got so much anxious) that I began to tremble and have fever. It contains the following addition in the narration of Yunus: "Then spit thrice on your left side when you get up from sleep."

2-(...) Abu Quatada "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A (good) vision comes from Allah, and a (bad) dream is from Satan. So If anyone of you sees a (bad) dream which he does not like, he should spit on his left side thrice and seek refuge with Allah from its evil, with the result that it will cause no harm to him." Abu Salama said: I used to see dreams much heavier upon me than a mountain. But since I heard this Hadith, I don't care for (the burden of)it.

(...) Abu Salama narrated the same with a slight variation of wording. The narration of Ibn Rumh contains the following addition: "He (one who has such a bad dream) should change the side on which he was lying."

3-(...) Abu Quatada "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "A (good) vision comes from Allah, and a (bad) dream is from Satan. So If anyone of you sees a (bad) dream, which he does not like, he should spit on his left side and seek refuge with Allah from Satan, with the result that it will cause no harm to him. He should not also tell anyone of it. If one sees a (good)

٤٢ ـ كِتَابُ الرُّؤْيَا

١ ـ (٢٢٦١) ـ حدّثنا عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عن ابْنِ عُيَيْنَةَ، وَاللَّفْظُ لابْنِ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ. قَالَ: كُنْتُ أَرَى الرُّؤْيَا أُعْرَى مِنْهَا، غَيْرَ أَنِّي لاَ أُزَمِّلُ. حَتَّى لَقِيتُ أَبَا قَتَادَةَ. فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ. فَإِذَا حَلَمَ أَحَدُكُمْ حُلْماً يَكْرَهُهُ، فَلْيَنْفِثْ عَنْ يَسَارِهِ ثَلاَثاً، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لَنْ تَضُرَّهُ».

[البخاري: كتاب الطب، باب النفث في الرقية، رقم: ٥٧٤٧].

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ، وَعَبْدِ رَبِّهِ وَيَحْيَى، ابْنَيْ سَعِيدٍ، وَمُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِمْ قَوْلَ أَبِي سَلَمَةَ: كُنْتُ أَرَى الرُّؤْيَا أُعْرَى مِنْهَا، غَيْرَ أَنِّي لاَ أُزَمِّلُ.

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمَا: أُعْرَى مِنْهَا.

وَزَادَ فِي حَدِيثِ يُونُسَ: «فَلْيَبْصُقْ عَلَى يَسَارِهِ، حِينَ يَهُبُّ مِنْ نَوْمِهِ، ثَلاَثَ مَرَّاتٍ».

٢ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ، يَعْنِي ابْنَ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ. قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئاً يَكْرَهُهُ فَلْيَنْفِثْ عَنْ يَسَارِهِ ثَلاَثَ مَرَّاتٍ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لَنْ تَضُرَّهُ».

فَقَالَ: إِنْ كُنْتُ لأَرَى الرُّؤْيَا أَثْقَلُ عَلَيَّ مِنْ جَبَلٍ. فَمَا هُوَ إِلاَّ أَنْ سَمِعْتُ بِهَذَا الْحَدِيثِ، فَمَا أُبَالِيهَا.

(...) ـ وحدّثناه قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِ الثَّقَفِيِّ: قَالَ أَبُو سَلَمَةَ: فَإِنْ كُنْتُ لأَرَى الرُّؤْيَا.

وَلَيْسَ فِي حَدِيثِ اللَّيْثِ وَابْنِ نُمَيْرٍ قَوْلُ أَبِي سَلَمَةَ إِلَى آخِرِ الْحَدِيثِ.

وَزَادَ ابْنُ رُمْحٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ: «وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي قَتَادَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ

vision, he should be pleased, but let him tell no one of it except for those whom he loves."

4-(...) Abu Salama reported: I used to see dreams as a result of which I got ill. I kept as such until I met Abu Quatada to whom I mentioned that. Abu Quatada "Allah be pleased with him" told: I also used to see (bad) dreams which caused me to become ill until I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A (good) vision comes from Allah. So, If anyone of you sees a vision which he loves, he should not tell anyone except whomever he loves of it, and if he sees a (bad) dream which he does not like, he should spit on his left side thrice and seek refuge with Allah from the evil of Satan and from its evil, and he should not tell anyone of it, for it would cause no harm to him."

5-(2262) Jabir "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "If anyone of you sees a (bad) dream which he dislikes, let him spit on his left side thrice, seek refuge with Allah from Satan thrice, and change from his side on which he was lying."

6-(2263) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the time draws near (the Day of Judgement) a believer's dream can hardly be false; and the truest vision will be that of one who is the most truthful in speech, for the vision of a Muslim is one of forty-five parts of Prophecy. However, dreams are of three types: A good dream is a type of glad tidings from Allah, an evil dream which causes pain is from Satan, and the third (sort of dreams) is prompted by one's whispers to himself. so if anyone of you sees a (bad) dream which he does not like, he should get up and offer Prayer and he should not tell people of it." He further said: "I like (seeing) fetters, but I dislike (wearing) necklace (in the dream), for the fetters is (a sign of) one's firmness in religion." The narrator said: I do not know whether this is a part of the Hadith or from the words of Ibn Sirin.

(...) Abu Huraira "Allah be pleased with him" said: "I like (seeing) fetters, but I dislike (wearing) necklace (in the dream), for the fetters is (a sign of) one's firmness in religion." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The vision of a faithful believer is one of forty-six parts of Prophecy."

(...) This Hadith was narrated on the authority of Abu Huraira with the following beginning: "When the time draws near"...and the rest of the Hadith is the same.

قَالَ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالرُّؤْيَا السَّوْءُ مِنَ الشَّيْطَانِ. فَمَنْ رَأَى رُؤْيَا فَكَرِهَ مِنْهَا شَيْئاً فَلْيَنْفِثْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ، لاَ تَضُرُّهُ، وَلاَ يُخْبِرْ بِهَا أَحَداً. فَإِنْ رَأَى رُؤْيَا حَسَنَةً فَلْيُبْشِرْ. وَلاَ يُخْبِرْ إِلاَّ مَنْ يُحِبُّ».

٤ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: إِنْ كُنْتُ لأَرَى الرُّؤْيَا تُمْرِضُنِي. قَالَ: فَلَقِيتُ أَبَا قَتَادَةَ. فَقَالَ: وَأَنَا كُنْتُ لأَرَى الرُّؤْيَا فَتُمْرِضُنِي، حَتَّى سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلاَ يُحَدِّثْ بِهَا إِلاَّ مَنْ يُحِبُّ. وَإِنْ رَأَى مَا يَكْرَهُ فَلْيَتْفِلْ عَنْ يَسَارِهِ ثَلاَثاً، وَلْيَتَعَوَّذْ بِاللَّهِ من شَرِّ الشَّيْطَانِ وَشَرِّهَا، وَلاَ يُحَدِّثْ بِهَا أَحَداً، فَإِنَّهَا لَنْ تَضُرَّهُ».

٥ ـ (٢٢٦٢) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلاَثاً، وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلاَثاً، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

٦ ـ (٢٢٦٣) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُسْلِمِ تَكْذِبُ، وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثاً. وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ. وَالرُّؤْيَا ثَلاَثَةٌ: فَرُؤْيَا الصَّالِحَةِ بُشْرَى مِنَ اللَّهِ، وَرُؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ، وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءُ نَفْسَهُ. فَإِنْ رَأَى أَحَدُكُمْ مَا يكْرَهُ، فَلْيَقُمْ فَلْيُصَلِّ، وَلاَ يُحَدِّثْ بِهَا النَّاسَ». قَالَ: «وَأُحِبُّ الْقَيْدَ وَأَكْرَهُ الْغُلَّ. وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ».

فَلاَ أَدْرِي هُوَ فِي الْحَدِيثِ أَمْ قَالَهُ ابْنُ سِيرِينَ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: قَالَ أَبُو هُرَيْرَةَ: فَيُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ. وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ. وَقَالَ النَّبِيُّ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(...) ـ **حدّثني** أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا أَيُّوبُ وَهِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِذَا اقْتَرَبَ الزَّمَانُ، وَسَاقَ الْحَدِيثَ. وَلَمْ يَذْكُرْ فِيهِ النَّبِيَّ ﷺ.

(...) Muhammad Ibn Sirin reported from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him" the same, in which he inserted his words: "I dislike necklace" up to the end of his saying. He did not mention the following: "A (good) vision is one of forty-six parts of Prophecy."

7-(2264) Anas Ibn Malik narrated from Ubada Ibn as-Samit: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (good) vision of a believer is one of forty-six parts of Prophecy."

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

8-(2263) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (good) vision of a believer is one of forty-six parts of Prophecy."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The vision of a Muslim which he sees or which is shown to him (and according to the narration of Ibn Muzhir, "The good vision") is one of forty-six parts of Prophecy."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (good) vision of a good man is one of forty-six parts of Prophecy."

(...) This Hadith was narrated on the authority of Yahya Ibn Abu Kathir with the same chain of transmitters.

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

9-(2265) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good dream is one of seventy parts of Prophecy."

(...) This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters.

(...) The same was narrated on the authority of Nafi, with the same chain of transmitters in which he said: I think Ibn Umar said: "(The good vision is) one of seventy parts of Prophecy."

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، وَأَدْرَجَ فِي الْحَدِيثِ قَوْلَهُ: وَأَكْرَهُ الْغُلَّ، إِلَى تَمَامِ الْكَلاَمِ. وَلَمْ يَذْكُرْ: «الرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

[البخاري: كتاب التعبير، باب القيد في المنام، رقم: ٧٠١٧].

٧ ـ (٢٢٦٤) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ». [البخاري: كتاب التعبير، باب الرؤيا الصالحة جزء من ستة وأربعين...، رقم: ٦٩٨٨].

(...) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... مِثْلَ ذَلِكَ.

٨ ـ (٢٢٦٣) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(...) ـ **وحدّثنا** إِسْمَاعِيلُ بْنُ الْخَلِيلِ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ. (ح) وحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُسْلِمِ يَرَاهَا، أَوْ تُرَى لَهُ».

وَفِي حَدِيثِ ابْنِ مُسْهِرٍ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ. قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «رُؤْيَا الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَلِيٌّ، يَعْنِي ابْنَ الْمُبَارَكِ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ، يَعْنِي ابْنَ شَدَّادٍ، كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ عَبْدِ اللَّهِ بْنِ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِيهِ.

٩ ـ (٢٢٦٥) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(...) ـ **وحدّثناه** ابْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ.

(...) ـ **وحدّثناه** قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، يَعْنِي ابْنَ عُثْمَانَ، كِلاَهُمَا عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِ اللَّيْثِ: قَالَ نَافِعٌ: حَسِبْتُ أَنَّ ابْنَ عُمَرَ قَالَ: «جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

[1] The prophet's saying: "He who sees me in a dream (would be considered to) have really seen me"

10-(2266) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who sees me in a dream has really seen me, for Satan could not appear in my image."

11-(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who sees me in a dream would see me while he is awake (i.e. not asleep), or as if he has seen me while he is awake, for Satan never appears in my image."

(2267) Abu Quatada "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who sees me in dream has really seen the truth."

(...) The same was narrated on the authority of Az-Zuhri, through different chains of transmitters.

12-(2268) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who sees me (in a dream) while he is asleep has really seen me, for Satan is not to appear in my image." He further said: "If anyone of you sees a dream, he should not tell anyone about Satan's vain sporting with him while being asleep."

13-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who sees me (in a dream) while he is asleep has really seen me, for Satan is not to appear in my image."

[2] One should not tell about Satan's vain sporting with him in a dream

14-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: A Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I saw in a dream that my head had been cut which I had been following." On that The Messenger of Allah "Allah's blessing and peace be upon him" blamed him and said: "Do not tell about Satan's vain sporting with you while being asleep."

15-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: A Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I saw in a dream as if my head had been cut off, and as if I had been following it." On that The Messenger of Allah "Allah's blessing and peace be upon him" said to the Bedouin:

١ ـ باب قولِ النَّبِيِّ عليه الصَّلاةُ والسَّلامُ: «مَن رآني في المَنَام فقد رآني»

١٠ ـ (٢٢٦٦) ـ حدّثنا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا أَيُّوبُ وَهِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِي».

١١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ، أَوْ لَكَأَنَّمَا رَآنِي فِي الْيَقَظَةِ، لاَ يَتَمَثَّلُ الشَّيْطَانُ بِي».

[البخاري: كتاب التعبير، باب من رأى النبي ﷺ في المنام، رقم: ٦٩٩٦].

(٢٢٦٧) ـ وَقَالَ: فَقَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ: حَدَّثَنَا عَمِّي. فَذَكَرَ الْحَدِيثَيْنِ جَمِيعاً بِإِسْنَادَيْهِمَا، سَوَاءً... مِثْلَ حَدِيثِ يُونُسَ.

١٢ ـ (٢٢٦٨) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي، إِنَّهُ لاَ يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ فِي صُورَتِي».

وَقَالَ: «إِذَا حَلَمَ أَحَدُكُمْ فَلاَ يُخْبِرْ أَحَداً بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ».

١٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي، فَإِنَّهُ لاَ يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَشَبَّهَ بِي».

٢ ـ باب لا يُخْبِرُ بتَلَعُّبِ الشَّيْطَانِ به في المَنَام

١٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ لأَعْرَابِيٍّ جَاءَهُ فَقَالَ: إِنِّي حَلَمْتُ أَنَّ رَأْسِي قُطِعَ، فَأَنَا أَتْبَعُهُ، فَزَجَرَهُ النَّبِيُّ ﷺ وَقَالَ: «لاَ تُخْبِرْ بِتَلَعُّبِ الشَّيْطَانِ بِكَ فِي الْمَنَامِ».

١٥ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، رَأَيْتُ فِي الْمَنَامِ

"Do not tell the people about Satan's vain sporting with you while being asleep." He further said: Afterwards, I heard The Messenger of Allah "Allah's blessing and peace be upon him" addressing the people saying: "Let none of you tell the people about Satan's vain sporting with him while being asleep."

16-(...) Jabir "Allah be pleased with him" reported: One came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah! I saw (in a dream) while being asleep as if my head had been cut off." The Messenger of Allah "Allah's blessing and peace be upon him" laughed and said: "If Satan plays with any one of you while being asleep, he should not tell the people about it." According to the narration of Abu Bakr: "If anyone of you is played with", and he did not mention Satan.

[3] The interpretation of dreams

17-(2269) Ibn Abbas "Allah be pleased with both" reported: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I saw in a dream, a cloud having shade from which butter and honey were dropping, which I saw people gathering in their hands, some gathering much and some a little. Behold! There was a rope extending from the earth to the sky, which you (O Prophet) held, as I saw, and went up. Then another man held it and went up. Then another (third) held it and went up. Finally, another (fourth) man held it, but it broke and then got connected again." Abu Bakr said: "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet "Allah's blessing and peace be upon him" said to him: "Interpret it."

Abu Bakr said: "The cloud with shade symbolizes Islam, and the butter and honey dropping from it symbolizes the Qur'an, with its sweetness and smoothness dropping. Indeed, what the people get hold of it in their hands indicates to the great portions and the little portions, which people learn of the Qur'an. The rope extending from the sky to the earth, is the Truth that you (O Prophet) are following. You follow it with which Allah will raise you high, then another man will follow it with which he will rise up, then another person will follow it, with which he will rise up, and then another man will follow it but it will break and then it will be connected for him with which he will rise up. O Allah's Apostle! Let my father be sacrificed for you! Am I right or wrong?" The Prophet "Allah's blessing and peace be

كَأَنَّ رَأْسِي ضُرِبَ فَتَدَحْرَجَ، فَاشْتَدَدْتُ عَلَىٰ أَثَرِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلأَعْرَابِيِّ: «لاَ تُحَدِّثِ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ بِكَ فِي مَنَامِكَ». وَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ بَعْدُ، يَخْطُبُ فَقَالَ: «لاَ يُحَدِّثَنَّ أَحَدُكُمْ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي مَنَامِهِ».

١٦ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي قُطِعَ. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ وَقَالَ: «إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ، فَلا يُحَدِّثْ بِهِ النَّاسَ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: «إِذَا لُعِبَ بِأَحَدِكُمْ»، وَلَمْ يَذْكُرِ الشَّيْطَانَ.

٣ ـ باب في تَأْوِيلِ الرُّؤْيا

١٧ ـ (٢٢٦٩) ـ **حدّثنا** حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ: أَخْبَرَنِي الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ أَوْ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ، أَنَّ رَجُلاً أَتَىٰ رَسُولَ اللَّهِ ﷺ.

(...) ـ (ح) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَخْبَرَهُ، أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ، أَنَّ رَجُلاً أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَرَى اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا بِأَيْدِيهِمْ، فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ. وَأَرَىٰ سَبَباً وَاصِلاً مِنَ السَّمَاءِ إِلَى الأَرْضِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَعَلاَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ بِهِ. ثُمَّ وُصِلَ لَهُ فَعَلاَ.

قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ. وَاللَّهِ لَتَدَعَنِّي فَلأَعْبُرَنَّهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «اعْبُرْهَا»، قَالَ أَبُو بَكْرٍ: أَمَّا الظُّلَّةُ، فَظُلَّةُ الإِسْلاَمِ. وَأَمَّا الَّذِي يَنْطِفُ مِنَ السَّمْنِ وَالْعَسَلِ، فَالْقُرْآنُ حَلاَوَتُهُ وَلِينُهُ، وَأَمَّا مَا يَتَكَفَّفُ النَّاسُ مِنْ ذَلِكَ، فَالْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ. وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ، فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ. تَأْخُذُ بِهِ فَيُعْلِيكَ اللَّهُ بِهِ. ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ. ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوصَلُ لَهُ

upon him" replied: "You are right in some of it and wrong in some." Abu Bakr said: "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet "Allah's blessing and peace be upon him" said: "Do not swear."

(...) Ibn Abbas "Allah be pleased with both" reported: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was returning from Uhud and said: "O The Messenger of Allah! I saw (in a dream) while being asleep during the night a shade trickling butter and honey...and the rest of the Hadith is the same.

(...) Ibn Abbas "Allah be pleased with both" reported: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah! I saw (in a dream) while being asleep during the night a shade...and the rest of the Hadith is the same.

(...) Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to say to his Companions: "Whoever from amongst you sees a vision should narrate it so that I would interpret it to him." A man came and said: "O The Messenger of Allah! I saw a shade"...and the rest of the Hadith is the same.

[4] The vision of The Prophet "Allah's blessing and peace be upon him"

18-(2270) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw in a dream during the night that as if we are in the house of Uqba Ibn Rafi when the fresh dates of Ibn Tab were brought to us. I interpreted it as the supremacy for us in the world and good ending in the Hereafter and that our religion would reach its completion (with its commandments stabilized, and its principles founded)."

19-(2271) Abdullah Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw myself in a dream using teeth-cleaning stick (Siwak) when two men, one of whom was older than the other, pulled me (in order to take it from me). I gave it to the younger one. It was said to me: "Give it to the older one!" I gave it to the older one accordingly."

20-(2272) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw in a dream that I was about to migrate from Mecca to a land having plenty of date-palm trees which I thought to be Al-Yamama or Hajar, but it was

فَيَعْلُو بِهِ. فَأَخْبِرْنِي، يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ، أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَبْتَ بَعْضاً وَأَخْطَأْتَ بَعْضاً»، قَالَ: فَوَاللَّهِ، يَا رَسُولَ اللَّهِ، لَتُحَدِّثَنِّي مَا الَّذِي أَخْطَأْتُ؟ قَالَ: «لاَ تُقْسِمْ». [البخاري: كتاب التعبير، باب من لم ير الرؤيا لأول عابر...، رقم: ٧٠٤٦].

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: جَاءَ رَجُلٌ النَّبِيَّ ﷺ مُنْصَرَفَهُ مِن أُحُدٍ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ... بِمَعْنَىٰ حَدِيثِ يُونُسَ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَوْ أَبِي هُرَيْرَةَ. قَالَ عَبْدُ الرَّزَّاقِ: كَانَ مَعْمَرٌ أَحْيَاناً يَقُولُ: عَنِ ابْنِ عَبَّاسٍ، وَأَحْيَاناً يَقُولُ: عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ ظُلَّةً... بِمَعْنَىٰ حَدِيثِهِمْ.

(...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ، وَهُوَ ابْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ: كَانَ مِمَّا يَقُولُ لأَصْحَابِهِ: «مَنْ رَأَىٰ مِنْكُمْ رُؤْيَا فَلْيَقُصَّهَا أَعْبُرْهَا لَهُ»، قَالَ: فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، رَأَيْتُ ظُلَّةً... بِنَحْوِ حَدِيثِهِمْ.

٤ ـ باب رُؤْيَا النَّبِيِّ ﷺ

١٨ ـ (٢٢٧٠) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ ذَاتَ لَيْلَةٍ، فِيمَا يَرَى النَّائِمُ، كَأَنَّا فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ، فَأُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوَّلْتُ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ».

١٩ ـ (٢٢٧١) ـ **وحدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنِي أَبِي: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ، فَجَذَبَنِي رَجُلاَنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا. فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الأَكْبَرِ».

[البخاري: كتاب الوضوء، باب دفع السواك إلى الأكبر، رقم: ٢٤٦].

٢٠ ـ (٢٢٧٢) ـ **حدّثنا** أَبُو عَامِرٍ، عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ

Medina (Yathrib). I also saw that I was shaking a sword whose upper end got broken, and this is what happened to the believers on the Day of Uhud. I shook it once again, with the result that it became all right, and this is what came to be true when Allah granted us victory and solidarity of the believers. I also saw cows, and Allah is the Doer of good. These indicated to the group from amongst the believers on the Day of Uhud, the goodness which Allah brought afterwards, and the reward of (our) certainty of the Truth which Allah brought to us after the Day of Badr."

21-(2273) Ibn Abbas "Allah be pleased with both" reported: Musailama the Liar (who claimed to be a prophet) came during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" to Medina and said: "If Muhammad made me his successor after him, I would follow him." However, he came along with a large number of his tribe. The Messenger of Allah "Allah's blessing and peace be upon him" came along with Thabit Ibn Qais Ibn Shammas. The Prophet "Allah's blessing and peace be upon him" had a piece of wood in his hand until he came in front of Musailama with his companions and said: "If you asked me to give you even this (wood), I would not give it to you. I am not going to do with you anything against the will of Allah; and if you turn away (from what I have been sent down with), Allah will destroy you. However, I find you the same as I was shown (in the dream). Here is Thabit and he would answer you on my behalf. Then, he (the Prophet) turned away from him (and went back).

(2274) Ibn Abbas "Allah be pleased with both" said: I asked about the (significance of the) saying of The Messenger of Allah "Allah's blessing and peace be upon him": "You are the same that I was shown in my dream." Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I saw two gold bracelets in my hands, about which I became worried. I was inspired in the dream that I should blow over them, so I blew over them and they were no more. I interpreted those (two bracelets) as the two great liars who would appear after me, one of whom is Al-Ansi of San'a and the other is Musailama of Al-Yamama."

22-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I was given (in a dream) the treasures of the earth, of which two gold bracelets were put in my hands. I felt a very heavy burden upon

جَدِّهِ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَىٰ أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَىٰ أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ. فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ. وَرَأَيْتُ فِي رُؤْيَايَ هَٰذِهِ أَنِّي هَزَزْتُ سَيْفاً، فَانْقَطَعَ صَدْرُهُ. فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. ثُمَّ هَزَزْتُهُ أُخْرَىٰ فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ فِيهَا أَيْضاً بَقَراً، واللَّهُ خَيْرٌ. فَإِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدُ، يَوْمَ بَدْرٍ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٢٢].

٢١ ـ (٢٢٧٣) ـ **حدّثني** مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ الْمَدِينَةَ. فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ. فَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ النَّبِيُّ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ. وَفِي يَدِ النَّبِيِّ ﷺ قِطْعَةُ جَرِيدَةٍ، حَتَّىٰ وَقَفَ عَلَىٰ مُسَيْلِمَةَ فِي أَصْحَابِهِ. قَالَ: «لَوْ سَأَلْتَنِي هَٰذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ أَتَعَدَّىٰ أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ، وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ. وَهَٰذَا ثَابِتٌ يُجِيبُكَ عَنِّي» ثُمَّ انْصَرَفَ عَنْهُ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٢٠].

(٢٢٧٤) ـ فَقَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ النَّبِيِّ ﷺ: «إِنَّكَ أَرَىٰ الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ»، فَأَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سُوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا. فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ مِنْ بَعْدِي، فَكَانَ أَحَدُهُمَا الْعَنْسِيَّ، صَاحِبَ صَنْعَاءَ، وَالآخَرُ مُسَيْلِمَةَ، صَاحِبَ الْيَمَامَةِ».

٢٢ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ خَزَائِنَ الأَرْضِ، فَوُضِعَ فِي يَدَيَّ

me, and became worried. I was inspired in the dream that I should blow over them, so I blew over them and they were no more. I interpreted those (two bracelets) as the two great liars who would appear after me, one of whom is (Al-Ansi) of San'a and the other is (Musailama) of Al-Yamama."

23-(2275) Samura Ibn Jundub "Allah be pleased with him" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" performed the Dawn Prayer, he would turn his face to them (his Companions) and say: "Did any one of you see any vision last night??"

أُسْوَارَيْنِ مِنْ ذَهَبٍ، فَكَبُرَا عَلَيَّ وَأَهَمَّانِي. فَأُوحِيَ إِلَيَّ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا، فَذَهَبَا. فَأَوَّلْتُهُمَا الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا: صَاحِبَ صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ».

[البخاري: كتاب التعبير، باب النفخ في المنام، رقم: ٧٠٣٦].

٢٣ ـ (٢٢٧٥) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ. قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الصُّبْحَ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «هَلْ رَأَى أَحَدٌ مِنْكُمُ الْبَارِحَةَ رُؤْيَا؟».

[البخاري: كتاب الأذان، باب يستقبل الإمام الناس إذا سلم، رقم: ٨٤٥].

(43) The Book Of The Merits Of The Prophets

[1] The excellence of the lineage of The Prophet, and the stone's greeting him before his Prophethood

1-(2276) Wathila Ibn Al-Asqa "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No doubt, Allah gave preference to Kinana from amongst the descendants of Ishmael, then He gave preference to the (people of) Quraish from amongst Kinana, then He gave preference to Banu Hashim from amongst Quraish, and then He gave preference to me from amongst (the people of) Banu Hashim."

2-(2277) Jabir Ibn Samura "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I know a certain stone in Mecca which used to greet me before my being sent down as a Prophet. I know it even now."

[2] Giving preference to our Prophet "Allah's blessing and peace be upon him" over the whole creation

3-(2278) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would be the master of all the descendants of Adam on the Day of Judgement: I would be the first intercessor, and the first whose intercession would be accepted."

[3] The miracles of The Prophet "Peace be upon him"

4-(2279) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" called for water and he was given a vessel in which the people started performing ablution. I estimated (the number of the people present there) and they were between sixty and eighty. I saw the water gushing out from among his fingers.

5-(...) Anas Ibn Malik "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him" when the time of the afternoon prayer came. The people asked for (water in order to perform) ablution, which they did not find. (Little water for) ablution was brought to The Messenger of Allah "Allah's blessing and peace be upon him" who put his hand in the vessel and then ordered the people to perform ablution. I saw water flowing out from among his fingers, while the people were performing ablution until the last of them performed it.

٤٣ ـ كِتَابُ الفَضَائِلِ

١ ـ باب فَضْل نَسَبِ النَّبِيِّ ﷺ، وتَسْلِيمِ الحَجَر عليه قَبْلَ النُّبُوَّةِ

١ ـ (٢٢٧٦) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ، جَمِيعاً عَنِ الْوَلِيدِ. قَالَ ابْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي عَمَّارٍ، شَدَّادٍ، أَنَّهُ سَمِعَ وَاثِلَةَ بْنَ الأَسْقَعِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَاصْطَفَى قُرَيْشاً مِنْ كِنَانَةَ، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

٢ ـ (٢٢٧٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْرِفُ حَجَراً بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ، إِنِّي لأَعْرِفُهُ الآنَ».

٢ ـ باب تَفْضِيلِ نَبِيِّنَا ﷺ على جَمِيعِ الخَلاَئِقِ

٣ ـ (٢٢٧٨) ـ حدّثني الْحَكَمُ بْنُ مُوسَى، أَبُو صَالِحٍ: حَدَّثَنَا هِقْلٌ، يَعْنِي ابْنَ زِيَادٍ، عَنِ الأَوْزَاعِيِّ: حَدَّثَنِي أَبُو عَمَّارٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ».

٣ ـ باب في مُعْجِزَاتِ النَّبِيِّ ﷺ

٤ ـ (٢٢٧٩) ـ وحدّثني أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ دَعَا بِمَاءٍ فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ، فَجَعَلَ الْقَوْمُ يَتَوَضَّؤُنَ، فَحَزَرْتُ مَا بَيْنَ السِّتِّينَ إِلَى الثَّمَانِينَ. قَالَ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ.

[البخاري: كتاب الوضوء، باب الوضوء من التور، رقم: ٢٠٠].

٥ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَحَانَتْ صَلاَةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ، فَأُتِيَ رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ. فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ الإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ. قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ.

[البخاري: كتاب الوضوء، باب التماس الوضوء إذا حانت الصلاة، رقم: ١٦٩].

6-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions were at (a place called as) Az-Zawra (a place in the market of Medina near the mosque). He called for a vessel of water, in which he placed his hand. Then, the water started pouring out from among his fingers. However, all the Companions performed ablution. I (Quatada, a sub-narrator) said: O Abu Hamza! How many people were they? He said: They were nearly three hundred.

7-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was at (a place called as) Az-Zawra when a vessel of water was brought to him, (which contained a very small quantity of water), in which his fingers could not completely dipped, or which could not completely cover his fingers...and the rest of the Hadith is the same.

8-(2280) Jabir "Allah be pleased with him" reported that the Mother of Malik used to present a small skin containing clarified butter to The Messenger of Allah "Allah's blessing and peace be upon him". Whenever her sons came to her and asked for condiment and it happened that they had nothing with them, she would go to that (small skin) which she presented to The Messenger of Allah "Allah's blessing and peace be upon him", in which she would find clarified butter. However, it kept providing her with condiment for her family until she squeezed it. She came to The Messenger of Allah "Allah's blessing and peace be upon him" (and told him of that). On that he said: "Did you squeeze it?" She answered in the affirmative. he said: "Had you left it as it was, this (condiment it had contained before squeezing it) would have remained."

9-(2281) Jabir "Allah be pleased with him" reported that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him for food. He gave him half a Wasaq of barley, from which this man, his wife and their guests kept eating until he weighed it (after which it was no more). He came to The Messenger of Allah "Allah's blessing and peace be upon him" (whom he told about it). On that He (The Prophet) said: "Had you not weighed it, you would have kept eating from it and it would have remained for you."

10-(706) Mu'adh Ibn Jabal "Allah be pleased with him" reported that he set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, during which he (The Prophet) used to

٦ ـ (...) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ وأَصْحَابَهُ بِالزَّوْرَاءِ ـ قَالَ: وَالزَّوْرَاءُ بِالْمَدِينَةِ عِنْدَ السُّوقِ وَالْمَسْجِدِ فِيمَا ثَمَّهْ ـ دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَوَضَعَ كَفَّهُ فِيهِ، فَجَعَلَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ. فَتَوَضَّأَ جَمِيعُ أَصْحَابِهِ. قَالَ: قُلْتُ: كَمْ كَانُوا يَا أَبَا حَمْزَةَ؟ قَالَ: كَانُوا زُهَاءَ الثَّلاَثِ مِئَةٍ.

٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ بِالزَّوْرَاءِ، فَأُتِيَ بِإِنَاءِ مَاءٍ لاَ يَغْمُرُ أَصَابِعَهُ، أَوْ قَدْرَ مَا يُوَارِي أَصَابِعَهُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ هِشَامٍ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٥٧٢].

٨ ـ (٢٢٨٠) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ أُمَّ مَالِكٍ كَانَتْ تُهْدِي لِلنَّبِيِّ ﷺ فِي عُكَّةٍ لَهَا سَمْناً، فَيَأْتِيهَا بَنُوهَا فَيَسْأَلُونَ الأُدْمَ، وَلَيْسَ عِنْدَهُمْ شَيْءٌ، فَتَعْمِدُ إِلَى الَّذِي كَانَتْ تُهْدِي فِيهِ لِلنَّبِيِّ ﷺ، فَتَجِدُ فِيهِ سَمْناً. فَمَا زَالَ يُقِيمُ لَهَا أُدْمَ بَيْتِهَا حَتَّى عَصَرَتْهُ، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ: «عَصَرْتِيهَا؟» قَالَتْ: نَعَمْ. قَالَ: «لَوْ تَرَكْتِيهَا مَا زَالَ قَائِماً».

٩ ـ (٢٢٨١) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ يَسْتَطْعِمُهُ، فَأَطْعَمَهُ شَطْرَ وَسْقِ شَعِيرٍ. فَمَا زَالَ الرَّجُلُ يَأْكُلُ مِنْهُ وَامْرَأَتُهُ وَضَيْفُهُمَا، حَتَّى كَالَهُ. فَأَتَى النَّبِيَّ ﷺ فَقَالَ: «لَوْ لَمْ تَكِلْهُ لأَكَلْتُمْ مِنْهُ، وَلَقَامَ لَكُمْ».

١٠ ـ (٧٠٦) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ: حَدَّثَنَا مَالِكٌ، وَهُوَ ابْنُ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ أَبَا الطُّفَيْلِ عَامِرَ بْنَ وَاثِلَةَ أَخْبَرَهُ، أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ غَزْوَةِ

combine the prayers. He offered the Noon and Afternoon prayers together and the Evening and Night prayers together. But, on the other day he deferred the prayers. He came out and offered the Noon and Afternoon prayers together. He went in and (later on) came out and offered the Evening and Night prayers together. Then, he said: "Allah willing, tomorrow, you would reach the well of Tabuk, but not until it is dawn. Whoever among you came there, should not touch its water until I come.

We came there, where two men from us had reached ahead of us. It was a stream of water, as thin as a shoelace. The Messenger of Allah "Allah's blessing and peace be upon him" asked them: "Had you touched the water?" They replied in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" scolded them, and said to them what Allah wished him to say. The people then took water of the well in their hands until it became fairly significant. The Messenger of Allah "Allah's blessing and peace be upon him" washed his hands and his face in it, and then, took it again in that (well). Then, abundance of water flowed out from that well, until all the people drank their fill. He then said: "O Mu'adh! If you live long, you are expected to see its water irrigating well the gardens."

11-(1392) Abu Humaid As-Sa'idi "Allah be pleased with him" reported: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" on the holy battle of Tabuk. We came to a valley, where there was a garden belonging to a woman. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Estimate (the yield of its fruit)." The Messenger of Allah "Allah's blessing and peace be upon him" estimated it as ten Wasaqs. He asked the lady (to calculate its amount) until they would, Allah willing, return to her.

We proceeded on until we came to Tabuk where The Messenger of Allah "Allah's blessing and peace be upon him" said: "The violent storm will overtake you during the night. So none of you should stand up, and whoever has a camel should tie it firmly." A violent storm blew and there was a man who had stood up, with the result that he was carried away by the storm and thrown between the mountains of Taiyy. Then the envoy of Ibn Al-Alma, the ruler of Aila, came to The Messenger of Allah "Allah's blessing and peace be upon him" with a message, and a white mule as a present. The Messenger of Allah "Allah's blessing and peace be upon him" wrote to him (in reply to his message) and sent to him a cloak as a gift.

تَبُوكَ، فَكَانَ يَجْمَعُ الصَّلاَةَ، فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعاً، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعاً، حَتَّىٰ إِذَا كَانَ يَوْماً أَخَّرَ الصَّلاَةَ. ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعاً. ثُمَّ دَخَلَ ثُمَّ خَرَجَ بَعْدَ ذٰلِكَ. فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعاً. ثُمَّ قَالَ: «إِنَّكُمْ سَتَأْتُونَ غَداً ـ إِنْ شَاءَ اللَّهُ ـ عَيْنَ تَبُوكَ، وَإِنَّكُمْ لَنْ تَأْتُوهَا حَتَّىٰ يُضْحِي النَّهَارُ، فَمَنْ جَاءَهَا مِنْكُمْ فَلاَ يَمَسَّ مِنْ مَائِهَا شَيْئاً حَتَّى آتِيَ».

فَجِئْنَاهَا وَقَدْ سَبَقَنَا إِلَيْهَا رَجُلاَنِ. وَالْعَيْنُ مِثْلُ الشِّرَاكِ تَبِضُّ بِشَيْءٍ مِنْ مَاءٍ. قَالَ: فَسَأَلَهُمَا رَسُولُ اللَّهِ ﷺ: «هَلْ مَسَسْتُمَا مِنْ مَائِهَا شَيْئاً؟» قَالاَ: نَعَمْ. فَسَبَّهُمَا النَّبِيُّ ﷺ، وَقَالَ لَهُمَا مَا شَاءَ اللَّهُ أَنْ يَقُولَ. قَالَ: ثُمَّ غَرَفُوا بِأَيْدِيهِمْ مِنَ الْعَيْنِ قَلِيلاً قَلِيلاً. حَتَّى اجْتَمَعَ فِي شَيْءٍ. قَالَ: وَغَسَلَ رَسُولُ اللَّهِ ﷺ فِيهِ يَدَيْهِ وَوَجْهَهُ، ثُمَّ أَعَادَهُ فِيهَا، فَجَرَتِ الْعَيْنُ بِمَاءٍ مُنْهَمِرٍ، أَوْ قَالَ غَزِيرٍ ـ شَكَّ أَبُو عَلِيٍّ أَيُّهُمَا قَالَ ـ حَتَّى اسْتَقَىٰ النَّاسُ، ثُمَّ قَالَ: «يُوشِكُ، يَا مُعَاذُ إِنْ طَالَتْ بِكَ حَيَاةٌ، أَنْ تَرَىٰ مَا هَاهُنَا قَدْ مُلِيءَ جِنَاناً».

١١ ـ (١٣٩٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ، فَأَتَيْنَا وَادِيَ الْقُرَىٰ عَلَىٰ حَدِيقَةٍ لامْرَأَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْرُصُوهَا»، فَخَرَصْنَاهَا، وَخَرَصَهَا رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوْسُقٍ. وَقَالَ: «أَحْصِيهَا حَتَّىٰ نَرْجِعَ إِلَيْكِ، إِنْ شَاءَ اللَّهُ»، وَانْطَلَقْنَا حَتَّىٰ قَدِمْنَا تَبُوكَ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ، فَلاَ يَقُمْ فِيهَا أَحَدٌ مِنْكُمْ. فَمَنْ كَانَ لَهُ بَعِيرٌ فَلْيَشُدَّ عِقَالَهُ»، فَهَبَّتْ رِيحٌ شَدِيدَةٌ. فَقَامَ رَجُلٌ فَحَمَلَتْهُ الرِّيحُ حَتَّى أَلْقَتْهُ بِجَبَلَيْ طَيِّءٍ، وَجَاءَ رَسُولُ ابْنِ الْعَلْمَاءِ، صَاحِبِ أَيْلَةَ، إِلَىٰ رَسُولِ اللَّهِ ﷺ

We came back until we alighted in the valley of Al-Qura. The Messenger of Allah "Allah's blessing and peace be upon him" asked that lady about her garden and the amount of its fruits. She said: "Ten Wasaqs." Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am going to proceed fast in departure. whoever amongst you wishes may depart with me, but whoever wishes to stay may stay." We proceeded on until we came to the outskirts of Medina, when The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is Taba! This is Uhud! This is a mountain which loves us as well as we love it." Then he said: "The best house from amongst the houses of the Ansar is the house of Banu An-Najjar, then the house of Banu Abd Al-Ashhal, then the house of Banu Abd Al-Harith Ibn Al-Khazraj, and then the house of Banu Sa'ida. However, there is goodness in all the houses of the Ansar."

Sa'd Ibn Ubada joined us, to whom Abu Usaid said: "Did you not see that The Messenger of Allah "Allah's blessing and peace be upon him" described the houses of the Ansar as good, and he made us at the end?" Sa'd met The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah! You described the houses of the Ansar as good and made us at the end (what is the matter?)" He said: "Is it not enough for you that you have been involved in the good (houses)?"

12-(...) This Hadith was narrated on the authority of Amr Ibn Yahya with the same chain of transmitters up to his saying: "There is goodness in all the houses of the Ansar." What follows it was not mentioned.

[4] The reliance of The Messenger of Allah "Allah's blessing and peace be upon him" upon Allah Almighty, and Allah's protection for him against the people

13-(843) Jabir Ibn Abdullah "Allah be pleased with both" reported: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" on an expedition towards Najd. The Messenger of Allah "Allah's blessing and peace be upon him" found us in a valley having abundance of thorny trees. The Messenger of Allah "Allah's blessing and peace be upon him" took rest under a tree and hung his sword by one of its branches, beneath which he was taking rest. On the other hand, the people scattered in the valley and started taking rest under the shade of trees. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man came to me while I was asleep and took hold of the sword. I woke up and found him

بِكِتَابٍ، وَأَهْدَىٰ لَهُ بَغْلَةً بَيْضَاءَ، فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، وَأَهْدَىٰ لَهُ بُرْداً، ثُمَّ أَقْبَلْنَا حَتَّىٰ قَدِمْنَا وَادِيَ الْقُرَىٰ، فَسَأَلَ رَسُولُ اللَّهِ ﷺ الْمَرْأَةَ عَنْ حَدِيقَتِهَا: «كَمْ بَلَغَ ثَمَرُهَا؟» فَقَالَتْ: عَشْرَةَ أَوْسُقٍ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي مُسْرِعٌ، فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِي، وَمَنْ شَاءَ فَلْيَمْكُثْ» فَخَرَجْنَا حَتَّىٰ أَشْرَفْنَا عَلَى الْمَدِينَةِ. فَقَالَ «هَٰذِهِ طَابَةُ، وَهَٰذَا أُحُدٌ، وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»، ثُمَّ قَالَ: «إِنَّ خَيْرَ دُورِ الأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ دَارُ بَنِي عَبْدِ الأَشْهَلِ، ثُمَّ دَارُ بَنِي عَبْدِ الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ دَارُ بَنِي سَاعِدَةَ. وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ». فَلَحِقَنَا سَعْدُ بْنُ عُبَادَةَ. فَقَالَ أَبُو أُسَيْدٍ: أَلَمْ تَرَ أَنَّ رَسُولَ اللَّهِ ﷺ خَيَّرَ دُورَ الأَنْصَارِ، فَجَعَلَنَا آخِراً، فَأَدْرَكَ سَعْدٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، خَيَّرْتَ دُورَ الأَنْصَارِ فَجَعَلْتَنَا آخِراً. فَقَالَ: «أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ».

١٢ ـ (...) ـ **حدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ. قَالاَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ، بِهَٰذَا الإِسْنَادِ، إِلَىٰ قَوْلِهِ: «وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ قِصَّةِ سَعْدِ بْنِ عُبَادَةَ.

وَزَادَ فِي حَدِيثِ وُهَيْبٍ: فَكَتَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِبَحْرِهِمْ. وَلَمْ يَذْكُرْ فِي حَدِيثِ وُهَيْبٍ: فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ.

٤ ـ بابُ تَوَكُّلِهِ ﷺ على اللَّه تعالى وعِصْمَةِ اللَّهِ تعالى لَهُ من النَّاسِ

١٣ ـ (٨٤٣) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا إِبْرَاهِيمُ، يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدُّؤَلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةً قِبَلَ نَجْدٍ، فَأَدْرَكَنَا رَسُولُ اللَّهِ ﷺ فِي وَادٍ كَثِيرِ الْعِضَاهِ. فَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ

standing by my head, and as soon as I had become attentive, (I saw) the sword in his hand. He said: "Who can protect you from me?" I said: "Allah." He said once again: "Who can protect you from me?" I said: "Allah." He sheathed the sword; and (you can see) this man sitting here. The Messenger of Allah "Allah's blessing and peace be upon him" did not harm him.

14-(...) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" reported that he set out with The Messenger of Allah "Allah's blessing and peace be upon him" on an expedition towards Najd. When The Messenger of Allah "Allah's blessing and peace be upon him" returned, he returned also with him. One day, they stopped to take rest...and the rest is the same.

(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (for a certain expedition). When we reached (a place known as) Dhat Ar-Riqa...and the rest is the same, without mentioning that The Messenger of Allah "Allah's blessing and peace be upon him" did not harm him.

[5] The example of that with which The Messenger of Allah "Peace be upon him" has been sent of guidance and knowledge

15-(2282) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of that with which Allah "Exalted and Glorified be He" has sent me of guidance and knowledge is that of rain falling upon the earth. There is a (good piece of) land, which receives the rainfall (willingly), as a result of which, herbage and grass are grown in it abundantly. Then there is a land, hard and barren, which keeps water, from which the people benefit, drink, and make the animals drink. Then there is a (third piece of) land, which is barren. Neither water is kept in it, nor is the grass grown in it. This is the example of the first one who has an understanding of the religion of Allah, with which Allah has sent me, which becomes a source of benefit to him. (The second example is that of him) who acquires the knowledge of religion, which he gives to others. (The third example is that of) one who does not pay attention (to the religion) and thus does not accept the guidance of Allah, with which I have been sent."

[6] The great sympathy The Messenger of Allah "Allah's blessing and peace be upon him" had for his nation, and his extreme eagerness to warn them of that, which would trouble them

16-(2283) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My

شَجَرَةٍ، فَعَلَّقَ سَيْفَهُ بِغُصْنٍ مِنْ أَغْصَانِهَا. قَالَ: وَتَفَرَّقَ النَّاسُ فِي الْوَادِي يَسْتَظِلُّونَ بِالشَّجَرِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَجُلاً أَتَانِي وَأَنَا نَائِمٌ، فَأَخَذَ السَّيْفَ فَاسْتَيْقَظْتُ وَهُوَ قَائِمٌ عَلَىٰ رَأْسِي، فَلَمْ أَشْعُرْ إِلاَّ وَالسَّيْفُ صَلْتاً فِي يَدِهِ. فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ، ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ. قَالَ فَشَامَ السَّيْفَ، فَهَا هُوَ ذَا جَالِسٌ» ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الجهاد والسير، باب من علق سيفه بالشجر في السفر، رقم: ٢٩١٠].

١٤ ـ (...) ـ **وحدّثني** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالاَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَخْبَرَهُمَا، أَنَّهُ غَزَا مَعَ النَّبِيِّ ﷺ غَزْوَةً قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ النَّبِيُّ ﷺ قَفَلَ مَعَهُ. فَأَدْرَكَتْهُمُ الْقَائِلَةُ يَوْماً... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ وَمَعْمَرٍ.

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ. قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّىٰ إِذَا كُنَّا بِذَاتِ الرِّقَاعِ... بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ. وَلَمْ يَذْكُرْ: ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ ﷺ.

٥ ـ باب بَيَانِ مَثَلِ ما بُعِثَ النَّبِيُّ ﷺ من الهُدَى والعِلم

١٥ ـ (٢٢٨٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ، وَاللَّفْظُ لأَبِي عَامِرٍ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ ـ عَزَّ وَجَلَّ ـ مِنَ الْهُدَىٰ وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضاً، فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ. فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا، وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَىٰ، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمْسِكُ مَاءً وَلاَ تُنْبِتُ كَلأً. فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللَّهِ، وَنَفَعَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْساً، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ».

[البخاري: كتاب العلم، باب فضل من علم وعلم، رقم: ٧٩].

٦ ـ باب شَفَقَتِهِ ﷺ على أُمَّتِهِ ومُبَالَغَتِهِ في تَحْذِيرِهم مِمَّا يَضُرُّهُم

١٦ ـ (٢٢٨٣) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لأَبِي كُرَيْبٍ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ

example and the example of that with which Allah has sent me is that of a man who came to his people and said: "O people! I have seen an army with my eyes and I am a plain warner that you should flee away immediately." A group from among the people who paid attention (to his warning) fled to a place of protection, and a group from among them belied him; and it was those, whom the morning overtook in their houses, and the army attacked and killed them, and they were uprooted. This is, however, the example of the one who obeyed me, followed that with which I have been sent, and the example of the one who disobeyed and belied me and (did not believe in) the Truth with which I have been sent."

17-(2284) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My example and the example of my nation is that of a person who lit fire, into which insects and moths started falling; and I am there, catching hold of you (in order to keep you away from it), but you plunge into it."

(...) The same was narrated on the authority of Abu Az-Zinad, with the same chain of transmitters.

18-(...) Hammam Ibn Munabbih reported: This is what Abu Huraira narrated to us from the traditions of The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A person kindled fire and when it lighted all around him, moths and insects started falling into the fire. He tried to hold them back, but they plunge into it." He further said: "That is the example of you and mine. I am there to catch hold of you (in order to save you) from fire: "Keep away from fire! Keep away from fire!" But you plunge into it and overpower my efforts."

19-(2285) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My example and that of you is that of a person who kindled fire into which insects and moths started falling, and he is doing his best to take them out. I am going to hold you back from fire, but you slip from my hand."

[7] He "Allah's blessing and peace be upon him" is the last Prophet

20-(2286) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully. The people go about it (and wonder at its beauty), but say: "We've never seen a construction more beautiful than that, but for this brick." I am that brick, and I am the last of The Prophets."

قَالَ: «إِنَّ مَثَلِي وَمَثَلَ مَا بَعَثَنِيَ اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَىٰ قَوْمَهُ. فَقَالَ: يَا قَوْمِ، إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالنَّجَاءَ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ، فَأَدْلَجُوا، فَانْطَلَقُوا عَلَىٰ مُهْلَتِهِمْ، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ. فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ».

[البخاري: كتاب الرقاق، باب الانتهاء عن المعاصي، رقم: ٦٤٨٢].

١٧ ـ (٢٢٨٤) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَاراً، فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقَعْنَ فِيهِ، فَأَنَا آخِذٌ بِحُجَزِكُمْ وَأَنْتُمْ تَقَحَّمُونَ فِيهِ».

(...) ـ **وحدّثناه** عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

١٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَاراً، فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَٰذِهِ الدَّوَابُّ الَّتِي فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَتَقَحَّمْنَ فِيهَا. قَالَ: فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ. أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ: هَلُمَّ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي تَقَحَّمُونَ فِيهَا».

١٩ ـ (٢٢٨٥) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ، عَنْ سَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَاراً فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا، وَهُوَ يَذُبُّهُنَّ عَنْهَا، وَأَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَفَلَّتُونَ مِنْ يَدِي».

٧ ـ باب ذِكْرِ كَوْنِهِ ﷺ خاتَمَ النَّبِيِّينَ

٢٠ ـ (٢٢٨٦) ـ **حدّثنا** عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَثَلِي وَمَثَلُ الأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَىٰ بُنْيَاناً فَأَحْسَنَهُ وَأَجْمَلَهُ، فَجَعَلَ النَّاسُ يُطِيفُونَ بِهِ يَقُولُونَ: مَا رَأَيْنَا بُنْيَاناً أَحْسَنَ مِنْ هَٰذَا. إِلاَّ هَٰذِهِ اللَّبِنَةَ، فَكُنْتُ أَنَا تِلْكَ اللَّبِنَةَ».

21-(...) Hammam Ibn Munabbih reported: This is what Abu Huraira narrated to us from the traditions of The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: Abu Al-Qasim "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets before me, is that of a man who has built many houses nicely, beautifully, and completely, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: "Would that a brick be put in that place, your construction would be complete."" Muhammad "Allah's blessing and peace be upon him" resumed: "So I am that brick."

22-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: "Would that this brick be put in its place!" So I am that brick, and I am the last of The Prophets."

(...) Abu Sa'id "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets before me...and the rest is the same.

23-(2287) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: "But for the place of this brick (how wonderful the house will be)!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "So I am that place of this brick, and I came to be the last of The Prophets."

(...) This Hadith was narrated through another chain of transmitters but with a slight variation of wording.

[8] If Allah Almighty wants to bestow His mercy upon a certain nation, He would cause their prophet to die before them

24-(2288) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah "Exalted and Glorified be He" wants to bestow His mercy upon a certain nation of His servants, He would cause His Prophet to die and make

٢١ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ أَبُو الْقَاسِمِ ﷺ: «مَثَلِي وَمَثَلُ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتاً فَأَحْسَنَهَا وَأَجْمَلَهَا وَأَكْمَلَهَا، إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا. فَجَعَلَ النَّاسُ يَطُوفُونَ وَيُعْجِبُهُمُ الْبُنْيَانُ فَيَقُولُونَ: أَلاَّ وَضَعْتَ هَاهُنَا لَبِنَةً! فَيَتِمَّ بُنْيَانُكَ»! فَقَالَ مُحَمَّدٌ ﷺ: «فَكُنْتُ أَنَا اللَّبِنَةَ».

٢٢ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بُنْيَاناً فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهُ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلاَّ وُضِعَتْ هَذِهِ اللَّبِنَةُ! قَالَ: فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ».

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلُ النَّبِيِّينَ»... فَذَكَرَ نَحْوَهُ.

٢٣ ـ (٢٢٨٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الأَنْبِيَاءِ، كَمَثَلِ رَجُلٍ بَنَى دَاراً فَأَتَمَّهَا وَأَكْمَلَهَا إِلاَّ مَوْضِعَ لَبِنَةٍ. فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا، وَيَقُولُونَ: لَوْلاَ مَوْضِعُ اللَّبِنَةِ!» قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَنَا مَوْضِعُ اللَّبِنَةِ، جِئْتُ فَخَتَمْتُ الأَنْبِيَاءَ».

[البخاري: كتاب المناقب، باب خاتم النبيين ﷺ، رقم: ٣٥٣٤].

(...) ـ **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ بَدَلَ «أَتَمَّهَا»: «أَحْسَنَهَا».

٨ ـ باب إذا أَرَادَ اللَّهُ تعالى رَحْمَةَ أُمَّةٍ، قَبَضَ نَبِيَّهَا قَبْلَهَا

٢٤ ـ (٢٢٨٨) ـ قَالَ مُسْلِمٌ: وَحُدِّثْتُ عَنْ أَبِي أُسَامَةَ. وَمِمَّنْ رَوَى ذَلِكَ عَنْهُ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةَ أُمَّةٍ مِنْ

him a forerunner and a herald of them (in order to be able to intercede for them); and if He wants to destroy a certain nation, He would punish it while its Prophet is alive. He would destroy it while he (The Prophet) is a witness to it in order to please him by destroying those who had belied him and disobeyed his order."

[9] The Fount of our Prophet

25-(2289) Jundub "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I would be your forerunner at the Fountain."

(...) This Hadith was narrated on the authority of Jundub through another chain of transmitters.

26-(2290) Abu Hazim narrated from Sahl "Allah be pleased with him": I HEARD The messenger of Allah "Allah's blessing and peace be upon him" saying: "I am your predecessor at the Fount. Whoever passed by me would drink (from The Fount) ; and whoever drank (from The Fount) would never be thirsty. Some people will be brought in front of me whom I will recognize and they will know me. Then a barrier will be put between them and me." Abu Hazim said: An-Nu'man Ibn Abu Aiyyash heard me while I was relating to them this narration. He asked: "Did you hear Sahl narrating this tradition as such?" I replied in the affirmative.

(2291) Then he said: I testify that I also heard Abu Sa'id "Allah be pleased with him" relating this narration, adding (that The Prophet "Allah's blessing and peace be upon him" said): "I will say: "They are from me!" then it will be said to me: "You do not know what they innovated after you had left." I will say: "Let him perish who changed after me (anything concerning religion)."'"

(...) The same was narrated through another chain of transmitters.

27-(2292) Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My Fount is (so large that it takes) a month's journey to cross it. All of its sides are equal (in length). Its water is whiter than silver. It smells nicer than musk. Its drinking cups are (as numerous) as the stars of the sky. Whoever drinks from it, will never be thirsty."

(2293) Asma, daughter of Abu Bakr, "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would be on the Fount, in order that I would be able to see

عِبَادِهِ قَبَضَ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ لَهَا فَرَطاً وَسَلَفاً بَيْنَ يَدَيْهَا، وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ، عَذَّبَهَا، وَنَبِيُّهَا حَيٌّ، فَأَهْلَكَهَا وَهُوَ يَنْظُرُ، فَأَقَرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ».

٩ ـ باب إِثْبَاتِ حَوْضِ نَبِيِّنَا ﷺ وصِفَاتِه

٢٥ ـ (٢٢٨٩) ـ حدّثني أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ. قَالَ: سَمِعْتُ جُنْدَباً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ».

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٨٩].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ. جَمِيعاً عَنْ مِسْعَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُاللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ. كِلاَهُمَا عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٦ ـ (٢٢٩٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ. قَالَ: سَمِعْتُ سَهْلاً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَ شَرِبَ. وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَداً. وَلَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ».

قَالَ أَبُو حَازِمٍ: فَسَمِعَ النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ وَأَنَا أُحَدِّثُهُمْ هَذَا الْحَدِيثَ. فَقَالَ: هَكَذَا سَمِعْتَ سَهْلاً يَقُولُ؟ قَالَ: فَقُلْتُ: نَعَمْ.

(٢٢٩١) ـ قَالَ: وَأَنَا أَشْهَدُ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فِيقُولُ: «إِنَّهُمْ مِنِّي! فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا عَمِلُوا بَعْدَكَ. فَأَقُولُ: سُحْقاً سُحْقاً لِمَنْ بَدَّلَ بَعْدِي». [البخاري: كتاب الفتن، باب ما جاء في قول الله تعالى: ﴿واتقوا فتنة لا تُصيبن الذين ظلموا﴾، رقم: ٧٠٥٠].

(...) ـ وحدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ، عَنِ النَّبِيِّ ﷺ.

ـ وَعَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ يَعْقُوبَ.

٢٧ ـ (٢٢٩٢) ـ وحدّثنا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ. قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَوْضِي مَسِيرَةُ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلاَ يَظْمَأُ بَعْدَهُ أَبَداً».

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٩٣].

(٢٢٩٣) ـ قَالَ: وَقَالَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ. وَسَيُؤْخَذُ أُنَاسٌ دُونِي، فَأَقُولُ: يَا رَبِّ، مِنِّي وَمِنْ

those from among you who would be coming to me. But some people would be prevented from (reaching) me. I would say: "O My Lord! They are from me and from my (Muslim) nation." It would be said to me: "Do you know what they did after you (left them)? By Allah, after you, they did but turned back on their heels."" Ibn Abu Mulaika used to say: O Allah! I seek refuge with You from turning back on our heels or from being put to distress concerning our religion.

28-(2294) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said while he was among his companions: "I would be on the Fount, in order that I would be able to see those from among you who would be coming to me. But some people would be prevented from (reaching) me. I would say: "O My Lord! They are from me and from my (Muslim) nation." It would be said to me: "Do you know what they did after you (left them)? By Allah, after you, they have been turning back on their heels (since you left them)."""

29-(2295) Umm Salama "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", narrated: I used to hear the people mentioning the Fountain, but I did not hear about it from The Messenger of Allah "Allah's blessing and peace be upon him", until it was one day, while a girl was combing (the hair of) me, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O people!" I said to that girl: "Keep away from me!" She said: "He is addressing the only men, and he did not invite the women." I said: "I am too from the people (and in this way, I have the right to listen to whatever pertaining to religion)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would be your predecessor on the Fount. So, beware and let none of you come (to me) and then he would be pushed away (from me) like a stray camel. I would ask about the reason, and it would be said to me: "You don't know what they innovated after you." I would say: "Let them perish!""

(...) Umm Salama "Allah be pleased with her" reported that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying while he was sitting on the pulpit and she was getting her hair combed: "O people!" She said to the girl who was combing her: "Leave my head!"...and the rest of the Hadith is the same.

30-(2296) Uqba Ibn Amir "Allah be pleased with him" narrated: One day the Prophet "Allah's blessing and peace be upon him" went out and offered

أُمَّتِي! فَيُقَالُ: أَمَا شَعَرْتَ مَا عَمِلُوا بَعْدَكَ؟ وَاللَّهِ مَا بَرِحُوا بَعْدَكَ يَرْجِعُونَ عَلَىٰ أَعْقَابِهِمْ».

قَالَ: فَكَانَ ابْنُ أَبِي مُلَيْكَةَ يَقُولُ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَىٰ أَعْقَابِنَا، أَوْ أَنْ نُفْتَنَ عَنْ دِينِنَا.

٢٨ ـ (٢٢٩٤) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، وَهُوَ بَيْنَ ظَهْرَانَيْ أَصْحَابِهِ: «إِنِّي عَلَىٰ الْحَوْضِ، أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ. فَوَاللَّهِ لَيُقْتَطَعَنَّ دُونِي رِجَالٌ. فَلأَقُولَنَّ: أَيْ رَبِّ، مِنِّي وَمِنْ أُمَّتِي! فَيَقُولُ: إِنَّكَ لاَ تَدْرِي مَا عَمِلُوا بَعْدَكَ. مَا زَالُوا يَرْجِعُونَ عَلَىٰ أَعْقَابِهِمْ».

٢٩ ـ (٢٢٩٥) ـ وحدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُاللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، وَهُوَ ابْنُ الْحَارِثِ، أَنَّ بُكَيْراً حَدَّثَهُ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ الْهَاشِمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَىٰ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كُنْتُ أَسْمَعُ النَّاسَ يَذْكُرُونَ الْحَوْضَ، وَلَمْ أَسْمَعْ ذٰلِكَ مِنْ رَسُولِ اللَّهِ ﷺ. فَلَمَّا كَانَ يَوْماً مِنْ ذَلِكَ ـ وَالْجَارِيَةُ تَمْشُطُنِي ـ فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّهَا النَّاسُ»، فَقُلْتُ لِلْجَارِيَةِ: اسْتَأْخِرِي عَنِّي. قَالَتْ: إِنَّمَا دَعَا الرِّجَالَ وَلَمْ يَدْعُ النِّسَاءَ. فَقُلْتُ: إِنِّي مِنَ النَّاسِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَكُمْ فَرَطٌ عَلَى الْحَوْضِ، فَإِيَّايَ لاَ يَأْتِيَنَّ أَحَدُكُمْ فَيُذَبُّ عَنِّي كَمَا يُذَبُّ الْبَعِيرُ الضَّالُّ. فَأَقُولُ: فِيمَ هٰذَا؟ فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ: سُحْقاً».

(...) ـ وحدّثني أَبُو مَعْنٍ الرَّقَاشِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ، وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ. قَالَ: كَانَتْ أُمُّ سَلَمَةَ تُحَدِّثُ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ عَلَى الْمِنْبَرِ، وَهِيَ تَمْتَشِطُ: «أَيُّهَا النَّاسُ»، فَقَالَتْ لِمَاشِطَتِهَا: كُفِّي رَأْسِي... بِنَحْوِ حَدِيثِ بُكَيْرٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ.

٣٠ ـ (٢٢٩٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْماً فَصَلَّىٰ عَلَىٰ أَهْلِ

the funeral prayers for the martyrs of Uhud. Then he returned and went up the pulpit and said: "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I am seeing my Fount just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will associate others in worship with Allah after my death, but I am afraid that you will compete with each other for the worldly things."

31-(...) Uqba Ibn Amir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer over those who had been martyred at (the holy battle of) Uhud. He then went up the pulpit like the one who is bidding farewell to both the living and the dead. Then he said: "I would be your predecessor on the Fount, which is as wide as the distance between Aila and Juhfa. I am not afraid that you would associate anything (in worship) with Allah after me, but I am afraid of the (vanities of the) world upon you, for which you would compete one another and start killing one another, with the result that you would be destroyed as those before you were destroyed." Uqba said: This was the last time I saw The Messenger of Allah on the pulpit.

32-(2297) Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I would be your predecessor at the Fount. I would make effort in order to get some of you, but then I would give in (for they will be taken away from me). I will say: "O my Lord! My companions! My companions!" It will be said: "You do not know what they did after you had left."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but without mentioning: "My companions! My companions!"

(...) This Hadith was narrated on the authority of Abdullah through another chain of transmitters.

(...) This Hadith was narrated on the authority of Hudhaifa through another chain of transmitters.

33-(2298) Haritha told that he had heard The Prophet "Allah's blessing and peace be upon him" saying that his Fount would be as large as the distance between San'a and Medina. Al-Mustawrid said to Haritha: "Didn't you hear him talking about the utensils?" He said: "No." Al-Mustawrid said: "The utensils are seen in it as (numerous as) the stars."

أُحُدٍ صَلاتَهُ عَلَىٰ الْمَيِّتِ. ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ. فَقَالَ: «إِنِّي فَرَطٌ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي، وَاللَّهِ، لأَنْظُرُ إِلَىٰ حَوْضِي الآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ، أَوْ مَفَاتِيحَ الأَرْضِ. وَإِنِّي، وَاللَّهِ، مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا».

[البخاري: كتاب الجنائز، باب الصلاة على الشهيد، رقم: ١٣٤٤].

٣١ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا وَهْبٌ، يَعْنِي ابْنَ جَرِيرٍ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ أَيُّوبَ يُحَدِّثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ. قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَى قَتْلَىٰ أُحُدٍ، ثُمَّ صَعِدَ الْمِنْبَرَ كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ. فَقَالَ: «إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنَّ عَرْضَهُ كَمَا بَيْنَ أَيْلَةَ إِلَى الْجُحْفَةِ، إِنِّي لَسْتُ أَخْشَىٰ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخْشَىٰ عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوا فِيهَا، وَتَقْتَتِلُوا، فَتَهْلِكُوا، كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ».

قَالَ عُقْبَةُ: فَكَانَتْ آخِرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ.

٣٢ ـ (٢٢٩٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ. وَلأُنَازِعَنَّ أَقْوَاماً ثُمَّ لأُغْلَبَنَّ عَلَيْهِمْ. فَأَقُولُ: يَا رَبِّ، أَصْحَابِي، أَصْحَابِي. فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٧٥].

(...) ـ **وحدّثناه** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ «أَصْحَابِي، أَصْحَابِي».

(...) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. جَمِيعاً عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ الأَعْمَشِ.

وَفِي حَدِيثِ شُعْبَةَ، عَنْ مُغِيرَةَ: سَمِعْتُ أَبَا وَائِلٍ.

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٧٦].

(...) ـ **وحدّثناه** سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، كِلاَهُمَا عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِ الأَعْمَشِ وَمُغِيرَةَ.

٣٣ ـ (٢٢٩٨) ـ **حدّثني** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ».

فَقَالَ لَهُ الْمُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ قَالَ: «الأَوَانِي»؟ قَالَ: لاَ. فَقَالَ الْمُسْتَوْرِدُ: «تُرَىٰ فِيهِ الآنِيَةُ مِثْلَ الْكَوَاكِبِ».

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٩١].

(...) Haritha Ibn Wahb Al-Khuza'i "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying, mentioning The Fount...and the rest is the same, without mentioning the statement of Al-Mustawrid.

34-(2299) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be a tank (Fount) in front of you as large as the distance between Jarba and Adhrah" (two towns in Sham).

(...) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be a tank (or my Fount, according to the narration of Ibn Al-Muthanna) in front of you as large as the distance between Jarba and Adhrah" (two towns in Sham).

(...) A Hadith like this was narrated on the authority of Ubaidullah, with the following addition: Ubaidullah was asked (about these two towns). He said: They are two towns in Sham, the distance between which is (as far as) to be covered in three nights, or days, according to the narration of Ibn Bishr.

(...) A Hadith like this has been narrated on the authority of Nafi from Ibn Umar through another chain of transmitters.

35-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be a tank (Fount) in front of you as large as the distance between Jarba and Adhrah, whose jugs are (as numerous) as stars in the sky. Whoever comes and drinks from it would never feel thirsty afterwards."

36-(2300) Abu Dharr "Allah be pleased with him" narrated: I said: "O The Messenger of Allah! What about the utensils of the Fount?" He said: "By Him in Whose Hand is the life of Muhammad! The utensils would be more numerous than the stars in the sky, with its planets shining on a dark cloudless night. They would be the utensils of Paradise. Whoever drinks from this (Fount) would never feel thirsty. Two spouts from Paradise would flow in it and whoever drinks from it would never feel thirsty. Moreover, its breadth is equal to its length (and it is as large as) the distance between Amman and Aila. Its water is whiter than milk and sweeter than honey."

37-(2301) Thawban "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would stand by my Fount, pushing back from it the crowds of people for the sake of the people of Yemen (in order that they would be able to come

(...) ـ وحدّثني إِبْراهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... وَذَكَرَ الْحَوْضَ... بِمِثْلِهِ. وَلَمْ يَذْكُرْ قَوْلَ الْمُسْتَوْرِدِ وَقَوْلَهُ.

٣٤ ـ (٢٢٩٩) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. قَالاَ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَامَكُمْ حَوْضاً، مَا بَيْنَ نَاحِيَتَيْهِ كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ».

(...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضاً كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ».

وَفِي رِوَايَةِ ابْنِ الْمُثَنَّى: «حَوْضِي».

[البخاري: كتاب الرقاق، باب في الحوض، رقم: ٦٥٧٧].

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

وَزَادَ: قَالَ عُبَيْدُ اللَّهِ: فَسَأَلْتُهُ فَقَالَ: قَرْيَتَيْنِ بِالشَّأْمِ، بَيْنَهُمَا مَسِيرَةُ ثَلاَثِ لَيَالٍ.

وَفِي حَدِيثِ ابْنِ بِشْرٍ: ثَلاَثَةِ أَيَّامٍ.

(...) ـ وحدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ.

٣٥ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضاً كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ، فِيهِ أَبَارِيقُ كَنُجُومِ السَّمَاءِ، مَنْ وَرَدَهُ فَشَرِبَ مِنْهُ، لَمْ يَظْمَأْ بَعْدَهَا أَبَداً».

٣٦ ـ (٢٣٠٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا آنِيَةُ الْحَوْضِ؟ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا، أَلا فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُضْحِيَةِ، آنِيَةُ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ آخِرَ مَا عَلَيْهِ، يَشْخُبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ، مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ، عَرْضُهُ مِثْلُ طُولِهِ، مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ، مَاؤُهُ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ».

٣٧ ـ (٢٣٠١) ـ حدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ، قَالُوا: حَدَّثَنَا مُعَاذٌ، وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ ثَوْبَانَ، أَنَّ نَبِيَّ اللَّهِ ﷺ

and drink), striking them (the other people) away with my staff until the water (of the Fount) would flow upon them (the people of Yemen)." He was asked about its breadth. He said: "(It is as large as the distance) from this place of mine to Amman." He was asked about its water. He said: "It is whiter than milk and sweeter than honey. Two spouts having their resources in Paradise would spout into it, one of which is from gold and the other is from silver."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters with the following change: "I would be on the Day of Judgement by the side of the Fount."

(...) Thawban "Allah be pleased with him" reported this Hadith of the Fount. Muhammad Ibn Bashshar said: I said to Yahya Ibn Hammad: This is a Hadith I heard from Abu Awana. He said: I also heard it from Shu'ba. I said: Narrate it to me. He narrated it to me.

38-(2302) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I will drive away from my Fount some people just as a stray (she-camel) is driven away."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

39-(2303) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My Fount is as large as the distance between Aila (in Sham) and San'a in Yemen. Its jugs are (as numerous) as the stars of the sky."

40-(2304) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some of my companions will come at The Fount. When I would recognize them and they would be presented to me, they will be taken away from me and I will say: "O Lord! My companions! My companions!" It will be said: "You do not know what they innovated after you had left."

(...) Anas "Allah be pleased with him" reported a Hadith like this from The Messenger of Allah "Allah's blessing and peace be upon him" with the following addition: "Its utensils would be as numerous as the stars."

41-(2303) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is between the sides of my Fount is (as large as the distance) between San'a and Medina."

قَالَ: «إِنِّي لَبِعُقْرِ حَوْضِي أَذُودُ النَّاسَ لأَهْلِ الْيَمَنِ: أَضْرِبُ بِعَصَايَ حَتَّىٰ يَرْفَضَّ عَلَيْهِمْ». فَسُئِلَ عَنْ عَرْضِهِ فَقَالَ: مِنْ مَقَامِي إِلَىٰ عَمَّانَ». وَسُئِلَ عَنْ شَرَابِهِ فَقَالَ: «أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ، وَأَحْلَىٰ مِنَ الْعَسَلِ، يَغُتُّ فِيهِ مِيزَابَانِ يَمُدَّانِهِ مِنَ الْجَنَّةِ أَحَدُهُمَا مِنْ ذَهَبٍ، وَالآخَرُ مِنْ وَرِقٍ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ. بِإِسْنَادِ هِشَامٍ... بِمِثْلِ حَدِيثِهِ. غَيْرَ أَنَّهُ قَالَ: «أَنَا يَوْمَ الْقِيَامَةِ، عِنْدَ عُقْرِ الْحَوْضِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمَّادٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ ﷺ. حَدِيثَ الْحَوْضِ.

فَقُلْتُ لِيَحْيَى بْنِ حَمَّادٍ: هَذَا حَدِيثٌ سَمِعْتَهُ مِنْ أَبِي عَوَانَةَ. فَقَالَ: وَسَمِعْتُهُ أَيْضاً مِنْ شُعْبَةَ فَقُلْتُ: انْظُرْ لِي فِيهِ. فَنَظَرَ لِي فِيهِ، فَحَدَّثَنِي بِهِ.

٣٨ ـ (٢٣٠٢) ـ حدّثنا عَبْدُ الرَّحْمَٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ، يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لأَذُودَنَّ عَنْ حَوْضِي رِجَالاً كَمَا تُذَادُ الْغَرِيبَةُ مِنَ الإِبِلِ».

(...) ـ وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ. سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

٣٩ ـ (٢٣٠٣) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْرُ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الأَبَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ».

[البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٨٠].

٤٠ ـ (٢٣٠٤) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ الصَّفَّارُ: حَدَّثَنَا وُهَيْبٌ. قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ بْنَ صُهَيْبٍ يُحَدِّثُ. قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَرِدَنَّ عَلَيَّ الْحَوْضَ رِجَالٌ مِمَّنْ صَاحَبَنِي، حَتَّىٰ إِذَا رَأَيْتُهُمْ وَرُفِعُوا إِلَيَّ، اخْتُلِجُوا دُونِي. فَلأَقُولَنَّ: أَيْ رَبِّ، أُصَيْحَابِي، أُصَيْحَابِي! فَلَيُقَالَنَّ لِي: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ». [البخاري: كتاب الرقاق، باب في الحوض...، رقم: ٦٥٨٢].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ. جَمِيعاً عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِهَذَا الْمَعْنَىٰ.

وَزَادَ: «آنِيَتُهُ عَدَدَ النُّجُومِ».

٤١ ـ (٢٣٠٣) ـ وحدّثنا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ وَهُرَيْمُ بْنُ عَبْدِ الأَعْلَىٰ، وَاللَّفْظُ لِعَاصِمٍ: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَا بَيْنَ نَاحِيَتَيْ حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ».

42-(...) Anas "Allah be pleased with him" reported this Hadith, but with some doubt (between the mentioned places) and they said: "Or (as large as the distance) between Medina and Amman." Moreover, in the narration of Abu Awana, there is a slight variation of wording.

43-(...) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would be shown in it (the Fount) jugs of gold and silver (as numerous) as the stars in the sky."

(...) This Hadith was narrated on the authority of Anas Ibn Malik with the following addition: "Or more numerous than the stars in the sky."

44-(2305) Jabir Ibn Samura "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! I would pave the way for you as your predecessor on the Fount, the distance between whose sides would be (as large) as that between San'a and Aila, and whose jugs would be (as numerous) as the stars in the sky."

45-(...) Amir Ibn Sa'd Ibn Abu Waqqas reported: I wrote to Jabir Ibn Samura (a message), which I sent with my servant Nafi, asking him to tell me of something (he had learnt about The Prophet's Fount). He wrote to me (in reply): I heard him (The Prophet) saying: "I shall be your forerunner at the Fount."

[10] Gabriel and Michael fight on behalf of The Prophet on the day of (the holy battle of) Uhud

46-(2306) Sa'd "Allah be pleased with him" reported: On the Day of (the holy battle of) Uhud I saw on the right side and on the left side of The Messenger of Allah "Allah's blessing and peace be upon him" two persons dressed in white clothes, whom I have not seen before nor after that. They were Gabriel and Michael "Allah be pleased with both ".

47-(...) Sa'd Ibn Abu Waqqas "Allah be pleased with him" reported: On the Day of (the holy battle of) Uhud I saw on the right side and on the left side of The Messenger of Allah "Allah's blessing and peace be upon him" two persons dressed in white clothes, fighting on his behalf much more fiercely, whom I have not seen before nor after that.

[11] The courage of The Prophet and his proceeding towards the war (ahead of the people)

48-(2307) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was the best

٤٢ ـ (...) ـ وحدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ. (ح) وَحَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ. كِلاَهُمَا عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُمَا شَكَّا فَقَالاَ: أَوْ مِثْلَ مَا بَيْنَ الْمَدِينَةِ وَعَمَّانَ.

وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَا بَيْنَ لاَبَتَيْ حَوْضِي».

٤٣ ـ (...) ـ وحدّثني يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ. قَالاَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ. قَالَ: قَالَ أَنَسٌ: قَالَ نَبِيُّ اللَّهِ ﷺ: «تُرَى فِيهِ أَبَارِيقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ. حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ... مِثْلَهُ.

وَزَادَ: «أَوْ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ».

٤٤ ـ (٢٣٠٥) ـ حدّثني الْوَلِيدُ بْنُ شُجَاعِ بْنِ الْوَلِيدِ السَّكُونِيُّ: حَدَّثَنِي أَبِي ـ رَحِمَهُ اللَّهُ ـ: حَدَّثَنِي زِيَادُ بْنُ خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَلاَ إِنِّي فَرَطٌ لَكُمْ عَلَى الْحَوْضِ، وَإِنَّ بُعْدَ مَا بَيْنَ طَرَفَيْهِ كَمَا بَيْنَ صَنْعَاءَ وَأَيْلَةَ، كَأَنَّ الأَبَارِيقَ فِيهِ النُّجُومُ».

٤٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلاَمِي نَافِعٍ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيَّ: إِنِّي سَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

١٠ ـ باب في قِتَالِ جِبْرِيلَ وَمِيكَائِيلَ عن النَّبِيِّ ﷺ يَوْمَ أُحُد

٤٦ ـ (٢٣٠٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَأَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدٍ. قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ شِمَالِهِ يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابُ بَيَاضٍ. مَا رَأَيْتُهُمَا قَبْلُ وَلاَ بَعْدُ. يَعْنِي جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا السَّلاَمُ.

[البخاري: كتاب المغازي، باب: ﴿إذ همت طائفتان منكم ان تفشلا...﴾، رقم: ٤٠٥٤].

٤٧ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا سَعْدٌ، عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ: لَقَدْ رَأَيْتُ يَوْمَ أُحُدٍ، عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ يَسَارِهِ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ، يُقَاتِلاَنِ عَنْهُ كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلاَ بَعْدُ.

١١ ـ باب في شَجَاعَةِ النَّبِيِّ ﷺ وَتَقَدُّمه للحَرْبِ

٤٨ ـ (٢٣٠٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ

of all the people (in character), the most generous of them, and the bravest of all men. One night the people of Medina were scared and set forth towards the sound. The Messenger of Allah "Allah's blessing and peace be upon him" met them on his way back as he had gone towards that sound ahead of them. He was on a horse of Abu Talha over which there was no saddle, and a sword was slung round his neck. He was saying: "There was nothing to get you frightened." He added: "But, We found it (the horse very fast having energy, as inexhaustible as the water of the) sea." However, the horse had been slow before that time.

49-(...) Anas "Allah be pleased with him" narrated: Once the people of Medina were frightened, so The Prophet "Allah's blessing and peace be upon him" borrowed a horse from Abu Talha called Al-Mandub, which he rode. When he returned he said: "We have seen nothing (to get you frightened), but the horse was (very fast, having an energy, as inexhaustible as the water of the) sea."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but with a slight variation of wording.

[12] The Prophet was the most generous of all the people in doing the charitable deeds, much more bounteous than the strong unmanageable wind

50-(2308) Ibn Abbas "Allah be pleased with both" Narrated: Allah's Apostle "Allah's blessing and peace be upon him" was the most generous of all the people in doing the charitable deeds, and he used to reach the peak in generosity in the month of Ramadan whenever Gabriel met him until it ended, during which Allah's Apostle "Allah's blessing and peace be upon him" used to recite to him the Qur'an. During this time, when Gabriel met him, Allah's Apostle "Allah's blessing and peace be upon him" used to be the most generous person, even more generous, in doing (as fast as he could) the charitable deeds, than the strong unmanageable wind.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[13] The Messenger of Allah was the best of all the people in character

51-(2309) Anas Ibn Malik "Allah be pleased with him" reported: I served The Messenger of Allah "Allah's blessing and peace be upon him" for ten years, during which, he, by Allah, never said to me any harsh word, and he never said to me about a thing as to why I had done that and as to why I had not done that.

الْعَتَكِيُّ وَأَبُو كَامِلٍ، وَاللَّفْظُ لِيَحْيَىٰ، قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخران: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ. وَكَانَ أَجْوَدَ النَّاسِ. وَكَانَ أَشْجَعَ النَّاسِ. وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ، فَانْطَلَقَ نَاسٌ قِبَلَ الصَّوْتِ، فَتَلَقَّاهُمْ رَسُولُ اللَّهِ ﷺ رَاجِعاً. وَقَدْ سَبَقَهُمْ إِلَى الصَّوْتِ، وَهُوَ عَلَىٰ فَرَسٍ لأَبِي طَلْحَةَ عُرْيٍ، فِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ: «لَمْ تُرَاعُوا. لَمْ تُرَاعُوا»، قَالَ: «وَجَدْنَاهُ بَحْراً، أَوْ إِنَّهُ لَبَحْرٌ». قَالَ: وَكَانَ فَرَساً يُبَطَّأُ.

[البخاري: كتاب الجهاد والسير، باب الشجاعة في الحرب والجبن، رقم: ٢٨٢٠].

٤٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: كَانَ بِالْمَدِينَةِ فَزَعٌ. فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَساً لأَبِي طَلْحَةَ يُقَالُ لَهُ: مَنْدُوبٌ. فَرَكِبَهُ فَقَالَ: «مَا رَأَيْنَا مِنْ فَزَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْراً».

[البخاري: كتاب الهبة، باب من استعار من الناس الفرس، رقم: ٢٦٢٧].

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِيهِ يَحْيَىٰ ابْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ الْحَارِثِ، قَالاَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ جَعْفَرٍ قَالَ: فَرَساً لَنَا. وَلَمْ يَقُلْ: لأَبِي طَلْحَةَ.

وَفِي حَدِيثِ خَالِدٍ: عَنْ قَتَادَةَ، سَمِعْتُ أَنَساً.

١٢ ـ باب كان النَّبِيُّ ﷺ أَجْوَدَ النَّاس بالخَيْرِ من الرِّيحِ المُرْسَلَةِ

٥٠ ـ (٢٣٠٨) ـ **حدّثنا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ، يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ. (ح) وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، وَاللَّفْظُ لَهُ: أَخْبَرَنَا إِبْرَاهِيمُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ. وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ، إِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ كَانَ يَلْقَاهُ، فِي كُلِّ سَنَةٍ، فِي رَمَضَانَ حَتَّىٰ يَنْسَلِخَ. فَيَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ. فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[البخاري: كتاب بدء الوحي، باب حدثنا عبدان...، رقم: ٥].

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ يُونُسَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

١٣ ـ باب كان رَسُولُ الله ﷺ أحسنَ النَّاس خُلُقاً

٥١ ـ (٢٣٠٩) ـ **حدّثنا** سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ، وَاللَّهِ، مَا قَالَ لِي: أُفًّا قَطُّ، وَلاَ قَالَ لِي لِشَيْءٍ: لِمَ فَعَلْتَ كَذَا؟ وَهَلاَّ فَعَلْتَ كَذَا؟

زَادَ أَبُو الرَّبِيعِ: لَيْسَ مِمَّا يَصْنَعُهُ الْخَادِمُ. وَلَمْ يَذْكُرْ قَوْلَهُ: وَاللَّهِ.

(...) The same was narrated on the authority of Anas, through another chain of transmitters.

52-(...) Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina (he did not have any servant, so) Abu Talha (Anas's step-father) took me to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

53-(...) Anas "Allah be pleased with him" reported: I served The Messenger of Allah "Allah's blessing and peace be upon him" for nine years, during which I did not know that he said to me Why I had done this and that, or he criticized me for anything.

54-(2310) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had the best manners from amongst the people. One day, He sent me to fulfill some need, and I said (to myself): By Allah, I would not go. But, in my mind, I had the intention that I would go since The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to go. I set out until I came upon some children who had been playing in the street. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" came there and then caught me by my nape from behind me. looked at him, I found him smiling. He said: "O Unais! Did you go where I ordered you to go?" I said: "O The Messenger of Allah! Yes, I am going."

(2309) Anas "Allah be pleased with him" narrated: I served The Messenger of Allah "Allah's blessing and peace be upon him" for nine years, during which, I did not know that he said to me about a thing I had done as to why I had done it, or he said to me about a thing I had left as to why I had not done it.

55-(2310) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had the best manners from amongst the people.

[14] It never happened that The Messenger of Allah "Allah's blessing and peace be upon him" was asked for anything and he said: "No"

56-(2311) Jabir Ibn Abdullah "Allah be pleased with both" reported: It never happened that The Messenger of Allah "Allah's blessing and peace be upon him" was asked for anything and he said: "No."

(...) ـ وحدّثناه شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سَلاَّمُ بْنُ مِسْكِينٍ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسٍ... بِمِثْلِهِ.

٥٢ ـ (...) ـ وحدّثناه أَحْمَدُ بْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ، وَاللَّفْظُ لأَحْمَدَ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ. قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، أَخَذَ أَبُو طَلْحَةَ بِيَدِي، فَانْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَنَساً غُلاَمٌ كَيِّسٌ فَلْيَخْدُمْكَ. قَالَ: فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ. وَاللَّهِ مَا قَالَ لِي لِشَيْءٍ صَنَعْتُهُ: لِمَ صَنَعْتَ هَذَا هَكَذَا؟ وَلاَ لِشَيْءٍ لَمْ أَصْنَعْهُ: لِمَ لَمْ تَصْنَعْ هَذَا هَكَذَا؟.

[البخاري: كتاب الوصايا، باب استخدام اليتيم في السفر والحضر...، رقم: ٢٧٦٨].

٥٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا زَكَرِيَّاءُ: حَدَّثَنِي سَعِيدٌ، وَهُوَ ابْنُ أَبِي بُرْدَةَ، عَنْ أَنَسٍ، قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ﷺ تِسْعَ سِنِينَ، فَمَا أَعْلَمُهُ قَالَ لِي قَطُّ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟ وَلاَ عَابَ عَلَيَّ شَيْئاً قَطُّ.

٥٤ ـ (٢٣١٠) ـ حدّثني أَبُو مَعْنٍ الرَّقَاشِيُّ، زَيْدُ بْنُ يَزِيدَ: أَخْبَرَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ، قَالَ: قَالَ إِسْحَاقُ: قَالَ أَنَسٌ: كَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقاً. فَأَرْسَلَنِي يَوْماً لِحَاجَةٍ. فَقُلْتُ: وَاللَّهِ لاَ أَذْهَبُ، وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللَّهِ ﷺ، فَخَرَجْتُ حَتَّى أَمُرَّ عَلَى صِبْيَانٍ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَدْ قَبَضَ بِقَفَايَ مِنْ وَرَائِي. قَالَ: فَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ. فَقَالَ: «يَا أُنَيْسُ، أَذَهَبْتَ حَيْثُ أَمَرْتُكَ؟» قَالَ: قُلْتُ: نَعَمْ. أَنَا أَذْهَبُ، يَا رَسُولَ اللَّهِ.

(٢٣٠٩) ـ قَالَ أَنَسٌ: وَاللَّهِ لَقَدْ خَدَمْتُهُ تِسْعَ سِنِينَ، مَا عَلِمْتُهُ قَالَ لِشَيْءٍ صَنَعْتُهُ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟ أَوْ لِشَيْءٍ تَرَكْتُهُ: هَلاَّ فَعَلْتَ كَذَا وَكَذَا.

٥٥ ـ (٢٣١٠) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو الرَّبِيعِ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقاً.

١٤ ـ باب ما سُئل رَسُولُ الله ﷺ شيئاً قطُّ فقال: لا، وكثرة عَطَائِهِ

٥٦ ـ (٢٣١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ شَيْئاً قَطُّ فَقَالَ: لاَ.

(...) This Hadith was narrated on the authority of Jabir Ibn Abdullah through another chain of transmitters.

57-(2312) Musa Ibn Anas reported from his father: It never happened that The Messenger of Allah "Allah's blessing and peace be upon him" was asked for anything for the sake of Islam, and he did not give it. Once, a man came to him and (asked him for something, and) he gave him a great amount of sheep (as much as if it were filling the distance) between two mountains. He went back to his people and said: "O My people! Embrace Islam, for Muhammad gives so much charity as if he never fears poverty."

58-(...) Anas "Allah be pleased with him" reported that once, a man asked The Messenger of Allah "Allah's blessing and peace be upon him" for a great amount of sheep (as much as if it were filling the distance) between two mountains. He (The Prophet) gave it to him. He went back to his people and said: "O My people! Embrace Islam, for Muhammad gives so much charity as if he never fears poverty." Anas said: The man would embrace Islam only for the sake of the worldly benefits, but once he became a Muslim, Islam would become much dearer to him than the world and what is in it.

59-(2313) Ibn Shihab narrated: The Messenger of Allah "Allah's blessing and peace be upon him" set out for the holy battle of Victory, i.e. the Victory of Mecca, after which, he set out with the Muslims for the holy battle of Hunain, in which Allah granted victory to his religion and to the Muslims. The Messenger of Allah "Allah's blessing and peace be upon him" gave one hundred camels to Safwan Ibn Umaiyya, followed by one hundred camels, and then by one hundred camels (the total was three hundred). Sa'id Ibn Al-Musaiyyab said that Safwan told him: By Allah! At the time when The Messenger of Allah "Allah's blessing and peace be upon him" gave me what he gave me, he was the most hateful of all the people in my sight. But he kept giving to me until he became the dearest of all the people to me.

60-(2314) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In case we get wealth from Bahrain, I would give you so much, so much, and so much." He indicated to that with both his hands. The Messenger of Allah "Allah's blessing and peace be upon him" died before wealth from Bahrain came. When the money of Bahrain reached, Abu Bakr ordered a caller to announce: "Whoever was promised by The Prophet "Allah's blessing and

(...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا الأَشْجَعِيُّ. (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، يَعْنِي ابْنَ مَهْدِيٍّ، كِلاَهُمَا عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ... مِثْلَهُ، سَوَاءً.

٥٧ ـ (٢٣١٢) ـ **وحدّثنا** عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ، قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَلَى الإِسْلاَمِ شَيْئاً إِلاَّ أَعْطَاهُ. قَالَ: فَجَاءَهُ رَجُلٌ فَأَعْطَاهُ غَنَماً بَيْنَ جَبَلَيْنِ. فَرَجَعَ إِلَىٰ قَوْمِهِ، فَقَالَ: يَا قَوْمِ، أَسْلِمُوا، فَإِنَّ مُحَمَّداً يُعْطِي عَطَاءً لاَ يَخْشَى الْفَاقَةَ.

٥٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ غَنَماً بَيْنَ جَبَلَيْنِ، فَأَعْطَاهُ إِيَّاهُ، فَأَتَىٰ قَوْمَهُ فَقَالَ: أَيْ قَوْمِ، أَسْلِمُوا، فَوَاللَّهِ إِنَّ مُحَمَّداً لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرَ.

فَقَالَ أَنَسٌ: إِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَا يُرِيدُ إِلاَّ الدُّنْيَا. فَمَا يُمْسِي حَتَّىٰ يَكُونَ الإِسْلاَمُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

٥٩ ـ (٢٣١٣) ـ **وحدّثني** أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ الْفَتْحِ، فَتْحِ مَكَّةَ. ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ، فَاقْتَتَلُوا بِحُنَيْنٍ، فَنَصَرَ اللَّهُ دِينَهُ وَالْمُسْلِمِينَ. وَأَعْطَىٰ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ صَفْوَانَ بْنَ أُمَيَّةَ مِئَةً مِنَ النَّعَمِ، ثُمَّ مِئَةً، ثُمَّ مِئَةً.

قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ صَفْوَانَ قَالَ: وَاللَّهِ، لَقَدْ أَعْطَانِي رَسُولُ اللَّهِ ﷺ مَا أَعْطَانِي، وَإِنَّهُ لأَبْغَضُ النَّاسِ إِلَيَّ، فَمَا بَرِحَ يُعْطِينِي حَتَّىٰ إِنَّهُ لأَحَبُّ النَّاسِ إِلَيَّ.

٦٠ ـ (٢٣١٤) ـ **حدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، وَعَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ. أَحَدُهُمَا يَزِيدُ عَلَى الآخَرِ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لَهُ، قَالَ: قَالَ سُفْيَانُ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ. قَالَ سُفْيَانُ: وَسَمِعْتُ أَيْضاً عَمْرَو بْنَ دِينَارٍ يُحَدِّثُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ. وَزَادَ أَحَدُهُمَا عَلَى

peace be upon him", or to whom he (The Prophet) owed any debt, should come to us." I went to Abu Bakr and said: "The Prophet "Allah's blessing and peace be upon him" said to me: "In case we get wealth from Bahrain, I would give you so much, so much, and so much."" Abu Bakr gave me a handful of coins, which he ordered me to count. I counted them and they were five hundred in number. Abu Bakr then said: "Take two times the amount you have taken (besides)."

61-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" died, wealth from Al-Ala Ibn Al-Hadrami came to Abu Bakr. Abu Bakr said: "He, to whom The Messenger of Allah "Allah's blessing and peace be upon him" owed any debt, or whom he promised (to give anything), should come to us."...The rest of the Hadith is the same.

[15] The Prophet's mercy towards children, his humility and good qualities

62-(2315) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To night, a child was born for me, whom I named with the name of my forefather Ibrahim." He then sent him to Umm Saif, the wife of a blacksmith named Abu Saif. He (The Prophet) went to him and I followed him until we reached Abu Saif while he was blowing fire with a bellows, with the house filled with smoke. I hurried and went ahead of The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Abu Saif! Stop it, for The Messenger of Allah "Allah's blessing and peace be upon him" is coming." He stopped and The Messenger of Allah "Allah's blessing and peace be upon him" called for the child, whom he embraced and said what Allah wished (him to say). Anas said: (Later on) I saw this child breathing his last while The Messenger of Allah "Allah's blessing and peace be upon him" was present. The eyes of The Messenger of Allah "Allah's blessing and peace be upon him" shed tears and he said: "O Ibrahim! Our eyes shed tears and our hearts are filled with grief, but we say nothing except what pleases Allah. O Ibrahim! We are grieved for you."

63-(2316) Anas Ibn Malik "Allah be pleased with him" reported: I have never seen anyone more merciful to his family than The Messenger of Allah "Allah's blessing and peace be upon him". (His son) Ibrahim was sent to the heights of Medina in order to be suckled. He used to go there and we used to accompany him. He entered the house, which was filled

الآخَرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وهكذا»، وَقَالَ بِيَدَيْهِ جَمِيعاً، فَقُبِضَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَجِيءَ مَالُ الْبَحْرَيْنِ. فَقَدِمَ عَلَىٰ أَبِي بَكْرٍ بَعْدَهُ، فَأَمَرَ مُنَادِياً فَنَادَىٰ: مَنْ كَانَتْ لَهُ عَلَى النَّبِيِّ ﷺ عِدَةٌ، أَوْ دَيْنٌ فَلْيَأْتِ، فَقُمْتُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا، وَهَكَذَا وَهَكَذَا»، فَحَثَىٰ أَبُو بَكْرٍ مَرَّةً، ثُمَّ قَالَ لِي: عُدَّهَا، فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُ مِئَةٍ. فَقَالَ: خُذْ مِثْلَيْهَا. [البخاري: كتاب الهبة، باب إذا وهب هبة أو وعد... رقم: ٢٥٩٨].

٦١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: وَأَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: لَمَّا مَاتَ النَّبِيُّ ﷺ، جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلاَءِ بْنِ الْحَضْرَمِيِّ. فَقَالَ أَبُو بَكْرٍ: مَنْ كَانَ لَهُ عَلَى النَّبِيِّ ﷺ دَيْنٌ، أَوْ كَانَتْ لَهُ قِبَلَهُ عِدَةٌ، فَلْيَأْتِنَا... بِنَحْوِ حَدِيثِ ابْنِ عُيَيْنَةَ.

١٥ ـ باب رحمته ﷺ الصِّبْيَانَ والعِيَالَ، وتواضُعه، وفَضْل ذلك

٦٢ ـ (٢٣١٥) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ. كِلاَهُمَا عَنْ سُلَيْمَانَ ـ وَاللَّفْظُ لِشَيْبَانَ ـ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وُلِدَ لِيَ اللَّيْلَةَ غُلاَمٌ، فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ»، ثُمَّ دَفَعَهُ إِلَىٰ أُمِّ سَيْفٍ، امْرَأَةِ قَيْنٍ يُقَالُ لَهُ: أَبُو سَيْفٍ. فَانْطَلَقَ يَأْتِيهِ وَاتَّبَعْتُهُ، فَانْتَهَيْنَا إِلَىٰ أَبِي سَيْفٍ وَهُوَ يَنْفُخُ بِكِيرِهِ. قَدِ امْتَلأَ الْبَيْتُ دُخَاناً. فَأَسْرَعْتُ الْمَشْيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: يَا أَبَا سَيْفٍ، أَمْسِكْ، جَاءَ رَسُولُ اللَّهِ ﷺ، فَأَمْسَكَ. فَدَعَا النَّبِيُّ ﷺ بِالصَّبِيِّ. فَضَمَّهُ إِلَيْهِ. وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ.

فَقَالَ أَنَسٌ: لَقَدْ رَأَيْتُهُ وَهُوَ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ. فَقَالَ: «تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ، وَلاَ نَقُولُ إِلاَّ مَا يَرْضَىٰ رَبُّنَا. وَاللَّهِ يَا إِبْرَاهِيمُ إِنَّا بِكَ لَمَحْزُونُونَ». [البخاري: كتاب الجنائز، باب قول النبي ﷺ: «إنا بك لمحزونون»، رقم: ١٣٠٣].

٦٣ ـ (٢٣١٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: مَا رَأَيْتُ أَحَداً كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرْضِعاً لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ. فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيُدَّخَنُ. وَكَانَ ظِئْرُهُ قَيْناً. فَيَأْخُذُه فَيُقَبِّلُهُ، ثُمَّ يَرْجِعُ.

with smoke, for his (Ibrahim's) foster father was a blacksmith. He took him (Ibrahim), kissed him, and then returned. Amr said that when Ibrahim died, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ibrahim is my son and he dies only when he is infant (not weaned yet). He has now two foster mothers who would complete his suckling period in Paradise."

64-(2317) A'isha "Allah be pleased with her" reported that some Bedouins came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Do you kiss your children?" he answered in the affirmative. They said: "By Allah! We do not kiss our children." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then what can I do with you since Allah deprived you (or your hearts, according to Ibn Numair) of mercy?"

65-(2318) Abu Huraira "Allah be pleased with him" reported that once, Al-Aqra Ibn Habis saw The Messenger of Allah "Allah's blessing and peace be upon him" kissing (his grandson) Al-Hasan. He said: "I have ten children, but I have never kissed anyone of them." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever does not show mercy (towards others), then, no mercy would be bestowed upon him."

(...) This Hadith was narrated on the authority of Abu Huraira.

66-(2319) Jarir Ibn Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever shows no mercy to others, Allah "Exalted and Glorified be He" would not show mercy to him."

(...) This Hadith was narrated on the authority of Jarir through another chain of transmitters.

[16] The Prophet's shyness

67-(2320) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was more modest than the virgin in her apartment; and whenever he disliked anything, we would recognize (the signs of) that from his face.

68-(2321) Masruq reported: We went to Abdullah Ibn Amr when Mu'awiya came to Kufa. He mentioned The Messenger of Allah "Allah's blessing and peace be upon him" and said: He neither used obscene language, nor did he abuse others. The Messenger of Allah "Allah's

قَالَ عَمْرٌو: فَلَمَّا تُوُفِّيَ إِبْرَاهِيمُ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْرَاهِيمَ ابْنِي، وَإِنَّهُ مَاتَ فِي الثَّدْيِ، وَإِنَّ لَهُ لَظِئْرَيْنِ تُكَمِّلاَنِ رَضَاعَهُ فِي الْجَنَّةِ».

٦٤ ـ (٢٣١٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: قَدِمَ نَاسٌ مِنَ الأَعْرَابِ عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟ فَقَالُوا: نَعَمْ. فَقَالُوا: لَكِنَّا، واللَّهِ مَا نُقَبِّلُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمُ الرَّحْمَةَ».

وَقَالَ ابْنُ نُمَيْرٍ: «مِنْ قَلْبِكَ الرَّحْمَةَ».

٦٥ ـ (٢٣١٨) ـ وحدّثني عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنْ سُفْيَانَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الأَقْرَعَ بْنَ حَابِسٍ أَبْصَرَ النَّبِيَّ ﷺ يُقَبِّلُ الْحَسَنَ. فَقَالَ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ وَاحِداً مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ مَنْ لاَ يَرْحَمْ لاَ يُرْحَمْ».

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٦٦ ـ (٢٣١٩) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ وَأَبِي ظَبْيَانَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لاَ يَرْحَمِ النَّاسَ لاَ يَرْحَمْهُ اللَّهُ عَزَّ وَجَلَّ». [البخاري: كتاب الادب، باب رحمة الناس والبهائم، رقم: ٦٠١٣].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ ﷺ. (ح) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ الأَعْمَشِ.

١٦ ـ بَابُ كَثْرَةِ حَيَائِهِ ﷺ

٦٧ ـ (٢٣٢٠) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.

حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَأَحْمَدُ بْنُ سِنَانٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئاً عَرَفْنَاهُ فِي وَجْهِهِ. [البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٦٢].

٦٨ ـ (٢٣٢١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ. قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو حِينَ قَدِمَ مُعَاوِيَةُ إِلَى

blessing and peace be upon him" said: "The best from amongst you are those who have the best manners." Uthman said: When he came to Kufa with Mu'awiya...and the rest of the Hadith is the same.

(...) This Hadith was narrated on the authority of Al-A'mash through another chain of transmitters.

[17] The smiling and good companionship of The Messenger of Allah

69-(2322) Simak Ibn Harb reported: I said to Jabir Ibn Samura: Did you have the honour of sitting in the company of The Messenger of Allah "Allah's blessing and peace be upon him"? He said: Yes, so much frequently. He further said: He used not to stand up (and depart) from the place where he offered the Dawn prayer until the sun rose. After the rising of the sun, he would stand up, and they (his Companions) would talk to one another. They used to talk about the matters of the Days of the pre-Islamic period of Ignorance. They would laugh (whenever there was an occasion for laughter), and The Messenger of Allah "Allah's blessing and peace be upon him" would only smile.

[18] The mercy and compassion of The Messenger of Allah "Allah's blessing and peace be upon him" for women, and his order to the camel-driver to drive slowly the mounts on which they ride

70-(2323) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was on one of his journeys while his black slave called Anjasha was driving the camels and singing (the songs of a camel-driver). The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Anjasha! Drive slowly for you are driving the (mounts carrying the) glass utensils."

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

71-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" came to his wives while the camel-driver called Anjasha was driving (their mounts). He said: "Allah's mercy be upon you O Anjasha! be careful, and drive slowly for you are driving the (mounts carrying the) glass utensils." Abu Qilaba said that The Messenger of Allah "Allah's blessing and peace be upon him" uttered words which if anyone uttered amongst you, you would have criticized him.

الْكُوفَةِ. فَذَكَرَ رَسُولَ اللَّهِ ﷺ فَقَالَ: لَمْ يَكُنْ فَاحِشاً وَلاَ مُتَفَحِّشاً. وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ خِيَارِكُمْ أَحَاسِنَكُمْ أَخْلاَقاً». قَالَ عُثْمَانُ: حِينَ قَدِمَ مَعَ مُعَاوِيَةَ إِلَى الْكُوفَةِ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٥٩].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ، يَعْنِي الأَحْمَرَ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

١٧ ـ بَابُ تَبَسُّمِهِ ﷺ وَحُسْنِ عِشْرَتِهِ

٦٩ ـ (٢٣٢٢) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: أَكُنْتَ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَثِيراً. كَانَ لاَ يَقُومُ مِنْ مُصَلاَّهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ حَتَّى تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتْ قَامَ. وَكَانُوا يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ، فَيَضْحَكُونَ، وَيَتَبَسَّمُ ﷺ.

١٨ ـ بَابٌ فِي رَحْمَةِ النَّبِيِّ ﷺ لِلنِّسَاءِ وَأَمْرِ السُّوَّاقِ مَطَايَاهُنَّ بِالرِّفْقِ بِهِنَّ

٧٠ ـ (٢٣٢٣) ـ **حدّثنا** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ. جَمِيعاً عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَغُلاَمٌ أَسْوَدُ يُقَالُ لَهُ: أَنْجَشَةُ يَحْدُو. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: يَا أَنْجَشَةُ، رُوَيْدَكَ، سَوْقاً بِالْقَوَارِيرِ».

[البخاري: كتاب الأدب، باب ما يجوز من الشعر والرجز...، رقم: ٦١٤٩].

(...) ـ **وحدّثنا** أَبُو الرَّبِيعِ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَأَبُو كَامِلٍ. قَالُوا: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ... بِنَحْوِهِ.

٧١ ـ (...) ـ **وحدّثني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كِلاَهُمَا عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ أَتَى عَلَى أَزْوَاجِهِ، وَسَوَّاقٌ يَسُوقُ بِهِنَّ يُقَالُ لَهُ: أَنْجَشَةُ. فَقَالَ: «وَيْحَكَ يَا أَنْجَشَةُ، رُوَيْداً، سَوْقَكَ بِالْقَوَارِيرِ».

قَالَ: قَالَ أَبُو قِلاَبَةَ: تَكَلَّمَ رَسُولُ اللَّهِ ﷺ بِكَلِمَةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُمْ لَعِبْتُمُوهَا عَلَيْهِ.

72-(...) Anas Ibn Malik "Allah be pleased with him" reported that once, Umm Sulaim was with the wives of The Messenger of Allah "Allah's blessing and peace be upon him" and a camel-driver was driving (their mounts). The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Anjasha! drive slowly, for you are driving (camels carrying) glass utensils."

73-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had a camel-driver of a good melodious voice. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Anjasha! Drive slowly, and do not break the glass utensils." He meant the weak women.

(...) Anas "Allah be pleased with him" reported this Hadith through another chain of transmitters, without mentioning "a camel-driver of a good melodious voice".

[19] The closeness of The Messenger of Allah "Allah's blessing and peace be upon him" to the people and their seeking blessings from him

74-(2324) Anas Ibn Malik "Allah be pleased with him" reported that whenever The Messenger of Allah "Allah's blessing and peace be upon him" finished his dawn prayer, the servants of Medina would come to him with utensils containing water. However, no utensil was brought to him but that he would dip his hand in it. Sometimes, they came in the cold dawn, but he (did not refrain from doing that, and he) would dip his hand in them.

75-(2325) Anas "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him" when the barber was shaving his head. His Companions gathered round him and they were eager that no hair should fall but in the hand of anyone (of them).

76-(2326) Anas "Allah be pleased with him" reported that there was a woman who suffered from a partial derangement in her mind. She said: "O The Messenger of Allah! I want something from you." He replied: "O Mother of so and so! See on which roadside you would like (to stand and talk to me), so that I may fulfill your need." He stood aside with her on a roadside until she got what she wanted.

[20] The Prophet's refraining from sins and adopting what is easier to do from amongst the permissible acts

77-(2327) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the choice of

٧٢ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا التَّيْمِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَتْ أُمُّ سُلَيْمٍ مَعَ نِسَاءِ النَّبِيِّ ﷺ، وَهُنَّ يَسُوقُ بِهِنَّ سَوَّاقٌ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَيْ أَنْجَشَةُ، رُوَيْداً، سَوْقَكَ بِالْقَوَارِيرِ».

٧٣ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ. قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَادٍ حَسَنُ الصَّوْتِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «رُوَيْداً يَا أَنْجَشَةُ، لاَ تَكْسِرِ الْقَوَارِيرَ»، يَعْنِي ضَعَفَةَ النِّسَاءِ.

(...) ـ وحدّثناه ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ: حَادٍ حَسَنُ الصَّوْتِ.

١٩ ـ باب قرب النبيّ عليه السلام من الناس وتبرُّكِهِمْ به

٧٤ ـ (٢٣٢٤) ـ حدّثنا مُجَاهِدُ بْنُ مُوسَىٰ وَأَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ وَهَارُونُ بْنُ عَبْدِ اللَّهِ، جَمِيعاً عَنْ أَبِي النَّضْرِ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو النَّضْرِ، يَعْنِي هَاشِمَ بْنَ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْمَدِينَةِ بِآنِيَتِهِمْ فِيهَا الْمَاءُ. فَمَا يُؤْتَىٰ بِإِنَاءٍ إِلاَّ غَمَسَ يَدَهُ فِيهَا. فَرُبَّمَا جَاؤُهُ فِي الْغَدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا.

٧٥ ـ (٢٣٢٥) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَالْحَلاَّقُ يَحْلِقُهُ، وَأَطَافَ بِهِ أَصْحَابُهُ. فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلاَّ فِي يَدِ رَجُلٍ.

٧٦ ـ (٢٣٢٦) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ امْرَأَةً كَانَ فِي عَقْلِهَا شَيْءٌ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ لِي إِلَيْكَ حَاجَةً. فَقَالَ: «يَا أُمَّ فُلاَنٍ، انْظُرِي أَيَّ السِّكَكِ شِئْتِ، حَتَّىٰ أَقْضِيَ لَكِ حَاجَتَكِ»، فَخَلاَ مَعَهَا فِي بَعْضِ الطُّرُقِ. حَتَّىٰ فَرَغَتْ مِنْ حَاجَتِهَا.

٢٠ ـ بابُ مُبَاعَدَتِهِ ﷺ للآثام واخْتِيَارِهِ مِنَ الْمُبَاحِ أَسْهَلَهُ، وانْتِقَامِهِ لله عند انْتِهَاكِ حُرُمَاتِهِ

٧٧ ـ (٢٣٢٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ. (ح) وَحَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ

one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would be the farthest of all the people from approaching it. Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

(...) This Hadith was narrated on the authority of A'isha, through another chain of transmitters.

(...) This Hadith was narrated on the authority of Ibn Shihab, through another chain of transmitters.

78-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the choice of one of two matters, one of which was easier than the other, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would be the farthest of all the people from approaching it.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, up to the saying: "He would choose the easier of the two", and what follows was not mentioned.

79-(2328) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" never beat anyone with his hand, neither a woman nor a servant, except that when he had been fighting in the cause of Allah. Moreover, he never was hurt by anyone on whom he took revenge (for his own sake), except that when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

(...) This Hadith was narrated on the authority of Hisham through another chain of transmitters but with a slight variation of wording.

[21] The good smell of the body of The Messenger of Allah "Allah's blessing and peace be upon him", its agility and softness, and its touch's blessings

80-(2329) Jabir Ibn Samura "Allah be pleased with him" reported: I prayed along with The Messenger of Allah "Allah's blessing and peace be upon him" the first prayer, after which, he went to his family and I also went with him. (On the way) he met some children. He began to pat the cheeks of each one of them. He also patted my cheek and I felt a coolness or a smell of his hand as if it were brought out from a perfumer's scent bag.

الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ إِلاَّ أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْماً. فَإِنْ كَانَ إِثْماً كَانَ أَبْعَدَ النَّاسِ مِنْهُ. وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ عَزَّ وَجَلَّ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٦٠].

(...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ ابْنُ عَبْدَةَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ. كِلاَهُمَا عَنْ مَنْصُورٍ، عَنْ مُحَمَّدٍ. فِي رِوَايَةِ فُضَيْلٍ: ابْنِ شِهَابٍ. وَفِي رِوَايَةِ جَرِيرٍ: مُحَمَّدٍ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

(...) ـ **وَحَدَّثَنِيهِ** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ مَالِكٍ.

٧٨ ـ (...) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: مَا خُيِّرَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ، أَحَدُهُمَا أَيْسَرُ مِنَ الآخَرِ، إِلاَّ اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْماً. فَإِنْ كَانَ إِثْماً، كَانَ أَبْعَدَ النَّاسِ مِنْهُ.

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ، جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ، إِلَىٰ قَوْلِهِ: أَيْسَرَهُمَا، وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

٧٩ ـ (٢٣٢٨) ـ **حدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ شَيْئاً قَطُّ بِيَدِهِ، وَلاَ امْرَأَةً، وَلاَ خَادِماً، إِلاَّ أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ. وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ، فَيَنْتَقِمَ مِنْ صَاحِبِهِ، إِلا أَنْ يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ، فَيَنْتَقِمَ لِلَّهِ عَزَّ وَجَلَّ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا عَبْدَةُ وَوَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ يَزِيدُ بَعْضُهُمْ عَلَىٰ بَعْضٍ.

٢١ ـ بَابُ طِيبِ رَائِحَةِ النَّبِيِّ ﷺ وَلِينِ مَسِّهِ، وَالتَّبَرُّكِ بِمَسْحِهِ

٨٠ ـ (٢٣٢٩) ـ **حدّثنا** عَمْرُو بْنُ حَمَّادِ بْنِ طَلْحَةَ الْقَنَّادُ: حَدَّثَنَا أَسْبَاطٌ، وَهُوَ ابْنُ نَصْرٍ الْهَمْدَانِيُّ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الأُولَىٰ، ثُمَّ خَرَجَ إِلَىٰ أَهْلِهِ، وَخَرَجْتُ مَعَهُ. فَاسْتَقْبَلَهُ وِلْدَانٌ. فَجَعَلَ يَمْسَحُ خَدَّيْ أَحَدِهِمْ وَاحِداً وَاحِداً. قَالَ: وَأَمَّا أَنَا فَمَسَحَ خَدِّي. قَالَ: فَوَجَدْتُ لِيَدِهِ بَرْداً أَوْ رِيحاً، كَأَنَّمَا أَخْرَجَهَا مِنْ جُؤْنَةِ عَطَّارٍ.

81-(2330) Anas "Allah be pleased with him" reported: I never smelt ambergris or musk as odorous as the odor of the body of The Messenger of Allah "Allah's blessing and peace be upon him". Moreover, I never touched brocade or silk much softer than the body of The Messenger of Allah "Allah's blessing and peace be upon him".

82-(...) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" had a very smooth complexion, as if (the drops of) his sweat were (as shining) as pearls. Whenever he walked, he walked inclining forward. I never touched brocade more softer than the palm of The Messenger of Allah "Allah's blessing and peace be upon him", and I never smelt musk or ambergris more sweeter than the odor of the body of The Messenger of Allah "Allah's blessing and peace be upon him".

[22] The sweetness of The Prophet's perspiration, and people's seeking blessings from it

83-(2331) Anas Ibn Malik "Allah be pleased with him" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came to our house, and then, he took a nap. Then, perspiration dropped upon his body. My mother brought a bottle in which she began to pour the sweat. When The Messenger of Allah "Allah's blessing and peace be upon him" got up he said: "O Umm Sulaim! What is that which you are doing?" She said: "That is your perspiration, which we mix in our perfume, with the result that it becomes the sweetest perfume."

84-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to come to the house of Umm Sulaim and sleep in her bed while she was away from her house. One day, he came and then slept in her bed. Somebody@@ came to her and said to her: "This is The Messenger of Allah "Allah's blessing and peace be upon him", taking a nap in your house, sleeping on your bed." She came and found him sweating and his perspiration was dropping on the leather cloth spread on her bed. She opened her scent-bag and began to squeeze this (leather cloth) and fill the bottles (of perfume) with it (the sweat). The Messenger of Allah "Allah's blessing and peace be upon him" was shocked and he woke up and said: "O Umm Sulaim! What are you doing?" She said: "O The Messenger of Allah! We seek blessings for our children from it." On that he said: "You have done well."

٨١ ـ (٢٣٣٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا هَاشِمٌ ـ يَعْنِي ابْنَ الْقَاسِمِ ـ: حَدَّثَنَا سُلَيْمَانُ، وَهُوَ ابْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ. قَالَ أَنَسٌ: مَا شَمِمْتُ عَنْبَراً قَطُّ، وَلاَ مِسْكاً، وَلاَ شَيْئاً أَطْيَبَ مِنْ رِيحِ رَسُولِ اللَّهِ ﷺ. وَلاَ مَسِسْتُ شَيْئاً قَطُّ: دِيبَاجاً وَلاَ حَرِيراً أَلْيَنَ مَسًّا مِنْ رَسُولِ اللَّهِ ﷺ.

٨٢ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَزْهَرَ اللَّوْنِ. كَأَنَّ عَرَقَهُ اللُّؤْلُؤُ. إِذَا مَشَىٰ تَكَفَّأَ. وَلاَ مَسِسْتُ دِيبَاجَةً وَلاَ حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ. وَلاَ شَمِمْتُ مِسْكَةً وَلاَ عَنْبَرَةً أَطْيَبَ مِنْ رَائِحَةِ رَسُولِ اللَّهِ ﷺ.

٢٢ ـ باب طِيبِ عَرَقِ ﷺ والتبرك به

٨٣ ـ (٢٣٣١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمٌ، يَعْنِي ابْنَ الْقَاسِمِ، عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ فَقَالَ عِنْدَنَا. فَعَرِقَ، وَجَاءَتْ أُمِّي بِقَارُورَةٍ، فَجَعَلَتْ تَسْلُتُ الْعَرَقَ فِيهَا، فَاسْتَيْقَظَ النَّبِيُّ ﷺ فَقَالَ: «يَا أُمَّ سُلَيْمٍ، مَا هَذَا الَّذِي تَصْنَعِينَ؟» قَالَتْ: هَذَا عَرَقُكَ نَجْعَلُهُ فِي طِيبِنَا وَهُوَ مِنْ أَطْيَبِ الطِّيبِ.

٨٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، وَهُوَ ابْنُ أَبِي سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ النَّبِيُّ ﷺ يَدْخُلُ بَيْتَ أُمِّ سُلَيْمٍ فَيَنَامُ عَلَىٰ فِرَاشِهَا، وَلَيْسَتْ فِيهِ. قَالَ: فَجَاءَ ذَاتَ يَوْمٍ فَنَامَ عَلَىٰ فِرَاشِهَا. فَأُتِيَتْ فَقِيلَ لَهَا: هَذَا النَّبِيُّ ﷺ نَامَ فِي بَيْتِكِ، عَلَىٰ فِرَاشِكِ. قَالَ: فَجَاءَتْ وَقَدْ عَرِقَ، وَاسْتَنْقَعَ عَرَقُهُ عَلَىٰ قِطْعَةِ أَدِيمٍ عَلَىٰ الْفِرَاشِ، فَفَتَحَتْ عَتِيدَتَهَا، فَجَعَلَتْ تَنْشِفُ ذَلِكَ الْعَرَقَ فَتَعْصِرُهُ فِي قَوَارِيرِهَا، فَفَزِعَ النَّبِيُّ ﷺ، فَقَالَ: «مَا تَصْنَعِينَ يَا أُمَّ سُلَيْمٍ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ، نَرْجُو بَرَكَتَهُ لِصِبْيَانِنَا. قَالَ: «أَصَبْتِ».

85-(2332) Umm Sulaim "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to visit her house, and take rest. She used to spread a piece of cloth for him on which he would have a siesta. He used to sweat profusely. She used to collect his perspiration and put it in the perfume and bottles. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Umm Sulaim! What is this?" She said: "It is your sweat, which I mix with my perfume." The Messenger of Allah "Allah's blessing and peace be upon him" used to sweat even in the cold weather, whenever revelation descended upon him.

[23] The sweat of The Prophet in the cold whether, and whenever the revelation descended upon him

86-(2333) A'isha "Allah be pleased with her" reported: Whenever revelation descended upon The Messenger of Allah "Allah's blessing and peace be upon him" even during the cold days, his forehead would sweat.

87-(...) A'isha "Allah be pleased with her" narrated that Hisham Ibn Al-Harith had asked The Messenger of Allah "Allah's blessing and peace be upon him": "How does the revelation come down to you?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Sometimes, it comes down likely as the bell's ringing; and, this is the heaviest. Later on, after it passes off, I become keeping of what was inspired to me. Other times, The Angel comes in a form of a certain man and talks to me, after which, I grow grasping of what was revealed."

88-(2334) Ubada Ibn As-Samit "Allah be pleased with him" reported: Whenever the Divine inspiration descended upon The Messenger of Allah "Allah's blessing and peace be upon him", he would be befallen by distress for it, and the colour of his face would change.

89-(2235) Ubada Ibn As-Samit "Allah be pleased with him" reported: Whenever the Divine inspiration descended upon The Messenger of Allah "Allah's blessing and peace be upon him", he would lower his head, and so would do his Companions. But, whenever this (state) was over, he would raise his head.

[24] The Prophet's hanging down his hair

90-(2336) Abdullah Ibn Abbas "Allah be pleased with both" reported: The people of the Scriptures used to let their hair hang down, while the infidels used to part their hair. Allah's Apostle "Allah's blessing and peace be upon him" liked to follow the people of the Scriptures in the matters

٨٥ ـ (٢٣٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، عَنْ أُمِّ سُلَيْمٍ، أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِيهَا فَيَقِيلُ عِنْدَهَا. فَتَبْسُطُ لَهُ نِطْعاً فَيَقِيلُ عَلَيْهِ، وَكَانَ كَثِيرَ الْعَرَقِ، فَكَانَتْ تَجْمَعُ عَرَقَهُ فَتَجْعَلُهُ فِي الطِّيبِ وَالْقَوَارِيرِ. فَقَالَ النَّبِيُّ ﷺ: «يَا أُمَّ سُلَيْمٍ، مَا هَذَا؟» قَالَتْ: عَرَقُكَ أَذُوفُ بِهِ طِيبِي.

٢٣ ـ بابُ عَرَقِ النبيِّ ﷺ في البَرْدِ وحِينَ يَأْتِيهِ الوَحْيُ

٨٦ ـ (٢٣٣٣) ـ حدّثنا أَبُو كُرَيْبٍ: مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: إِنْ كَانَ لَيُنْزَلُ عَلَىٰ رَسُولِ اللَّهِ ﷺ فِي الْغَدَاةِ الْبَارِدَةِ، ثُمَّ تَفِيضُ جَبْهَتُهُ عَرَقاً.

٨٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بِشْرٍ، جَمِيعاً عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ النَّبِيَّ ﷺ: كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ: «أَحْيَاناً يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّهُ عَلَيَّ، ثُمَّ يَفْصِمُ عَنِّي وَقَدْ وَعَيْتُهُ، وَأَحْيَاناً مَلَكٌ فِي مِثْلِ صُورَةِ الرَّجُلِ، فَأَعِي مَا يَقُولُ».

٨٨ ـ (٢٣٣٤) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، كُرِبَ لِذَلِكَ، وَتَرَبَّدَ وَجْهُهُ.

٨٩ ـ (٢٣٣٥) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ نَكَسَ رَأْسَهُ، وَنَكَسَ أَصْحَابُهُ رُؤُوسَهُمْ، فَلَمَّا أُتْلِيَ عَنْهُ، رَفَعَ رَأْسَهُ.

٢٤ ـ بابُ سَدْلِ النبيِّ ﷺ شَعَرَهُ وفَرْقِهِ

٩٠ ـ (٢٣٣٦) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ وَمُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ. قَالَ مَنْصُورٌ: حَدَّثَنَا. وَقَالَ ابْنُ جَعْفَرٍ: أَخْبَرَنَا إِبْرَاهِيمُ، يَعْنِيَانِ ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ

about which he was not instructed otherwise. For this reason, Allah's Apostle "Allah's blessing and peace be upon him" let his hair hang down (at first), then, he parted his hair.

(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters.

[25] The characteristic features of The Prophet, and he was the most handsome of all the people

91-(2337) Al-Bara "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was of medium height, having broad shoulders, and his hair used to hang down on his earlobes. He used to put on a red cloak over him. However, I've never seen anyone more good-looking than The Messenger of Allah "Allah's blessing and peace be upon him".

92-(...) Al-Bara "Allah be pleased with him" reported: I've Never seen anyone more fine-looking than The Messenger of Allah "Allah's blessing and peace be upon him" in his red cloak, with his hair hanging down on his shoulders. His shoulders were very broad, and he was neither very tall nor very short. Ibn Kuraib said: He had hair.

93-(...) Al-Bara "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" had the most good-looking face from amongst all men, and he had the best manners. He was neither very tall, nor was he very short.

[26] The hair of The Prophet

94-(2338) Quatada reported: I asked Anas Ibn Malik "Allah be pleased with him": How was the hair of The Messenger of Allah "Allah's blessing and peace be upon him"? He said: His hair was neither very curly nor very straight. But it used to hang over his shoulders and earlobes.

95-(...) Anas "Allah be pleased with him" reported: The hair of The Messenger of Allah "Allah's blessing and peace be upon him" used to hang over his shoulders.

96-(...) Anas "Allah be pleased with him" reported that the hair of The Messenger of Allah "Allah's blessing and peace be upon him" used to reach half of his earlobes.

أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُؤُوسَهُمْ. وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ بِهِ. فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٥٨].

(...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٢٥ ـ بابٌ في صِفَةِ النبيِّ ﷺ، وأنَّه كان أَحْسَنَ النَّاسِ وجهاً

٩١ ـ (٢٣٣٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ رَجُلاً مَرْبُوعاً، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، عَظِيمَ الْجُمَّةِ إِلَى شَحْمَةِ أُذُنَيْهِ، عَلَيْهِ حُلَّةٌ حَمْرَاءُ، مَا رَأَيْتُ شَيْئاً قَطُّ أَحْسَنَ مِنْهُ ﷺ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٥١].

٩٢ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللَّهِ ﷺ: شَعْرُهُ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَيْسَ بِالطَّوِيلِ وَلاَ بِالْقَصِيرِ.

قَالَ أَبُو كُرَيْبٍ: لَهُ شَعَرٌ.

٩٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ بْنِ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَجْهاً، وَأَحْسَنَهُ خَلْقاً: لَيْسَ بِالطَّوِيلِ الذَّاهِبِ وَلاَ بِالْقَصِيرِ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٤٩].

٢٦ ـ بابُ صِفَةِ شَعَرِ النَّبِيِّ ﷺ

٩٤ ـ (٢٣٣٨) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا قَتَادَةُ. قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَ شَعَرُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: كَانَ شَعَراً رَجِلاً، لَيْسَ بِالْجَعْدِ وَلاَ السَّبِطِ، بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ.

[البخاري: كتاب اللباس، باب الجعد، رقم: ٥٩٠٥].

٩٥ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ. قَالاَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَضْرِبُ شَعَرُهُ مَنْكِبَيْهِ.

[البخاري: كتاب اللباس، باب الجعد، رقم: ٥٩٠٣].

٩٦ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ. قَالَ: كَانَ شَعَرُ رَسُولِ اللَّهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ.

[27] The mouth, eyes and heels of The Prophet

97-(2339) Jabir Ibn Samura "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" had a broad face with reddish (wide) eyes, and lean heels.

[28] The Messenger of Allah had a white elegant face

98-(2340) Jurairi reported: I said to Abu At-Tufail "Allah be pleased with him": Did you see The Messenger of Allah "Allah's blessing and peace be upon him"? He said: Yes, he had a white elegant face. Muslim Ibn Al-Hajjaj said: Abu At-Tufail died in the year of one hundred of Hegira, and he was the last of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" to die.

99-(...) Abu At-Tufail "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him", and none from amongst the people of the earth (who are living now) had seen him except me. I said to him: How did you find him? He said: He was elegant white-complexioned, of an average height.

[29] The white hair of The Prophet

100-(2341) Ibn Sirin reported: Anas Ibn Malik "Allah be pleased with him" was asked whether The Messenger of Allah "Allah's blessing and peace be upon him" had dyed his hair. He said: He had no much white hair (so that he might dye it). Ibn Idris said that he had a few white hair. As for Abu Bakr and Umar, they dyed their hair with henna.

101-(...) Ibn Sirin reported: I asked Anas Ibn Malik "Allah be pleased with him" whether The Messenger of Allah "Allah's blessing and peace be upon him" had dyed his hair. He said: He had not reached the (very old) age when dyeing (would be needed). He had a few white hair in his beard. I said to him: Did Abu Bakr dye his hair? He said: Yes, with henna.

102-(...) Muhammad Ibn Sirin reported: I asked Anas Ibn Malik "Allah be pleased with him" whether The Messenger of Allah "Allah's blessing and peace be upon him" had dyed his hair. He said: He had only a few white hair.

103-(...) Thabit reported that Anas Ibn Malik "Allah be pleased with him" was asked about the dye of (the hair of) The Messenger of Allah "Allah's blessing and peace be upon him". He said: (He had but a little hair) that if I wished, I could count them in his head. He further said: (That is why) he did not dye. As for Abu Bakr, he dyed with henna, and so did Umar with pure henna.

٢٧ ـ بابٌ في صِفَةِ فَمِ النبيِّ ﷺ وعينيه، وعَقِبَيْهِ

٩٧ ـ (٢٣٣٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ضَلِيعَ الْفَمِ، أَشْكَلَ الْعَيْنِ، مَنْهُوسَ الْعَقِبَيْنِ.

قَالَ: قُلْتُ لِسِمَاكٍ: مَا ضَلِيعُ الْفَمِ؟ قَالَ: عَظِيمُ الْفَمِ. قَالَ: قُلْتُ: مَا أَشْكَلُ الْعَيْنِ؟ قَالَ: طَوِيلُ شَقِّ الْعَيْنِ. قَالَ: قُلْتُ: مَا مَنْهُوسُ الْعَقِبِ؟ قَالَ: قَلِيلُ لَحْمِ الْعَقِبِ.

٢٨ ـ بابٌ كان النبيُّ ﷺ أَبْيَضَ مَلِيحَ الوَجْهِ

٩٨ ـ (٢٣٤٠) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ. قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَانَ أَبْيَضَ، مَلِيحَ الْوَجْهِ.

قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ: مَاتَ أَبُو الطُّفَيْلِ سَنَةَ مِئَةٍ، وَكَانَ آخِرَ مَنْ مَاتَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

٩٩ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَمَا عَلَى وَجْهِ الأَرْضِ رَجُلٌ رَآهُ غَيْرِي. قَالَ: فَقُلْتُ لَهُ: فَكَيْفَ رَأَيْتَهُ؟ قَالَ: كَانَ أَبْيَضَ مَلِيحاً مُقَصَّداً.

٢٩ ـ باب شَيْبِهِ ﷺ

١٠٠ ـ (٢٣٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ ابْنِ إِدْرِيسَ. قَالَ عَمْرٌو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الأَوْدِيُّ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ: هَلْ خَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَكُنْ رَأَى مِنَ الشَّيْبِ إِلاَّ. قَالَ ابْنُ إِدْرِيسَ: كَأَنَّهُ يُقَلِّلُهُ. وَقَدْ خَضَبَ أَبُو بَكْرٍ وَعُمَرُ بِالْحِنَّاءِ وَالْكَتَمِ.

[البخاري: كتاب اللباس، باب ما يذكر في الشيب، رقم: ٥٨٩٤].

١٠١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ ابْنِ سِيرِينَ. قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ خَضَبَ؟ فَقَالَ: لَمْ يَبْلُغِ الْخِضَابَ. كَانَ فِي لِحْيَتِهِ شَعَرَاتٌ بِيضٌ. قَالَ: قُلْتُ لَهُ: أَكَانَ أَبُو بَكْرٍ يَخْضِبُ؟ قَالَ: فَقَالَ: نَعَمْ، بِالْحِنَّاءِ وَالْكَتَمِ.

١٠٢ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَخَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ إِلاَّ قَلِيلاً.

١٠٣ ـ (...) ـ حدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ. قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ خِضَابِ النَّبِيِّ ﷺ؟ فَقَالَ: لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطَاتٍ كُنَّ فِي رَأْسِهِ فَعَلْتُ. وَقَالَ: لَمْ يَخْتَضِبْ. وَقَدِ اخْتَضَبَ أَبُو بَكْرٍ بِالْحِنَّاءِ وَالْكَتَمِ، وَاخْتَضَبَ عُمَرُ بِالْحِنَّاءِ بَحْتاً.

[البخاري: كتاب اللباس، باب ما يذكر في الشيب، رقم: ٥٨٩٥].

104-(...) Anas Ibn Malik "Allah be pleased with him" reported that it is undesirable that a person should pick out his white hair from his head or beard. The Messenger of Allah "Allah's blessing and peace be upon him" did not dye (his hair), for he had but little white hair at his chin, on his temples and very little hair (dispersed) on his head.

(...) This Hadith was narrated on the authority of Al-Muthanna with the same chain of transmitters.

105-(...) Anas Ibn Malik "Allah be pleased with him" was asked about the white hair of The Messenger of Allah "Allah's blessing and peace be upon him". He said: Allah never blemished him with white hair.

106-(2342) Abu Juhaifa "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having some white (hair) at this place (Zuhair put one of his fingers at his chin). Abu Juhaifa was asked: How old were you at that time? He said: I (attained an age which allowed me to) make arrows and put feathers to them.

107-(2343) Abu Juhaifa "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him". He was white-complexioned, and had some white hair. However, Al-Hasan Ibn Ali resembled him (in appearance).

(...) This Hadith was narrated on the authority of Abu Juhaifa with a slight variation of wording.

108-(2344) Jabir Ibn Samura "Allah be pleased with him" was reported to have been asked about the white hair (resulting from the old age) of The Messenger of Allah "Allah's blessing and peace be upon him". He said: Whenever he oiled his head, nothing would be seen in him, and whenever he did not oil (his head), some (white hair, marking his old age) would be seen in him.

109-(...) Jabir Ibn Samura "Allah be pleased with him" reported: Some white (hair) appeared on the front part of the head and the beard of The Messenger of Allah "Allah's blessing and peace be upon him". Whenever he oiled (his head), this (whiteness) would not be seen, and whenever he did not oil (his head), it would be seen. He also had a thick beard. A person said: Was his face as (bright as) the sword? he (Jabir) said: No, it was round and it was like the sun and the moon. I saw the seal near his shoulder, and it was like a pigeon's egg in size, and its color was the same as that of his body.

١٠٤ ـ (...) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: يُكْرَهُ أَنْ يَنْتِفَ الرَّجُلُ الشَّعْرَةَ الْبَيْضَاءَ مِنْ رَأْسِهِ وَلِحْيَتِهِ. قَالَ: وَلَمْ يَخْتَضِبْ رَسُولُ اللَّهِ ﷺ. إِنَّمَا كَانَ الْبَيَاضُ فِي عَنْفَقَتِهِ وَفِي الصُّدْغَيْنِ وَفِي الرَّأْسِ نَبْذٌ.

١٠٥ ـ (...) ـ **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا الْمُثَنَّى، بِهَذَا الإِسْنَادِ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَهَارُونُ بْنُ عَبْدِاللَّهِ. جَمِيعاً عَنْ أَبِي دَاوُدَ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ خُلَيْدِ بْنِ جَعْفَرٍ: سَمِعَ أَبَا إِيَاسٍ، عَنْ أَنَسٍ، أَنَّهُ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ فَقَالَ: مَا شَانَهُ اللَّهُ بِبَيْضَاءَ.

١٠٦ ـ (٢٣٤٢) ـ **حدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، هَذِهِ مِنْهُ بَيْضَاءُ، وَوَضَعَ زُهَيْرٌ بَعْضَ أَصَابِعِهِ عَلَى عَنْفَقَتِهِ، قِيلَ لَهُ: مِثْلُ مَنْ أَنْتَ يَوْمَئِذٍ؟ قَالَ: أَبْرِي النَّبْلَ وَأُرِيشُهَا.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٤٥].

١٠٧ ـ (٢٣٤٣) ـ **حدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَبْيَضَ قَدْ شَابَ، كَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٤٣].

(...) ـ **وحدّثنا** سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ وَخَالِدُ بْنُ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ، عَنْ أَبِي جُحَيْفَةَ، بِهَذَا. وَلَمْ يَقُولُوا: أَبْيَضَ قَدْ شَابَ.

١٠٨ ـ (٢٣٤٤) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَ إِذَا دَهَنَ رَأْسَهُ لَمْ يُرَ مِنْهُ شَيْءٌ، وَإِذَا لَمْ يَدْهُنْ رُئِيَ مِنْهُ.

١٠٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ قَدْ شَمِطَ مُقَدَّمُ رَأْسِهِ وَلِحْيَتِهِ. وَكَانَ إِذَا ادَّهَنَ لَمْ يَتَبَيَّنْ، وَإِذَا شَعِثَ رَأْسُهُ تَبَيَّنَ، وَكَانَ كَثِيرَ شَعْرِ اللِّحْيَةِ. فَقَالَ رَجُلٌ: وَجْهُهُ مِثْلُ السَّيْفِ؟ قَالَ: لاَ، بَلْ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ، وَكَانَ مُسْتَدِيراً. وَرَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ، يُشْبِهُ جَسَدَهُ.

[30] The seal of Prophethood: its characteristics and place in his body "Allah's blessing and peace be upon him"

110-(...) Jabir Ibn Samura "Allah be pleased with him" reported: I saw the seal (of Prophethood) on the (upper part of the) back of The Messenger of Allah "Allah's blessing and peace be upon him", and it was as a pigeon's egg in size.

(...) The same was narrated on the authority of Simak, with the same chain of transmitters.

111-(2345) As-Sa'ib Ibn Yazid "Allah be pleased with him" reported: My aunt took me to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This son of my sister has got a disease in his legs." So he passed his hands on my head and invoked Allah's blessings for me. Then he performed ablution and I drank from (the remaining water of) his ablution. I stood behind him and saw the seal (of Prophethood) between his shoulders, which was like the button of a small tent.

112-(2346) Abdullah Ibn Sarjis "Allah be pleased with him" reported: I saw The Messenger of Allah "Allah's blessing and peace be upon him", with whom I ate bread and meat (or bread soaked in soup). I (a sub-narrator) said to him: Did The Messenger of Allah "Allah's blessing and peace be upon him" ask for (Allah's) forgiveness for you? He said: Yes, and for you too, and he recited: "Ask forgiveness for thy sin and for the believing men and believing women." (Muhammad 19). I then turned behind him and saw the Seal of Prophethood between his shoulders, on the upper part of his left shoulder, having spots on it like moles.

[31] The characteristics of The Prophet "Allah's blessing and peace be upon him", the age of his mission and his lifetime

113-(2347) Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him, he was over sixty years old, and there were scarcely twenty white hairs in his head and beard.

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters, with a slight variation of wording.

٣٠ ـ باب إثبات خَاتَمِ النُّبُوَّةِ وصفته، ومحله من جسده ﷺ

١١٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ. قَالَ: رَأَيْتُ خَاتِماً فِي ظَهْرِ رَسُولِ اللَّهِ ﷺ، كَأَنَّهُ بَيْضَةُ حَمَامٍ.

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: أَخْبَرَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ سِمَاكٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

١١١ ـ (٢٣٤٥) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ. قَالاَ: حَدَّثَنَا حَاتِمٌ، وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَٰنِ. قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجِعٌ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ. ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَىٰ خَاتِمِهِ بَيْنَ كَتِفَيْهِ، مِثْلَ زِرِّ الْحَجَلَةِ. [البخاري: كتاب الوضوء، باب استعمال فضل وضوء الناس، رقم: ١٩٠].

١١٢ ـ (٢٣٤٦) ـ حدّثنا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ. (ح) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. كِلاَهُمَا عَنْ عَاصِمٍ الأَحْوَلِ (ح) وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا عَاصِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ. قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَأَكَلْتُ مَعَهُ خُبْزاً وَلَحْماً. أَوْ قَالَ: ثَرِيداً. قَالَ: فَقُلْتُ لَهُ: أَسْتَغْفَرَ لَكَ النَّبِيُّ ﷺ؟ قَالَ: نَعَمْ، وَلَكَ. ثُمَّ تَلاَ هَٰذِهِ الآيَةَ: ﴿وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾ [محمد: ١٩]. قَالَ: ثُمَّ دُرْتُ خَلْفَهُ فَنَظَرْتُ إِلَىٰ خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ، عِنْدَ نَاغِضِ كَتِفِهِ الْيُسْرَىٰ، جُمْعاً، عَلَيْهِ خِيلاَنٌ كَأَمْثَالِ الثَّآلِيلِ.

٣١ ـ بابٌ في صِفَةِ النبيِّ ﷺ ومَبْعَثِهِ وسِنِّهِ

١١٣ ـ (٢٣٤٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلاَ بِالْقَصِيرِ، وَلَيْسَ بِالأَبْيَضِ الأَمْهَقِ وَلاَ بِالآدَمِ، وَلاَ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسَّبِطِ، بَعَثَهُ اللَّهُ عَلَىٰ رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَىٰ رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٤٧].

(...) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ. (ح) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ. كِلاَهُمَا عَنْ رَبِيعَةَ، يَعْنِي ابْنَ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ أَنَسِ بْنِ مَالِكٍ... بِمِثْلِ حَدِيثِ مَالِكِ بْنِ أَنَسٍ.

وَزَادَ فِي حَدِيثِهِمَا: كَانَ أَزْهَرَ.

[32] How old was The Prophet when he was taken unto Allah

114-(2348) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" died when he was sixty-three years old. Abu Bakr also died when he was sixty-three years old, and so was Umar who died when he was sixty-three years old.

115-(2349) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" died when he was sixty-three years old. Ibn Shihab told that Sa'id Ibn Al-Musaiyyab narrated to him the same.

(...) This Hadith was narrated on the authority of Ibn Shihab through another chain of transmitters.

[33] How long did The Messenger of Allah "Allah's blessing and peace be upon him" stay in medina and Mecca

116-(2350) Amr reported: I said to Urwa: How long did The Messenger of Allah "Allah's blessing and peace be upon him" stay in Mecca? He said: Ten years. I said: But, Ibn Abbas says (that he stayed in Mecca for) thirteen years.

(...) Amr reported: I said to Urwa: How long did The Messenger of Allah "Allah's blessing and peace be upon him" stay in Mecca? He said: Ten years. I said: But, Ibn Abbas says (that he stayed in Mecca) over ten years. He (Urwa) asked for (Allah's) forgiveness for him and said: No doubt, he took it (this statement) from a poetic verse. (It was composed by a poet called Sirma Ibn Abu Qais, and it goes as follows: He (The Prophet) resided among (the people of) Quraish over than ten years, during which, he admonished (them of Allah's reward and punishment), and kept on meeting his visiting companions (who embraced Islam).

117-(2351) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" stayed in Mecca for thirteen years, and he died when he was sixty-three years old.

118-(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" stayed in Mecca for thirteen years, during which he was being Divinely revealed, and he stayed in Medina for ten years. Then, he died when he was sixty-three years old.

119-(2352) Abu Ishaq reported: I was sitting with Abdullah Ibn Utba when the age of The Messenger of Allah "Allah's blessing and peace be upon him" was mentioned. Some of the persons said: Abu Bakr was older

٣٢ ـ بابٌ كَمْ سِنُّ النبيِّ ﷺ يَوْمَ قُبِضَ

١١٤ ـ (٢٣٤٨) ـ حدّثني أَبُو غَسَّانَ الرَّازِيُّ، مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ: حَدَّثَنَا عُثْمَانُ بْنُ زَائِدَةَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ، وَعُمَرُ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

١١٥ ـ (٢٣٤٩) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ سَنَةً.

[البخاري: كتاب المناقب، باب وفاة النبي ﷺ، رقم: ٣٥٣٦].

وَقَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ... بِمِثْلِ ذَلِكَ.

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبَّادُ بْنُ مُوسَى. قَالاَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، بِالإِسْنَادَيْنِ جَمِيعاً... مِثْلَ حَدِيثِ عُقَيْلٍ.

٣٣ ـ بابٌ كم أَقَامَ النَّبِيُّ ﷺ بمَكَّةَ والمَدِينَةِ

١١٦ ـ (٢٣٥٠) ـ حدّثنا أَبُو مَعْمَرٍ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو. قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ كَانَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْراً. قَالَ: قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: ثَلاَثَ عَشْرَةَ.

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو. قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ لَبِثَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْراً. قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: بِضْعَ عَشْرَةَ. قَالَ: فَغَفَّرَهُ وَقَالَ: إِنَّمَا أَخَذَهُ مِنْ قَوْلِ الشَّاعِرِ.

١١٧ ـ (٢٣٥١) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَارُونُ بْنُ عَبْدِ اللَّهِ، عَنْ رَوْحِ بْنِ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ بِمَكَّةَ ثَلاَثَ عَشْرَةَ، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

[البخاري: كتاب مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، رقم: ٣٩٠٣].

١١٨ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلاَثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، وَبِالْمَدِينَةِ عَشْراً، وَمَاتَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ سَنَةً.

١١٩ ـ (٢٣٥٢) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا سَلاَّمٌ، أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ. قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللَّهِ بْنِ

than The Messenger of Allah "Allah's blessing and peace be upon him". Abdullah said: The Messenger of Allah "Allah's blessing and peace be upon him" died when he was sixty-three years old, Abu Bakr died when he was sixty-three years old, and Umar was martyred when he was sixty-three years old. A man from amongst the people called Amir Ibn Sa'd reported that Jarir had said: We were sitting with Mu'awiya when the age of The Messenger of Allah "Allah's blessing and peace be upon him" was mentioned. Mu'awiya said: The Messenger of Allah "Allah's blessing and peace be upon him" died when he was sixty-three years old, Abu Bakr died when he was sixty-three years old, and Umar was martyred when he was sixty-three years old.

120-(...) Jarir narrated that Mu'awiya delivered a speech, in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" died when he was sixty-three years old, and so did Abu Bakr and Umar, and I (expect to die also in this age of mine, i.e. the age of) sixty-three.

121-(2353) Ammar, the freed slave of Banu Hashim, reported: I asked Ibn Abbas "Allah be pleased with both": How old was The Messenger of Allah "Allah's blessing and peace be upon him" when death overtook him? He said: I do not think that this matter is not known to such a man who belong to his people as you. He said: I asked people about it but they differed with me, and I liked to know your opinion about it. He said: Do you know how to count? I said: Yes. He said: Put in mind that he was sent down (as a Prophet) when he was forty years old, and he stayed in Mecca for fifteen years, some of which in peace and some in dread, and (resided) ten years after his migration to Medina.

(...) This Hadith was narrated on the authority of Yunus with the same chain of transmitters.

122-(...) Ammar, the freed slave of Banu Hashim, reported that Ibn Abbas "Allah be pleased with both" said that The Messenger of Allah "Allah's blessing and peace be upon him" died when he was sixty-five years old.

(...) This Hadith was narrated on the authority of Khalid with the same chain of transmitters.

123-(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" stayed in Mecca for fifteen years (following his mission as a Prophet), for seven of

عُتْبَةَ، فَذَكَرُوا سِنِي رَسُولِ اللَّهِ ﷺ. فَقَالَ بَعْضُ الْقَوْمِ: كَانَ أَبُو بَكْرٍ أَكْبَرَ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ عَبْدُ اللَّهِ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ.

قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ، يُقَالُ لَهُ عَامِرُ بْنُ سَعْدٍ: حَدَّثَنَا جَرِيرٌ قَالَ: كُنَّا قُعُوداً عِنْدَ مُعَاوِيَةَ، فَذَكَرُوا سِنِي رَسُولِ اللَّهِ ﷺ. فَقَالَ مُعَاوِيَةُ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ سَنَةً، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ.

١٢٠ ـ (...) ـ **وحدّثنا** ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنْ عَامِرِ بْنِ سَعْدٍ الْبَجَلِيِّ، عَنْ جَرِيرٍ، أَنَّهُ سَمِعَ مُعَاوِيَةَ يَخْطُبُ فَقَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ وَعُمَرُ، وَأَنَا ابْنُ ثَلاثٍ وَسِتِّينَ.

١٢١ ـ (٢٣٥٣) ـ **وحدّثني** ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ عَمَّارٍ، مَوْلَىٰ بَنِي هَاشِمٍ. قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَمْ أَتَىٰ لِرَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ؟ فَقَالَ: مَا كُنْتُ أَحْسِبُ مِثْلَكَ مِنْ قَوْمِهِ يَخْفَىٰ عَلَيْهِ ذَاكَ. قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ النَّاسَ فَاخْتَلَفُوا عَلَيَّ، فَأَحْبَبْتُ أَنْ أَعْلَمَ قَوْلَكَ فِيهِ. قَالَ: أَتَحْسُبُ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: أَمْسِكْ أَرْبَعِينَ بُعِثَ لَهَا خَمْسَ عَشْرَةَ بِمَكَّةَ، يَأْمَنُ وَيَخَافُ، وَعَشْرَ مِنْ مُهَاجَرِهِ إِلَى الْمَدِينَةِ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

١٢٢ ـ (...) ـ **وحدّثني** نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا بِشْرٌ، يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ: حَدَّثَنَا عَمَّارٌ، مَوْلَىٰ بَنِي هَاشِمٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، بِهَذَا الإِسْنَادِ.

١٢٣ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ

which, he heard the voice and saw the radiance (of Gabriel), without seeing any clear form, and he received the Divine revelation for (the remaining) eight years. Then, he resided in Medina for ten years.

[34] His names "Allah's blessing and peace be upon him"

124-(2354) Jubair Ibn Mut'im "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(I have five names): I am Muhammad and Ahmad; I am Al-Mahi (Eliminator) through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, with people being resurrected there after; and I am also Al-Aqib (in the sense that There will be no Prophet after me)."

125-(...) Jubair Ibn Mut'im "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have five names: I am Muhammad and Ahmad; I am Al-Mahi (Eliminator) through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, with people being resurrected there after; and I am also Al-Aqib after whom There will be no Prophet." However, Allah named him (The Prophet) Compassionate and Merciful.

(...) The same was narrated on the authority of Az-Zuhri, through different chains of transmitters, with a slight variation of wording.

126-(2355) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned many names belonging to him, and said: "I am Muhammad, Ahmad, Al-Muqaffi (the last in succession), Al-Hashir, The Prophet of repentance, and The Prophet of Mercy."

[35] The Prophet's knowledge and utmost fear of Allah

127-(2356) A'isha "Allah be pleased with her" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" did something, which he held as valid. This news reached some from amongst his Companions, and it seemed that they disliked and then avoided it. Learnt this, he stood and delivered a speech, in which he said: "What is the matter with some people who learnt about a matter (which I did and) held as valid, with the result that they disapproved and avoided it? By Allah, I have the best knowledge of Allah amongst them, and I fear Him most amongst them."

(...) This Hadith was narrated on the authority of Al-A'mash through another chain of transmitters.

بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً، يَسْمَعُ الصَّوْتَ، وَيَرَى الضَّوْءَ، سَبْعَ سِنِينَ، وَلاَ يَرَى شَيْئاً، وَثَمَانَ سِنِينَ يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْراً.

٣٤ ـ بابٌ في أسمائه ﷺ

١٢٤ ـ (٢٣٥٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لِزُهَيْرٍ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ: سَمِعَ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يُمْحَى بِيَ الْكُفْرُ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى عَقِبِي، وَأَنَا الْعَاقِبُ». وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

[البخاري: كتاب المناقب، باب ما جاء في أسماء رسول الله ﷺ...، رقم: ٣٥٣٢].

١٢٥ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِي أَسْمَاءً، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ». وَقَدْ سَمَّاهُ اللَّهُ رَؤُوفاً رَحِيماً.

(...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ. قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِ شُعَيْبٍ وَمَعْمَرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

وَفِي حَدِيثِ عُقَيْلٍ: قَالَ: قُلْتُ لِلزُّهْرِيِّ: وَمَا الْعَاقِبُ؟ قَالَ: الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ

وَفِي حَدِيثِ مَعْمَرٍ وَعُقَيْلٍ: الْكَفَرَةَ.

وَفِي حَدِيثِ شُعَيْبٍ: الْكُفْرَ.

١٢٦ ـ (٢٣٥٥) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً. فَقَالَ: «أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمُقَفِّي، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ».

٣٥ ـ باب عِلْمِهِ ﷺ باللَّه تعالى وشِدَّةِ خَشْيَتِهِ

١٢٧ ـ (٢٣٥٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: صَنَعَ رَسُولُ اللَّهِ ﷺ أَمْراً فَتَرَخَّصَ فِيهِ. فَبَلَغَ ذَلِكَ نَاساً مِنْ أَصْحَابِهِ، فَكَأَنَّهُمْ كَرِهُوهُ وَتَنَزَّهُوا عَنْهُ، فَبَلَغَهُ ذَلِكَ، فَقَامَ خَطِيباً فَقَالَ: «مَا بَالُ رِجَالٍ بَلَغَهُمْ عَنِّي أَمْرٌ تَرَخَّصْتُ فِيهِ، فَكَرِهُوهُ وَتَنَزَّهُوا عَنْهُ؟! فَوَاللَّهِ لأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً».

[البخاري: كتاب الأدب، باب من لم يواجه الناس بالعتاب، رقم: ٦١٠١].

(...) ـ حدّثنا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنِ الأَعْمَشِ. بِإِسْنَادِ جَرِيرٍ... نَحْوَ حَدِيثِهِ.

128-(...) A'isha "Allah be pleased with her" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" granted permission for a certain act, but some from amongst the people avoided it. This news reached The Messenger of Allah "Allah's blessing and peace be upon him", and he got angry to the extent that the sign of anger appeared on his face. He then said: "What is the matter with the people who avoid that for which permission has been granted to me? By Allah, I have the best knowledge of Allah amongst them, and I fear Him most amongst them."

[36] The necessity of following The Prophet

129-(2357) Urwa narrated from Az-Zubair: An Ansari man quarrelled with Az-Zubair in the presence of The Prophet "Allah's blessing and peace be upon him" about the Harra Canals which were used for irrigating the date-palms. The Ansari said: Let the water flow. But he (Az-Zubair) refused to do so. The case was brought before The Prophet "Allah's blessing and peace be upon him" who said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "Is it for he (Az-Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees, and then let the water pass to your neighbor." Az-Zubair said: "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (Women 65)

[37] The respect of The Messenger of Allah and the avoidance of asking him too many questions particularly those for which there is no necessity

130-(1337) Abu Huraira "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Avoid whatever I forbid you to do, and do whatever I order you to do as possible as it could be. No doubt, what destroyed the people before you was that they had put too many questions to their Prophets and then disagreed with their teachings."

(...) This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters.

131-(...) This Hadith was narrated on the authority of Abu Huraira, through another chain of transmitters, with the following change:

١٢٨ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي أَمْرٍ، فَتَنَزَّهَ عَنْهُ نَاسٌ مِنَ النَّاسِ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَغَضِبَ، حَتَّى بَانَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَرْغَبُونَ عَمَّا رُخِّصَ لِي فِيهِ؟! فَوَاللَّهِ لأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً».

٣٦ ـ بابُ وُجُوبِ اتِّبَاعِهِ ﷺ

١٢٩ ـ (٢٣٥٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ، فَأَبَى عَلَيْهِمْ، فَاخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ»، فَغَضِبَ الأَنْصَارِيُّ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْ كَانَ ابْنَ عَمَّتِكَ؟! فَتَلَوَّنَ وَجْهُ نَبِيِّ اللَّهِ ﷺ. ثُمَّ قَالَ: «يَا زُبَيْرُ، اسْقِ، ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ». فَقَالَ الزُّبَيْرُ: وَاللَّهِ، إِنِّي لأَحْسِبُ هَذِهِ الآيَةَ نَزَلَتْ فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا﴾ [النساء: ٦٥].

[البخاري: كتاب المساقاة، باب سكر الأنهار، رقم: ٢٣٥٩].

٣٧ ـ باب تَوْقِيرِه ﷺ وتركِ إكثار سؤالِهِ عما لا ضرورةَ إليه، أو لا يتعلق به تكليفٌ، وما لا يقع ونحو ذلك

١٣٠ ـ (١٣٣٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ. قَالاَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَافْعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ، وَاخْتِلاَفُهُمْ عَلَى أَنْبِيَائِهِمْ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا أَبُو سَلَمَةَ، وَهُوَ مَنْصُورُ بْنُ سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ سَوَاءً.

١٣١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، سَمِعَ أَبَا هُرَيْرَةَ.

He reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abandon whatever I ordered you to abandon, for what destroyed the people before you was (that they used to raise too many questions)."

132-(2358) Amir Ibn Sa'd narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest sinner amongst the Muslims is the one who asked (The Prophet) about a thing, which had not been prohibited for the Muslims and it was prohibited for them on the account of his (insistence on) asking about it."

133-(...) Amir Ibn Sa'd narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest sinner amongst the Muslims is the one who asked (The Prophet) about a thing, which had not been prohibited, and it was prohibited for the people on the account of his (insistence on) asking about it."

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, but with the following addition: "A man asked about a certain thing, and exaggeratingly investigated it."

134-(2359) Anas Ibn Malik "Allah be pleased with him" reported that (the news of) something reached him (The Prophet) about his Companions. He addressed them saying: "Paradise and Hell were displayed to me, and I have never seen (a day) like today concerning good and evil. However, had you had known, you would have wept more and laughed less." He (the narrator) resumed: There was nothing much harder upon the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" than this. They covered their heads, and the sound of weeping was heard from them. Then Umar stood up and said: "We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as our Prophet." Then, a man stood up and said: "Who is my father?" He (The Prophet) said: "Your father is so and so." On that occasion, the following Verse was revealed: " Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. " (The Repast "Al-Ma'ida" 101)

135-(...) Anas Ibn Malik "Allah be pleased with him" reported: A man said: "Who is my father, O Messenger of Allah?" He (The Prophet) said: "Your father is so and so." On that occasion, the following Verse was revealed: " Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. " (The Repast "Al-Ma'ida" 101)

(ح) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ. كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ: «ذَرُونِي مَا تَرَكْتُكُمْ».

وَفِي حَدِيثِ هَمَّامٍ «مَا تَرَكْتُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ»... ثُمَّ ذَكَرُوا نَحْوَ حَدِيثِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

١٣٢ ـ (٢٣٥٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْماً، مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ عَلَى الْمُسْلِمِينَ، فَحُرِّمَ عَلَيْهِمْ، مِنْ أَجْلِ مَسْأَلَتِهِ».

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب ما يكره من كثرة السؤال...، رقم: ٧٢٨٩].

١٣٣ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ قَالَ: أَحْفَظُهُ كَمَا أَحْفَظُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: الزُّهْرِيُّ: عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْماً، مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرَّمْ، فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ».

(...) ـ وحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ مَعْمَرٍ: «رَجُلٌ سَأَلَ عَنْ شَيْءٍ وَنَقَّرَ عَنْهُ».

وَقَالَ فِي حَدِيثِ يُونُسَ: عَامِرِ بْنِ سَعْدٍ؛ أَنَّهُ سَمِعَ سَعْداً.

١٣٤ ـ (٢٣٥٩) ـ حدّثنا مَحْمُودُ بْنُ غَيْلاَنَ وَمُحَمَّدُ بْنُ قُدَامَةَ السُّلَمِيُّ وَيَحْيَى بْنُ مُحَمَّدٍ اللُّؤْلُؤِيُّ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ، قَالَ مَحْمُودٌ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. وَقَالَ الآخَرَانِ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا مُوسَى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: بَلَغَ رَسُولَ اللَّهِ ﷺ عَنْ أَصْحَابِهِ شَيْءٌ، فَخَطَبَ فَقَالَ: «عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً» قَالَ: فَمَا أَتَى عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَوْمٌ أَشَدُّ مِنْهُ. قَالَ: غَطَّوْا رُؤُوسَهُمْ وَلَهُمْ خَنِينٌ. قَالَ: فَقَامَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا. قَالَ: فَقَامَ ذَاكَ الرَّجُلُ فَقَالَ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلاَنٌ». فَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١].

[البخاري: كتاب التفسير، باب: ﴿لا تسألوا عن أشياء إن تبد لكم تسؤكم﴾، رقم: ٤٦٢١].

١٣٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلاَنٌ»، وَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١]. تَمَامَ الآيَةِ.

136-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" set out when the sun had declined, and then (stood up and) led the Noon prayer for them. after (finishing the prayer with) the end salutation, he came up the pulpit and talked about the Last Hour and some of the great events prior to it. He then said: "Whoever wishes to ask me about anything might ask me about it. By Allah, you should not ask me about anything but that I would inform you of it, as long as I'm still in this sitting place of mine."

Anas Ibn Malik said: The people started shedding tears abundantly when they heard this from The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said repeatedly: "You might ask me." Abdullah Ibn Hudhafa stood up and said: "O The Messenger of Allah! Who is my father?" He said: "Your father is Hudhafa." The Messenger of Allah "Allah's blessing and peace be upon him" said repeatedly: "You might ask me." Umar knelt down and said: "We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as our Prophet."

The Messenger of Allah "Allah's blessing and peace be upon him" kept silent when Umar said so. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The Last Hour) is very near. By Him, in Whose Hand is the life of Muhammad, both Paradise and Hell were displayed to me on this wall. I have never seen (a day) like today concerning good and evil."

Ibn Shihab reported: Ubaidullah Ibn Abdullah Ibn Utba told me that the mother of Abdullah Ibn Hudhafa said to Abdullah Ibn Hudhafa: "I have never heard of a son more disobedient (to his mother) than you. Do you feel free from the fact that your mother might have committed such a sin (as fornication) which the women in the pre-Islamic period of ignorance committed, with the result that you might disgrace her in the sight of the people?" Abdullah Ibn Hudhafa said: "If he (The Prophet) attributed me to a black slave, I would have joined him."

(...) This Hadith was narrated on the authority of Az-Zuhri with a slight variation of wording.

137-(...) Anas Ibn Malik "Allah be pleased with him" reported: The people asked The Messenger of Allah "Allah's blessing and peace be upon him" (too many questions) until they disturbed him. One day, he went out,

١٣٦ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ، فَصَلَّىٰ لَهُمْ صَلاَةَ الظُّهْرِ، فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ قَبْلَهَا أُمُوراً عِظَاماً. ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَنِي عَنْ شَيْءٍ، فَلْيَسْأَلْنِي عَنْهُ، فَوَاللَّهِ لاَ تَسْأَلُونَنِي عَنْ شَيْءٍ إِلاَّ أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هَٰذَا».

قَالَ أَنَسُ بْنُ مَالِكٍ: فَأَكْثَرَ النَّاسُ الْبُكَاءَ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَكْثَرَ رَسُولُ اللَّهِ ﷺ أَنْ يَقُولَ: «سَلُونِي»، فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ: مَنْ أَبِي يا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ حُذَافَةُ»، فَلَمَّا أَكْثَرَ رَسُولُ اللَّهِ ﷺ مِنْ أَنْ يَقُولَ: «سَلُونِي»، بَرَكَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ رَسُولاً. قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حِينَ قَالَ عُمَرُ ذَلِكَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْلَى، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَقَدْ عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ آنِفاً، فِي عُرْضِ هَٰذَا الْحَائِطِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ».

قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: قَالَتْ أُمُّ عَبْدِ اللَّهِ بْنِ حُذَافَةَ لِعَبْدِ اللَّهِ بْنِ حُذَافَةَ: مَا سَمِعْتُ بِابْنٍ قَطُّ أَعَقَّ مِنْكَ؟ أَأَمِنْتَ أَنْ تَكُونَ أُمُّكَ قَدْ قَارَفَتْ بَعْضَ مَا تُقَارِفُ نِسَاءُ أَهْلِ الْجَاهِلِيَّةِ، فَتَفْضَحَهَا عَلَىٰ أَعْيُنِ النَّاسِ؟ قَالَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ: وَاللَّهِ لَوْ أَلْحَقَنِي بِعَبْدٍ أَسْوَدَ، لَلَحِقْتُهُ.

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْحَدِيثِ، وَحَدِيثِ عُبَيْدِ اللَّهِ، مَعَهُ.

غَيْرَ أَنَّ شُعَيْباً قَالَ: عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ. قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْعِلْمِ، أَنَّ أُمَّ عَبْدِ اللَّهِ بْنِ حُذَافَةَ قَالَتْ... بِمِثْلِ حَدِيثِ يُونُسَ.

١٣٧ ـ (...) ـ حدّثنا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّاسَ سَأَلُوا نَبِيَّ اللَّهِ ﷺ حَتَّىٰ أَحْفَوْهُ بِالْمَسْأَلَةِ، فَخَرَجَ ذَاتَ يَوْمٍ فَصَعِدَ الْمِنْبَرَ. فَقَالَ: «سَلُونِي، لاَ تَسْأَلُونِي عَنْ شَيْءٍ إِلاَّ بَيَّنْتُهُ لَكُمْ»،

came up the pulpit and then said: "Ask me, and you shall not ask me about anything, but that I will inform you of it." When the people heard that, they got intimidated, as if something was about to happen. Anas said: I started looking towards the right and the left and (noticed) that everyone was weeping, wrapping his head with his cloth. Then a man in the mosque, whom they used to abuse by attributing him to somebody other than his own father, said: "O The Messenger of Allah! Who is my father?" He said: "Your father is Hudhafa." Then Umar Ibn Al-Khattab said: "We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as our Messenger, seeking refuge with Allah from the evil of afflictions." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've never seen (a day) like today concerning good and evil. Paradise and Hell were displayed before me, which I saw on this wall."

(...) This Hadith was narrated on the authority of Quatada.

138-(2360) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about things which he disliked. When they insisted on asking him so much, he grew angry, and then said to the people: "Ask me whatever you wish to ask." A man said: "Who is my father?" He said: "Your father is Hudhafa." Another one stood up and said: "O The Messenger of Allah! Who is my father?" He said: "Your father is Salim, the freed slave of Shaiba." When Umar noticed the (signs of) anger on the face of The Messenger of Allah "Allah's blessing and peace be upon him", he said: "O The Messenger of Allah! We repent to Allah." According to the narration of Abu Kuraib (it was mentioned): "O The Messenger of Allah! Who is my father?" He said: "Your father is Salim, the freed slave of Shaiba."

[38] It is necessary to follow The Prophet in all matters pertaining to religion, though this might not apply to the matters depending upon personal opinions and techniques

139-(2361) Musa Ibn Talha "Allah be pleased with him" reported: I and The Messenger of Allah "Allah's blessing and peace be upon him" came upon some people near the date-palm trees, about whom he (The Prophet) asked: "What are they doing?" They said: "They are grafting, i.e. they are combining the male with the female (tree) so that they would yield more fruits." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I think it is of no use." When the people were informed about this (statement of The Prophet), they abandoned that act. Later on, The

فَلَمَّا سَمِعَ ذَلِكَ الْقَوْمُ أَرَمُّوا وَرَهِبُوا أَنْ يَكُونَ بَيْنَ يَدَيْ أَمْرٍ قَدْ حَضَرَ.

قَالَ أَنَسٌ: فَجَعَلْتُ أَلْتَفِتُ يَمِيناً وَشِمَالاً. فَإِذَا كُلُّ رَجُلٍ لاَفٌّ رَأْسَهُ فِي ثَوْبِهِ يَبْكِي. فَأَنْشَأَ رَجُلٌ مِنَ الْمَسْجِدِ، كَانَ يُلاَحَى فَيُدْعَىٰ لِغَيْرِ أَبِيهِ. فَقَالَ: يَا نَبِيَّ اللَّهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ». ثُم أَنْشَأَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ رَسُولاً. عَائِذاً بِاللَّهِ مِنْ سُوءِ الْفِتَنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ أَرَ كَالْيَوْمِ قَطُّ فِي الْخَيْرِ وَالشَّرِّ. إِنِّي صُوِّرَتْ لِيَ الْجَنَّةُ وَالنَّارُ، فَرَأَيْتُهُمَا دُونَ هَٰذَا الْحَائِطِ».

[البخاري: كتاب الفتن، باب التعوذ من الفتن، رقم: ٧٠٨٩].

(...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ الْحَارِثِ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ. كِلاَهُمَا عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ: قَالَ: سَمِعْتُ أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، بِهَٰذِهِ الْقِصَّةِ.

١٣٨ ـ (٢٣٦٠) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا. فَلَمَّا أَكْثَرَ عَلَيْهِ غَضِبَ. ثُمَّ قَالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ»، فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ»، فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ»، فَلَمَّا رَأَىٰ عُمَرُ مَا فِي وَجْهِ رَسُولِ اللَّهِ ﷺ مِنَ الْغَضَبِ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نَتُوبُ إِلَىٰ اللَّهِ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: قَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ سَالِمٌ، مَوْلَى شَيْبَةَ».

[البخاري: كتاب العلم، باب الغضب في الموعظة والتعليم، رقم: ٩٢].

٣٨ ـ بابُ وُجُوبِ امْتِثَالِ ما قاله شَرْعاً دون ما ذَكَرَهُ ﷺ من مَعَايِشِ الدُّنْيا على سَبِيلِ الرَّأْيِ

١٣٩ ـ (٢٣٦١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ ـ وَتَقَارَبَا فِي اللَّفْظِ. وَهَٰذَا حَدِيثُ قُتَيْبَةَ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ. قَالَ: مَرَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِقَوْمٍ عَلَى رُؤُوسِ النَّخْلِ. فَقَالَ: «مَا يَصْنَعُ هَٰؤُلاَءِ؟» فَقَالُوا: يُلَقِّحُونَهُ: يَجْعَلُونَ الذَّكَرَ فِي الأُنْثَىٰ، فَتَلْقَحُ. فَقَالَ

Messenger of Allah "Allah's blessing and peace be upon him" was informed (that the date-palm trees yielded less fruits). On that, he said: "If there is any use of it, then they should do it, for that (which I said) was merely a personal opinion of mine. so, do not take as granted my personal opinion. But when I say to you anything from Allah, then you should accept it, for I do not attribute lie to Allah "Exalted and Glorified be He"."

140-(2362) Rafi Ibn Khadij "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina and the people had used to pollinate the trees. He said: "What are you doing?" They said: "We are grafting them." he said: "It'd be good for you if you do not do it." They abandoned such a habit with the result that (the date-palms) yielded less fruits. They mentioned that (to the Prophet), who said: "I am only a human being. If I order you to do a thing pertaining to religion, you should accept it, and if I order you to do a thing out of my personal opinion, you should know that I am only a human being." Ikrima told that he said something similar to this.

141-(2363) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" came upon some people who were grafting the trees. He said: "If you do not do it, it may be good for you." (So they abandoned such a habit) but, the yield declined. He (The Prophet) came upon them once again and said: "What is wrong with your trees?" They said: "You said so and so." He said: "You know better (the techniques of) the affairs of your world."

[39] The merit of looking at the face of The Messenger of Allah "Allah's blessing and peace be upon him" and longing for that

142-(2364) Abu Huraira "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him": "By Him in Whose Hand is the life of Muhammad! A day would come upon anyone of you when you would not be able to see me, though (by this time) looking at my face would be dearer to him than having with him his own family and property together."

[40] The merits of Jesus "Peace be upon him"

143-(2365) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the closest one from amongst the people to the son of Mary. Although all The Prophets are of different mothers (i.e. the branches of their laws are different), they belong to one religion (of Islam, for they are unanimous on monotheism). Moreover, there is no Prophet between me and him (Jesus)."

رَسُولُ اللَّهِ ﷺ: «مَا أَظُنُّ يُغْنِي ذَلِكَ شَيْئاً»، قَالَ: فَأُخْبِرُوا بِذَلِكَ فَتَرَكُوهُ، فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ فَقَالَ: «إِنْ كَانَ يَنْفَعُهُمْ ذَلِكَ فَلْيَصْنَعُوهُ، فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا، فَلاَ تُؤَاخِذُونِي بِالظَّنِّ، وَلَكِنْ إِذَا حَدَّثْتُكُمْ عَنِ اللَّهِ شَيْئاً، فَخُذُوا بِهِ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ عَزَّ وَجَلَّ».

١٤٠ ـ (٢٣٦٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ الرُّومِيِّ الْيَمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ وَأَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ. قَالُوا: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا أَبُو النَّجَاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: قَدِمَ نَبِيُّ اللَّهِ ﷺ الْمَدِينَةَ، وَهُمْ يَأْبِرُونَ النَّخْلَ. يَقُولُونَ: يُلَقِّحُونَ النَّخْلَ. فَقَالَ: «مَا تَصْنَعُونَ؟» قَالُوا: كُنَّا نَصْنَعُهُ. قَالَ: «لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا كَانَ خَيْراً»، فَتَرَكُوهُ، فَنَفَضَتْ أَوْ فَنَقَصَتْ. قَالَ: فَذَكَرُوا ذَلِكَ لَهُ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيِي، فَإِنَّمَا أَنَا بَشَرٌ». قَالَ عِكْرِمَةُ: أَوْ نَحْوَ هَذَا. قَالَ الْمَعْقِرِيُّ: فَنَفَضَتْ، وَلَمْ يَشُكَّ.

١٤١ ـ (٢٣٦٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، كِلاَهُمَا عَنِ الأَسْوَدِ بْنِ عَامِرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ مَرَّ بِقَوْمٍ يُلَقِّحُونَ. فَقَالَ: «لَوْ لَمْ تَفْعَلُوا لَصَلَحَ»، قَالَ: فَخَرَجَ شِيصاً. فَمَرَّ بِهِمْ فَقَالَ: «مَا لِنَخْلِكُمْ؟» قَالُوا: قُلْتَ: كَذَا وَكَذَا! قَالَ: «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ».

٣٩ ـ بابُ فَضْلِ النَّظَرِ إليه ﷺ وتَمَنِّيه

١٤٢ ـ (٢٣٦٤) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَيَأْتِيَنَّ عَلَى أَحَدِكُمْ يَوْمٌ وَلاَ يَرَانِي، ثُمَّ لأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ». قَالَ أَبُو إِسْحَاقَ: الْمَعْنَى فِيهِ عِنْدِي، لأَنْ يَرَانِي مَعَهُمْ أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ. وَهُوَ عِنْدِي مُقَدَّمٌ وَمُؤَخَّرٌ.

٤٠ ـ باب فَضَائِلِ عِيسى عليه السلام

١٤٣ ـ (٢٣٦٥) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ. الأَنْبِيَاءُ أَوْلاَدُ عَلاَّتٍ، وَلَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ».

144-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the closest one from amongst the people to the son of Mary. Although all The Prophets are of different mothers, they belong to one religion (of Islam). Moreover, there is no Prophet between me and Jesus."

145-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the closest from among the people to Jesus, son of Mary in this life and the hereafter." They said: "O The Messenger of Allah! How is it?" He said: "All the Prophets are brothers in faith. Although they have different mothers, their religion is one. Moreover, there is no Prophet between us (I and Jesus)."

146-(2366) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none born among the offspring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child." Then Abu Huraira resumed: Recite if you wish (Allah's saying): "And I seek refuge with You for her and for her offspring from the outcast Satan." (Al Imran 36)

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters with the following change: "The newborn child is touched by the Satan (at the time he is born), and he starts crying prompted by the touch of Satan." According to the narration of Shu'aib there is a slight variation of wording.

147-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every newborn from among the offspring of Adam is touched by Satan at the time his mother gives birth to him, except Mary and her son."

148-(2367) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The crying of the newborn comes from the Satan's pricking him."

149-(2368) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once, Jesus son of Mary saw a man stealing. Jesus said to him: "Have you committed theft?" He said: "Nay. By Him, with Whom there is no god (I have not done)." Jesus said: "I affirm my faith in Allah and belie my own self (which might have deceived me)."

١٤٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ، عُمَرُ بْنُ سَعْدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَىٰ، الأَنْبِيَاءُ أَبْنَاءُ عَلاَّتٍ، وَلَيْسَ بَيْنِي وَبَيْنَ عِيسَىٰ نَبِيٌّ».

١٤٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الأُولَىٰ والآخِرَةِ»، قَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الأَنْبِيَاءُ إِخْوَةٌ مِنْ عَلاَّتٍ، وَأُمَّهَاتُهُمْ شَتَّىٰ، وَدِينُهُمْ وَاحِدٌ، فَلَيْسَ بَيْنَنَا نَبِيٌّ».

١٤٦ ـ (٢٣٦٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلاَّ نَخَسَهُ الشَّيْطَانُ. فَيَسْتَهِلُّ صَارِخاً مِنْ نَخْسَةِ الشَّيْطَانِ. إِلاَّ ابْنَ مَرْيَمَ وَأُمَّهُ».

ثُمَّ قَالَ أَبُو هُرَيْرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ﴾ [آل عمران: ٣٦].

[البخاري: كتاب التفسير، باب: ﴿وإني أعيذها بك وذريتها من الشيطان الرجيم﴾، رقم: ٤٥٤٨].

(...) ـ وحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ (ح) وحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. جَمِيعاً عَنِ الزُّهْرِيِّ بِهَٰذَا الإِسْنَادِ. وَقَالاَ: «يَمَسُّهُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخاً مِنْ مَسَّةِ الشَّيْطَانِ إِيَّاهُ».

وَفِي حَدِيثِ شُعَيْبٍ: «مِنْ مَسِّ الشَّيْطَانِ».

١٤٧ ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ سُلَيْماً، مَوْلَىٰ أَبِي هُرَيْرَةَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «كُلُّ بَنِي آدَمَ يَمَسُّهُ الشَّيْطَانُ يَوْمَ وَلَدَتْهُ أُمُّهُ، إِلاَّ مَرْيَمَ وَابْنَهَا».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واذكر في الكتاب مريم...﴾، رقم: ٣٤٣١].

١٤٨ ـ (٢٣٦٧) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِيَاحُ الْمَوْلُودِ حِينَ يَقَعُ، نَزْغَةٌ مِنَ الشَّيْطَانِ».

١٤٩ ـ (٢٣٦٨) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «رَأَىٰ عِيسَى ابْنُ مَرْيَمَ رَجُلاً يَسْرِقُ. فَقَالَ لَهُ عِيسَىٰ: سَرَقْتَ؟ قَالَ: كَلاَّ. وَالَّذِي لاَ إِلَٰهَ إِلاَّ هُوَ. فَقَالَ عِيسَىٰ: آمَنْتُ بِاللَّهِ. وَكَذَّبَتْ نَفْسِي».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله: ﴿واذكر في الكتاب مريم...﴾، رقم: ٣٤٤٤].

[41] The merits of (The Prophet) Abraham, the bosom friend of Allah "Peace be upon him"

150-(2369) Anas Ibn Malik "Allah be pleased with him" reported that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O, the best of the whole creation!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (description applies to) Abraham "Peace be upon him".

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

(...) Anas "Allah be pleased with him" reported a Hadith like this from The Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

151-(2370) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The Prophet) Abraham circumcised himself with the adz when he was eighty years old."

152-(151) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "We are more apt to be in doubt than Abraham when he said: "Behold! Abraham said: my Lord! Show me how thou givest life to the dead. He said: dost thou not then believe? He said: yea! But to satisfy my own understanding." (The Heifer "Al-Baqara" 260) (Moreover), may Allah send His Mercy on Lut! He wished to have a powerful support. If I were to stay in prison for such a long time as Joseph did, I would have accepted the offer (of freedom without insisting on having my guiltless case declared)."

(...) This Hadith was narrated on the authority of Az-Zuhri through another chain of transmitters.

153-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " May Allah send His Mercy on Lut! He wished to have a powerful support."

154-(2371) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abraham did not tell a lie except on three occasions. Twice for the Sake of Allah when he said: "I am sick," (As-Saffat 89) and he said: "(I have not done this but) the big idol has done it." (The Prophets "Al-Anbiya" 23)(The third was) that while Abraham and Sarah (his wife) were going (on a

٤١ ـ بابٌ مِنْ فَضَائِلِ إِبْرَاهِيمَ الخليل ﷺ

١٥٠ ـ (٢٣٦٩) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَابْنُ فُضَيْلٍ، عَنِ الْمُخْتَارِ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا خَيْرَ الْبَرِيَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ».

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ. قَالَ: سَمِعْتُ مُخْتَارَ بْنَ فُلْفُلٍ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَجُلٌ. يَا رَسُولَ اللَّهِ... بِمِثْلِهِ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنِ الْمُخْتَارِ. قَالَ: سَمِعْتُ أَنَساً، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٥١ ـ (٢٣٧٠) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اخْتَتَنَ إِبْرَاهِيمُ، النَّبِيُّ عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْقَدُومِ».
[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلاً﴾، رقم: ٣٣٥٦].

١٥٢ ـ (١٥١) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ. إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠]. وَيَرْحَمُ اللَّهُ لُوطاً، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ لَبْثِ يُوسُفَ، لأَجَبْتُ الدَّاعِيَ».

(...) ـ **وحدّثناه** إِنْ شَاءَ اللَّهُ، عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ.

١٥٣ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَغْفِرُ اللَّهُ لِلُوطٍ إِنَّهُ أَوَى إِلَى رُكْنٍ شَدِيدٍ».

١٥٤ ـ (٢٣٧١) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ النَّبِيُّ ـ عَلَيْهِ السَّلَامُ ـ قَطُّ، إِلاَّ ثَلَاثَ

journey) they passed by (the land of) a tyrant. She was very good-looking amongst the people, so he said to her: "If they knew that you are my wife, they would take you away from me, so if they ask you, tell them that you are my sister, and you are really my sister in Islam. However, I do not know that there is any other Muslim in this land besides I and you."

When they entered that land, some followers of this tyrant saw her and said to him (the king): "there came to your land a woman, whom none but you deserves to have." So he sent (someone) to her, and she was brought to him. Abraham "Peace be upon him" stood up in prayer. When she entered upon him (the king) he could help but stretch his hand towards her, but his hand was tied up strongly. He asked Sarah: "Pray to Allah to release my hand, and I shall not harm you." So Sarah did accordingly, (and his hand was released). He tried (to take hold of her) once again, but his hand was tied up stronger than before. He again said to her the same, and Sarah did accordingly (and he became all right). He tried (to take hold of her) for the third time, but his hand was tied up stronger than the earlier two times. He asked Sarah: "Pray to Allah to release my hand, and, by Allah, I shall not harm you." So Sarah did accordingly, and his hand was released.

He then called the one (from his guards) who had come with her and said: "You have brought me a devil and not a human being. Go (and take) her away, and give her Hajar (as a girl-servant). Sarah came back walking (to Abraham while he was praying). When he saw her, he finished (the prayer and) turned towards her and asked her: "What has happened?" She replied: "Well. Allah has spoiled the evil plot of the infidel and gave me Hajar for service."" Abu Huraira commented: "This (Hajar) is your mother, o sons of rain of the sky (Ma As-Sama)."

[42] The merits of Moses "Peace be upon him"

155-(339) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The children of Israel used to take bath naked (all together) looking at the private parts of each other. The Prophet Moses used to take a bath alone. They said: "By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia. " So once Moses went out to take a bath and put his clothes over a stone which ran away with his clothes. Moses followed that stone saying: "My clothes, O stone! My clothes, O stone!" till the Israelites looked at his privates and said: "By Allah,

كَذَبَاتٍ: ثِنْتَيْنِ فِي ذَاتِ اللَّهِ: قَوْلُهُ: إِنِّي سَقِيمٌ، وَقَوْلُهُ: بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا. وَوَاحِدَةً فِي شَأْنِ سَارَةَ. فَإِنَّهُ قَدِمَ أَرْضَ جَبَّارٍ وَمَعَهُ سَارَةُ، وَكَانَتْ أَحْسَنَ النَّاسِ. فَقَالَ لَهَا: إِنَّ هَذَا الْجَبَّارَ، إِنْ يَعْلَمْ أَنَّكِ امْرَأَتِي، يَغْلِبْنِي عَلَيْكِ. فَإِنْ سَأَلَكِ فَأَخْبِرِيهِ أَنَّكِ أُخْتِي، فَإِنَّكِ أُخْتِي فِي الإِسْلاَمِ. فَإِنِّي لاَ أَعْلَمُ فِي الأَرْضِ مُسْلِماً غَيْرِي وَغَيْرَكِ. فَلَمَّا دَخَلَ أَرْضَهُ رَآهَا بَعْضُ أَهْلِ الْجَبَّارِ. أَتَاهُ فَقَالَ لَهُ: لَقَدْ قَدِمَ أَرْضَكَ امْرَأَةٌ لاَ يَنْبَغِي لَهَا أَنْ تَكُونَ إِلاَّ لَكَ. فَأَرْسَلَ إِلَيْهَا فَأُتِيَ بِهَا. فَقَامَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ إِلَى الصَّلاَةِ، فَلَمَّا دَخَلَتْ عَلَيْهِ لَمْ يَتَمَالَكْ أَنْ بَسَطَ يَدَهُ إِلَيْهَا، فَقُبِضَتْ يَدُهُ قَبْضَةً شَدِيدَةً. فَقَالَ لَهَا: ادْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي وَلاَ أَضُرُّكِ، فَفَعَلَتْ، فَعَادَ، فَقُبِضَتْ أَشَدَّ مِنَ الْقَبْضَةِ الأُولَى. فَقَالَ لَهَا مِثْلَ ذَلِكَ، فَفَعَلَتْ فَعَاد، فَقُبِضَتْ أَشَدَّ مِنَ الْقَبْضَتَيْنِ الأُولَيَيْنِ. فَقَالَ: ادْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي، فَلَكِ اللَّهَ أَنْ لا أَضُرَّكِ، فَفَعَلَتْ، وَأُطْلِقَتْ يَدُهُ. وَدَعَا الَّذِي جَاءَ بِهَا فَقَالَ لَهُ: إِنَّكَ إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ، وَلَمْ تَأْتِنِي بِإِنْسَانٍ. فَأَخْرِجْهَا مِنْ أَرْضِي، وَأَعْطِهَا هَاجَرَ.

قَالَ: فَأَقْبَلَتْ تَمْشِي، فَلَمَّا رَآهَا إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ انْصَرَفَ. فَقَالَ لَهَا: مَهْيَمْ؟ قَالَتْ: خَيْراً، كَفَّ اللَّهُ يَدَ الْفَاجِرِ وَأَخْدَمَ خَادِماً.

قَالَ أَبُو هُرَيْرَةَ: فَتِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلاً﴾، رقم: ٣٣٥٧].

٤٢ ـ بابٌ من فَضَائِلِ مُوسَى ﷺ

١٥٥ ـ (٣٣٩) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَى سَوْأَةِ بَعْضٍ، وكَانَ مُوسَى عَلَيْهِ السَّلاَمُ يَغْتَسِلُ وَحْدَهُ. فَقَالُوا: وَاللَّهِ، مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلاَّ أَنَّهُ آدَرُ. قَالَ: فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ. قَالَ: فَجَمَحَ مُوسَى بِأَثَرِهِ يَقُولُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى نَظَرَتْ

Moses has got no defect in his body." By this time, the stone stopped. Moses took his clothes and began to beat the stone." Abu Huraira added: "By Allah! There are still six or seven marks present on the stone from that excessive beating of Moses "Peace be upon him"."

156-(...) Abu Huraira "Allah be pleased with him" narrated: Moses "Peace be upon him" was a shy person and never was seen as naked (because of his extensive shyness). The children of Israel said: "He has scrotal hernia." One day, Moses took a bath near some water, and put his garment on a stone. But the stone (took his garment and) ran away. Moses ran after the stone with his stick saying: "O stone! Give me my garment!" (Such being the case) he reached a group of Banu Israel (who saw him naked then, and found no defect in his body). It was on that occasion that Allah revealed: "O ye who believe be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight." (The Confederates "Al-Ahzab" 69)

157-(2372) Abu Huraira "Allah be pleased with him" narrated: The Angel of Death was sent to Moses. But when he came to Moses, Moses slapped him and gouged out his eye. The angel returned to his Lord and said: "You have sent me to a Slave who does not want to die." Allah restored his eyes (to its place and returned his eyesight and) said: "Return to him and tell him to put his hand on the back of an ox; and for every hair that will come under it, he will be granted one year of life." Moses said: "O Lord! What will happen after that?" Allah replied: "Then death." Moses said: "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much that he would be at a distance of a stone's throw from it." Abu Huraira added: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I been there, I would have shown you his grave on the side of the road below the red sand hill."

158-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Angel of Death came to Moses and said: "Respond to (the call of) Allah." Moses "Peace be upon him" slapped the Angel of Death on the eye and gouged it out. The Angel went back to Allah Almighty and said: "You sent me to a servant of Yours who does not like to

بَنُو إِسْرَائِيلَ إِلَىٰ سَوْأَةِ مُوسَىٰ. فَقَالُوا: وَاللَّهِ، مَا بِمُوسَىٰ مِنْ بَأْسٍ. فَقَامَ الْحَجَرُ بَعْدُ، حَتَّىٰ نُظِرَ إِلَيْهِ. قَالَ: فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْباً».

قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ، إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ. ضَرْبُ مُوسَىٰ عَلَيْهِ السَّلَامُ بِالْحَجَرِ.

١٥٦ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا أَبُو هُرَيْرَةَ قَالَ: كَانَ مُوسَىٰ عَلَيْهِ السَّلَامُ رَجُلاً حَيِيًّا. قَالَ: فَكَانَ لاَ يُرَىٰ مُتَجَرِّداً. قَالَ: فَقَالَ بَنُو إِسْرَائِيلَ: إِنَّهُ آدُرُ. قَالَ: فَاغْتَسَلَ عِنْدَ مُوَيْهٍ. فَوَضَعَ ثَوْبَهُ عَلَىٰ حَجَرٍ. فَانْطَلَقَ الْحَجَرُ يَسْعَىٰ، وَاتَّبَعَهُ بِعَصَاهُ يَضْرِبُهُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّىٰ وَقَفَ عَلَىٰ مَلاٍ مِنْ بَنِي إِسْرَائِيلَ وَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ ءَاذَوْاْ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُواْ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾﴾ [الأحزاب: ٦٩].

١٥٧ ـ (٢٣٧٢) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أُرْسِلَ مَلَكُ الْمَوْتِ إِلَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ. فَلَمَّا جَاءَهُ صَكَّهُ فَفَقَأَ عَيْنَهُ، فَرَجَعَ إِلَىٰ رَبِّهِ فَقَالَ: أَرْسَلْتَنِي إِلَىٰ عَبْدٍ لاَ يُرِيدُ الْمَوْتَ. قَالَ: فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ إِلَيْهِ. فَقُلْ لَهُ: يَضَعُ يَدَهُ عَلَىٰ مَتْنِ ثَوْرٍ، فَلَهُ بِمَا غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قَالَ: أَيْ رَبِّ، ثُمَّ مَهْ؟ قَالَ: ثُمَّ الْمَوْتُ. قَالَ: فَالآنَ. فَسَأَلَ اللَّهَ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ، لأَرَيْتُكُمْ قَبْرَهُ إِلَىٰ جَانِبِ الطَّرِيقِ، تَحْتَ الْكَثِيبِ الأَحْمَرِ».

[البخاري: كتاب الجنائز، باب من أحب الدفن في الأرض المقدسة...، رقم: ١٣٣٩].

١٥٨ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «جَاءَ مَلَكُ الْمَوْتِ إِلَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ. فَقَالَ لَهُ: أَجِبْ رَبَّكَ. قَالَ: فَلَطَمَ مُوسَىٰ عَلَيْهِ السَّلَامُ عَيْنَ مَلَكِ الْمَوْتِ فَفَقَأَهَا. قَالَ: فَرَجَعَ

die, and he gouged out my eye." Allah restored his eye to its place (and returned his eyesight) and said: "Go to My servant and say: Do you want life? If you want life, place your hand on the back of an ox and for every hair it will cover, you will be granted one year of life." He (Moses) said: "What (will happen after that) then?" He said: "Then you will die." He said: "Then let it be now." (He then invoked Allah): "O Allah! Let me die near the sacred land." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I been there, I would have shown you his grave on the side of the road, below the red sandhill."

(...) This Hadith was narrated on the authority of Ma'mar.

159-(2373) Abu Huraira "Allah be pleased with him" narrated: Once while a Jew was selling something, he was offered a price which he disliked (or with which he was not pleased, Abd Al-Aziz was in doubt as to which expression was used). So, he said: "No, by Him, Who gave Moses superiority over all human beings!" Hearing him, an Ansari man got up and slapped him on the face and said: "You say: By Him, Who Gave Moses superiority over all human beings although The Prophet "Allah's blessing and peace be upon him" (Mohammad) is present amongst us!"

The Jew went to The Prophet "Allah's blessing and peace be upon him" and said: "O Abu Al-Qasim! I am under the assurance and contract of security, so what is the right of so-and-so to slap me?" The Prophet "Allah's blessing and peace be upon him" asked the other: "Why have you slapped him?" He said: "O Messenger of Allah! He said: By Him, Who Gave Moses superiority over all human beings, although you are present amongst us." The Prophet "Allah's blessing and peace be upon him" became so angry, that (the signs of) anger appeared on his face. He said: "Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be sounded, everyone on the earth and in the heavens will swoon except those whom Allah will exempt. The trumpet will be sounded for the second time and I will be the first to be resurrected (or I will be from amongst the first people who will be resurrected) to see Moses taking hold of Allah's Throne. I will not know whether the unconsciousness, which Moses received on the Day of Tur, has been sufficient for him, or he has got up before me. And I do not say that there is anybody who is better than Yunus (Jonah) Ibn Matta "Peace be upon him"."

(...) This Hadith was narrated on the authority of Abu Salama with the same chain of transmitters.

الْمَلَكُ إِلَى اللَّهِ تَعَالَىٰ فَقَالَ: إِنَّكَ أَرْسَلْتَنِي إِلَىٰ عَبْدٍ لَكَ لاَ يُرِيدُ الْمَوْتَ، وَقَدْ فَقَأَ عَيْنِي. قَالَ: فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ إِلَىٰ عَبْدِي فَقُلِ الْحَيَاةَ تُرِيدُ؟ فَإِنْ كُنْتَ تُرِيدُ الْحَيَاةَ فَضَعْ يَدَكَ عَلَىٰ مَتْنِ ثَوْرٍ، فَمَا تَوَارَتْ يَدُكَ مِنْ شَعْرَةٍ، فَإِنَّكَ تَعِيشُ بِهَا سَنَةً. قَالَ: ثُمَّ مَهْ؟ قَالَ: ثُمَّ تَمُوتُ. قَالَ: فَالآنَ مِنْ قَرِيبٍ، رَبِّ أَمِتْنِي مِنَ الأَرْضِ الْمُقَدَّسَةِ. رَمْيَةً بِحَجَرٍ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، لَوْ أَنِّي عِنْدَهُ لأَرَيْتُكُمْ قَبْرَهُ إِلَىٰ جَانِبِ الطَّرِيقِ، عِنْدَ الْكَثِيبِ الأَحْمَرِ».

[البخاري: كتاب أحاديث الأنبياء، باب وفاة موسى وذكره بعد، رقم: ٣٤٠٧].

(...) ـ قَالَ أَبُو إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِمِثْلِ هَٰذَا الْحَدِيثِ.

١٥٩ ـ (٢٣٧٣) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا يَهُودِيٌّ يَعْرِضُ سِلْعَةً لَهُ أُعْطِيَ بِهَا شَيْئاً، كَرِهَهُ أَوْ لَمْ يَرْضَهُ ـ شَكَّ عَبْدُ الْعَزِيزِ ـ قَالَ: لاَ، وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلاَمُ عَلَى الْبَشَرِ. قَالَ: فَسَمِعَهُ رَجُلٌ مِنَ الأَنْصَارِ، فَلَطَمَ وَجْهَهُ. قَالَ: تَقُولُ: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلاَمُ عَلَى الْبَشَرِ! وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا؟ قَالَ: فَذَهَبَ الْيَهُودِيُّ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا أَبَا الْقَاسِمِ، إِنَّ لِي ذِمَّةً وَعَهْداً. وَقَالَ: فُلاَنٌ لَطَمَ وَجْهِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ لَطَمْتَ وَجْهَهُ؟» قَالَ: قَالَ. يَا رَسُولَ اللَّهِ: وَالَّذِي اصْطَفَىٰ مُوسَىٰ عَلَيْهِ السَّلاَمُ عَلَى الْبَشَرِ! وَأَنْتَ بَيْنَ أَظْهُرِنَا. قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ عُرِفَ الْغَضَبُ فِي وَجْهِهِ. ثُمَّ قَالَ: «لاَ تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ، فَإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الأَرْضِ إِلاَّ مَنْ شَاءَ اللَّهُ. قَالَ: ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ، فَأَكُونُ أَوَّلَ مَنْ بُعِثَ، أَوْ فِي أَوَّلِ مَنْ بُعِثَ، فَإِذَا مُوسَىٰ عَلَيْهِ السَّلاَمُ آخِذٌ بِالْعَرْشِ، فَلاَ أَدْرِي أَحُوسِبَ بِصَعْقَتِهِ يَوْمَ الطُّورِ، أَوْ بُعِثَ قَبْلِي. وَلاَ أَقُولُ: إِنَّ أَحَداً أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّىٰ عَلَيْهِ السَّلاَمُ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وإن يونس لمن المرسلين...﴾، رقم: ٣٤١٤].

(...) ـ **وحدّثنيه** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، بِهَٰذَا الإِسْنَادِ، سَوَاءً.

160-(...) Abu Huraira "Allah be pleased with him" narrated: Two persons, a Muslim and a Jew, quarrelled. The Muslim said: "By Him, Who gave Muhammad superiority over all the people!" The Jew said: "By Him, Who gave Moses superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to The Prophet "Allah's blessing and peace be upon him" and informed him of what had happened between him and the Muslim. The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for (on the Day of Judgement) all the people will fall unconscious (and I will be one of them), but I will Be the first to restore consciousness, and will see Moses standing and catching hold of the side of the Throne (of Allah). I will not know whether he has also fallen unconscious and got up before me, or Allah has exempted him from that swoon."

161-(...) Abu Huraira "Allah be pleased with him" reported: A man from amongst the Muslims and a man from amongst the Jews quarrelled and then abused each other...and the rest of the Hadith is the same.

162-(2374) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: A Jew whose face was slapped came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same, to his saying: "I do not know whether Moses was from amongst those who fell unconscious and then he got up before me, or the unconsciousness of Tur was sufficient for him."

163-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Do not give superiority to anyone of the Prophets." This Hadith was narrated through another chain of transmitters.

164-(2375) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I came upon (or I passed by, according to the narration of Haddib@@) Moses during my Night Journey near the red sandhill, where he was offering prayer in his grave."

165-(...) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I passed by Moses who was offering prayer in his grave." According to the narration of Isa the following addition was mentioned: "I passed (by him) during my Night Journey." According to the narration of Yunus, The Prophet "Allah's blessing and peace be upon him" said: "It is not fitting for a servant that he should say:" I am better than Yunus (Jonah) Ibn Matta."

١٦٠ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ النَّضْرِ قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اسْتَبَّ رَجُلاَنِ رَجُلٌ مِنَ الْيَهُودِ وَرَجُلٌ مِنَ الْمُسْلِمِينَ. فَقَالَ الْمُسْلِمُ: وَالَّذِي اصْطَفَى مُحَمَّداً ﷺ عَلَى الْعَالَمِينَ. وَقَالَ الْيَهُودِيُّ: وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلاَمُ عَلَى الْعَالَمِينَ. قَالَ: فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ، فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلاَ أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَمْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ».

[البخاري: كتاب الرقاق، باب نفخ الصور، رقم: ٦٥١٧].

١٦١ ـ (...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ... بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ ابْنِ شِهَابٍ.

[البخاري: كتاب احاديث الانبياء، باب وفاة موسى وذكره بعد، رقم: ٣٤٠٨].

١٦٢ ـ (٢٣٧٤) ـ **وحدّثني** عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ ﷺ قَدْ لُطِمَ وَجْهُهُ... وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ. غَيْرَ أَنَّهُ قَالَ: «فَلاَ أَدْرِي أَكَانَ مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوِ اكْتَفَى بِصَعْقَةِ الطُّورِ».

[البخاري: كتاب الخصومات، باب ما يذكر في الإشخاص...، رقم: ٢٤١٢].

١٦٣ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ».

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: عَمْرِو بْنِ يَحْيَى، حَدَّثَنِي أَبِي.

١٦٤ ـ (٢٣٧٥) ـ **حدّثنا** هَدَّابُ بْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ وَسُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ ـ وَفِي رِوَايَةِ هَدَّابٍ: مَرَرْتُ ـ عَلَى مُوسَى لَيْلَةَ أُسْرِيَ بِي عِنْدَ الْكَثِيبِ الأَحْمَرِ، وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».

١٦٥ ـ (...) ـ **وحدّثنا** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى، يَعْنِي ابْنَ يُونُسَ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. كِلاَهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ. (ح) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَرْتُ عَلَى مُوسَى وَهُوَ يُصَلِّي فِي قَبْرِهِ».

وَزَادَ فِي حَدِيثِ عِيسَى «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي».

[43] What about Yunus (Jonah) Ibn Matta

166-(2376) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah "Exalted and Glorified be He" said: "It is not fitting for any servant of Mine to say: I am better than Yunus (Jonah) Ibn Matta "Peace be upon him"."

167-(2377) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None should say that I am better than Yunus Ibn Matta." So, he mentioned his father (Matta).

[44] The merits of (The Prophet) Joseph

168-(2378) Abu Huraira "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Who is the most honourable amongst the people?" He said: "The most righteous (Allah-fearing) from amongst them." They said: "We do not ask you about this." He said: "Then Joseph, Allah's Prophet, the son of Allah's Prophet, The son of Allah's Prophet, the son of Allah's bosom friend Abraham." They said: "We do not want to ask about this." He said: "Then you want to ask about the ancestry of the Arabs. Those who were the best in the pre-Islamic period of ignorance will be the best in Islam provided that they comprehend the religious knowledge."

[45] The merits of (The Prophet) Zakariyya

169-(2379) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Zakariyya "Peace be upon him" was a carpenter."

[46] The merits of Al-Khadir "Peace be upon him"

170-(2380) Sa'id Ibn Jubair narrated: I said to Ibn Abbas: "Nawf Al-Bakali claims that Moses, the companion of Al-Khadir was not Moses (The Prophet) of the children of Israel, but another Moses." Ibn Abbas said: "Allah's enemy (Nawfal) was a liar. I heard Ubai Ibn Ka'b saying: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Once Moses stood up and addressed Banu Israel. He was asked who was the most learned man amongst the people. He said: "It is I." Allah blamed him since he did not attribute the absolute knowledge to Him (Allah). For this reason, Allah said to him: "Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you." Moses said: "O my Lord! How can I meet him?" Allah said: "Take a fish and put it in a large basket and you will find him at the place where you will lose the fish."

٤٣ ـ باب في ذكر يُونُس ﷺ وقول النبي ﷺ: «لا يَنْبَغِي لعَبْدٍ أنْ يَقُولَ: أنا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»

١٦٦ ـ (٢٣٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ: «قَالَ ـ يَعْنِي اللَّهَ تَبَارَكَ وَتَعَالَى ـ: لاَ يَنْبَغِي لِعَبْدٍ لِي ـ وَقَالَ ابْنُ الْمُثَنَّىٰ ـ: لِعَبْدِي أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّىٰ، عَلَيْهِ السَّلاَمُ».

قَالَ ابْنُ أَبِي شَيْبَةَ: مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وإن يونس لمن المرسلين﴾، رقم: ٣٤١٦].

١٦٧ ـ (٢٣٧٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ، يَعْنِي ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّىٰ». وَنَسَبَهُ إِلَىٰ أَبِيهِ.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وهل أتاك حديث موسى﴾، رقم: ٣٣٩٥].

٤٤ ـ بابٌ مِنْ فَضَائِلِ يُوسُفَ عليه السلام

١٦٨ ـ (٢٣٧٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَتْقَاهُمْ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: «فَيُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ»، قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ، إِذَا فَقُهُوا».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلا﴾، رقم: ٣٣٥٣].

٤٥ ـ بابٌ مِنْ فَضَائِلِ زَكَرِيَّاءَ عليه السلام

١٦٩ ـ (٢٣٧٩) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ زَكَرِيَّاءُ نَجَّاراً».

٤٦ ـ بابُ فَضَائِلِ الخَضِرِ، عليه السلام

١٧٠ ـ (٢٣٨٠) ـ حدّثنا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: إِنَّ نَوْفاً الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَىٰ، عَلَيْهِ السَّلاَمُ، صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ هُوَ مُوسَىٰ صَاحِبَ الْخَضِرِ، عَلَيْهِ السَّلاَمُ. فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ. سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ:

Moses took a fish, put it in a basket, and proceeded along with his (servant) boy, Yusha Ibn Noon, till they reached the rock where they laid their heads (and slept). Moses slept, and the fish, moving out of the basket, fell into the sea. Allah stopped the flow of water over the fish and it became like an arch, which was as a tunnel for the fish, and was a (matter of) astonishment for Moses and his boy. They travelled the rest of the night, but his boy forgot to tell him what had happened to the fish. On the next day Moses said to his boy (servant): "Give us our food, for indeed, we have suffered much fatigue in this journey of ours." Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him: "Do you know that when we were sitting beside that rock, I forgot the fish, and none but Satan made me forget to tell (you) about it; and it took its course into the sea in an amazing way." Moses said: "That was what we were seeking after." So, both of them retraced their footsteps. They retraced their footsteps till they reached the rock.

There they saw a man Lying covered with a garment. Moses greeted him and he replied saying: "How do people greet each other in your land?" Moses said: "I am Moses." The man asked: "Moses of Banu Israel?" Moses said: "Yes." He said: "O Moses! You have some of the Knowledge of Allah which Allah has taught you and which I do not know, and I have some of the Knowledge of Allah which Allah has taught me, and which you do not know." Moses asked: "May I follow you provided that you may teach me from what Allah has taught you?" He said: "But you will not be able to keep patient with me for how can you be patient about things which you will not be able to understand?" Moses said: "You will find me, if Allah so wills, truly patient, and I will not disobey you in aught." He said: "Then, if you followed me, do not ask me about anything until I inform you of it." He said: "Yes (I shall do)."

So, both of them set out walking along the sea-shore, where a boat passed by them whose crew they asked to take them on board. The crew recognized Al-Khadir and so they took them on board without fare. Then suddenly Al-Khadir inclined upon a plank, WHICH he plucked. Moses said to him: "What have you done? They took us on board with no fare; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing." Al-Khadir replied: "Didn't I tell you that you would not be able to keep patient with me?" Moses replied: "Do not blame me for what I have forgotten, and do not be hard upon me for my fault."

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَامَ مُوسَىٰ عَلَيْهِ السَّلاَمُ خَطِيباً فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ. قَالَ: فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ. فَأَوْحَىٰ اللَّهُ إِلَيْهِ: أَنَّ عَبْداً مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَىٰ: أَيْ رَبِّ، كَيْفَ لِي بِهِ؟ فَقِيلَ لَهُ: احْمِلْ حُوتاً فِي مِكْتَلٍ، فَحَيْثُ تَفْقِدُ الْحُوتَ فَهُوَ ثَمَّ، فَانْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ، وَهُوَ يُوشَعُ بْنُ نُونٍ. فَحَمَلَ مُوسَىٰ، عَلَيْهِ السَّلاَمُ، حُوتاً فِي مِكْتَلٍ. وَانْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّىٰ أَتَيَا الصَّخْرَةَ. فَرَقَدَ مُوسَىٰ، عَلَيْهِ السَّلاَمُ، وَفَتَاهُ. فَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ، حَتَّىٰ خَرَجَ مِنَ الْمِكْتَلِ، فَسَقَطَ فِي الْبَحْرِ. قَالَ: وَأَمْسَكَ اللَّهُ عَنْهُ جِرْيَةَ الْمَاءِ، حَتَّىٰ كَانَ مِثْلَ الطَّاقِ، فَكَانَ لِلْحُوتِ سَرَباً. وَكَانَ لِمُوسَىٰ وَفَتَاهُ عَجَباً. فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتَهُمَا، وَنَسِيَ صَاحِبُ مُوسَىٰ أَنْ يُخْبِرَهُ، فَلَمَّا أَصْبَحَ مُوسَىٰ، عَلَيْهِ السَّلاَمُ، قَالَ لِفَتَاهُ: آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَباً. قَالَ: وَلَمْ يَنْصَبْ حَتَّىٰ جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ. قَالَ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَباً. قَالَ مُوسَىٰ: ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً. قَالَ: يَقُصَّانِ آثَارَهُمَا، حَتَّىٰ أَتَيَا الصَّخْرَةَ فَرَأَىٰ رَجُلاً مُسَجًّى عَلَيْهِ بِثَوْبٍ، فَسَلَّمَ عَلَيْهِ مُوسَىٰ، فَقَالَ لَهُ الْخَضِرُ: أَنَّىٰ بِأَرْضِكَ السَّلاَمُ؟ قَالَ: أَنَا مُوسَىٰ. قَالَ: مُوسَىٰ بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ. قَالَ: إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَهُ اللَّهُ لاَ أَعْلَمُهُ، وَأَنَا عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لاَ تَعْلَمُهُ. قَالَ لَهُ مُوسَىٰ، عَلَيْهِ السَّلاَمُ: هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْداً؟ قَالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً، وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْراً. قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِراً وَلاَ أَعْصِي لَكَ أَمْراً. قَالَ لَهُ الْخَضِرُ: فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْراً. قَالَ: نَعَمْ. فَانْطَلَقَ الْخَضِرُ وَمُوسَىٰ يَمْشِيَانِ عَلَىٰ سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمَاهُمْ أَنْ يَحْمِلُوهُمَا، فَعَرَفُوا الْخَضِرَ فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ. فَعَمَدَ الْخَضِرُ إِلَىٰ لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ. فَقَالَ لَهُ مُوسَىٰ: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَىٰ سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا. لَقَدْ جِئْتَ شَيْئاً إِمْراً. قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْراً. قَالَ: لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْراً.

Then, they got out of the boat. While they were walking by the seashore, they passed by a boy playing with other boys. Al-Khadir took hold of the boy's head and plucked it with his hand, with the result that he killed him. Moses said to him: "Have you killed an innocent person who has not killed any person? You have really done a horrible thing." Al-Khadir said: "Did I not tell you that you could not remain patient with me?" he (Moses) said: "that was much more grievous than the first one." Moses further said: "If I ask you about anything after this, don't accompany me. You have received an excuse from me."

Then both of them went on till they came to some people of a village, whose inhabitants they asked for food but they refused to entertain them as guests. Then they saw therein a wall, which was just going to collapse. But he (Al-Khadir) repaired it. It was inclined and Al-Khadir set it right (just by touching it) with his hands like this. Moses said: "These are the people whom we have visited, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it." Al-Khadir said: "This is the parting between you and me, and I shall tell you the explanation of those things on which you could not keep patient." The Prophet "Allah's blessing and peace be upon him" added: "May Allah bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case."

The Prophet "Allah's blessing and peace be upon him" said: "So the first excuse of Moses was that he had forgotten." He added: "(When they were on board the boat) a sparrow came, stood on the edge of the boat and dipped its beak into the sea. Al-Khadir said to Moses: "My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea (with its beak)." Sa'id Ibn Jubair used to recite: "There was before them a king who used to seize every boat by force which was in order, the boy was an unbeliever."

171-(...) Sa'id Ibn Jubair reported: It was said to Ibn Abbas that Nawf Al-Bakali claimed that Moses who went in search of knowledge was not (The Prophet) Moses of Banu Israel. He said: O Sa'id! Did you hear it from him? I said: Yes. He said: No doubt, Nawf told a lie.

172-(...) Ubai Ibn Ka'b narrated to us that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Moses was delivering a speech to his people, when he remarked: "There is none on the earth who has better knowledge than I or nothing better than mine." Allah

ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ إِذَا غُلاَمٌ يَلْعَبُ مَعَ الْغِلْمَانِ. فَأَخَذَ الْخَضِرُ بِرَأْسِهِ، فَاقْتَلَعَهُ بِيَدِهِ، فَقَتَلَهُ. فَقَالَ مُوسَىٰ: أَقَتَلْتَ نَفْساً زَاكِيَةً بِغَيْرِ نَفْسٍ؟ لَقَدْ جِئْتَ شَيْئاً نُكْراً. قَالَ: أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً؟ قَالَ: وَهَٰذِهِ أَشَدُّ مِنَ الأُولَىٰ. قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي. قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْراً، فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ، يَقُولُ مَائِلٌ، قَالَ الْخَضِرُ بِيَدِهِ هَكَذَا، فَأَقَامَهُ، قَالَ لَهُ مُوسَىٰ: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُضَيِّفُونَا وَلَمْ يُطْعِمُونَا، لَوْ شِئْتَ لَتَخِذْتَ عَلَيْهِ أَجْراً. قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ، سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْراً. قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ مُوسَىٰ، لَوَدِدْتُ أَنَّهُ كَانَ صَبَرَ حَتَّىٰ يُقَصَّ عَلَيْنَا مِنْ أَخْبَارِهِمَا». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتِ الأُولَىٰ مِنْ مُوسَىٰ نِسْيَاناً». قَالَ: «وَجَاءَ عُصْفُورٌ حَتَّى وَقَعَ عَلَىٰ حَرْفِ السَّفِينَةِ، ثُمَّ نَقَرَ فِي الْبَحْرِ. فَقَالَ لَهُ الْخَضِرُ: مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلاَّ مِثْلَ مَا نَقَصَ هَٰذَا الْعُصْفُورُ مِنَ الْبَحْرِ».

قَالَ سَعِيدُ بْنُ جُبَيْرٍ: وَكَانَ يَقْرَأُ: وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْباً. وَكَانَ يَقْرَأُ: وَأَمَّا الْغُلاَمُ فَكَانَ كَافِراً.

[البخاري: كتاب العلم، باب ما ذكر في ذهاب موسى ﷺ في البحر...، رقم: ٧٤].

١٧١ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الْقَيْسِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ، عَنْ أَبِيهِ، عَنْ رَقَبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قِيلَ لابْنِ عَبَّاسٍ: إِنَّ نَوْفاً يَزْعُمُ أَنَّ مُوسَىٰ الَّذِي ذَهَبَ يَلْتَمِسُ الْعِلْمَ لَيْسَ بِمُوسَىٰ بَنِي إِسْرَائِيلَ! قَالَ: أَسَمِعْتَهُ يَا سَعِيدُ؟ قُلْتُ: نَعَمْ قَالَ: كَذَبَ نَوْفٌ.

١٧٢ ـ (...) ـ حدّثنا أُبَيُّ بْنُ كَعْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ بَيْنَمَا مُوسَىٰ، عَلَيْهِ السَّلاَمُ، فِي قَوْمِهِ يُذَكِّرُهُمْ بِأَيَّامِ اللَّهِ، وَأَيَّامُ اللَّهِ نَعْمَاؤُهُ وَبَلاَؤُهُ. إِذْ قَالَ: مَا أَعْلَمُ فِي الأَرْضِ رَجُلاً خَيْراً أَوْ أَعْلَمَ مِنِّي. قَالَ: فَأَوْحَى اللَّهُ إِلَيْهِ. إِنِّي أَعْلَمُ

revealed to him: "I know one who is more learnt than you, or there is a man on the earth who has better knowledge than you." He said: "O My Lord! Guide me to him." It was said to him: "Take a salted fish as a provision for journey. Wherever you loose the fish, you will find that man."

So he set out accompanied by a young slave until they came to the rock. But he found no sign. So he proceeded on and left that young man there. The fish started moving in water, which formed an arch over it. The young man said (to himself): "I should join Allah's Prophet and inform him." But, he was made to forget. After they had gone beyond that place, he (Moses) said to the young man: "Give us our food, for indeed, we have suffered much fatigue in this journey of ours." Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) remembered (what had happened to the fish and) said to him: "Do you know that when we were sitting beside that rock, I forgot the fish, and none but Satan made me forget to tell (you) about it; and it took its course into the sea in an amazing way." Moses said: "That was what we were seeking after."

So, both of them retraced their footsteps (till they reached the rock), and he (the young slave) showed him (Moses) the place where the fish had been lost. He (Moses) said: "It is this place which was described to me." Moses began to search there. He suddenly saw Al-Khadir wrapped in a cloth and lying on his back. He said to him: "Peace be onto you." He removed the cloth from his face and said: "Peace be upon you. Who are you?" He said: "I am Moses." He said: "Who is Moses?" He said: "Moses Of Banu Israel." He said: "What brought you here?" He said: "I came so that you may teach me from what you have been taught of righteousness." He said: "You could not be able to keep patient with me, and how can you have patience about a thing of which you have no comprehensive knowledge? You will not have patience when you see me doing a thing I have been ordered to do." He said: "Allah willing, you will find me patient, and I'll never disobey you in aught."

Al-Khadir said: "If you follow me, don't ask me about anything until I inform you of it." So they went on until they embarked upon a boat, in which he (Al-Khadir) made a hole. He (Moses) said: "You have done this so that you may drown its persons. No doubt, you have done a very dreadful thing." He said: "Did I not tell you that you will not be able to have patience with me?" He (Moses) said: "Rebuke me not for what I

بِالْخَيْرِ مِنْهُ. أَوْ عِنْدَ مَنْ هُوَ. إِنَّ فِي الأَرْضِ رَجُلاً هُوَ أَعْلَمُ مِنْكَ. قَالَ: يَا رَبِّ، فَدُلَّنِي عَلَيْهِ. قَالَ: فَقِيلَ لَهُ: تَزَوَّدْ حُوتاً مَالِحاً، فَإِنَّهُ حَيْثُ تَفْقِدُ الْحُوتَ. قَالَ: فَانْطَلَقَ هُوَ وَفَتَاهُ حَتَّىٰ انْتَهَيَا إِلَى الصَّخْرَةِ، فَعُمِّيَ عَلَيْهِ. فَانْطَلَقَ وَتَرَكَ فَتَاهُ فَاضْطَرَبَ الْحُوتُ فِي الْمَاءِ، فَجَعَلَ لاَ يَلْتَئِمُ عَلَيْهِ. صَارَ مِثْلَ الْكُوَّةِ. قَالَ: فَقَالَ فَتَاهُ: أَلاَ أَلْحَقُ نَبِيَّ اللَّهِ فَأُخْبِرَهُ؟ قَالَ: فَنُسِّيَ، فَلَمَّا تَجَاوَزَا قَالَ لِفَتَاهُ: آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَباً. قَالَ: وَلَمْ يُصِبْهُمْ نَصَبٌ حَتَّىٰ تَجَاوَزَا. قَالَ: فَتَذَكَّرَ قَالَ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ، فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَباً. قَالَ: ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً. فَأَرَاهُ مَكَانَ الْحُوتِ. قَالَ: هَاهُنَا وُصِفَ لِي. قَالَ: فَذَهَبَ يَلْتَمِسُ، فَإِذَا هُوَ بِالْخَضِرِ مُسَجًّى ثَوْباً، مُسْتَلْقِياً عَلَى الْقَفَا، أَوْ قَالَ: عَلَىٰ حَلاَوَةِ الْقَفَا. قَالَ: السَّلاَمُ عَلَيْكُمْ، فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ قَالَ: وَعَلَيْكُمُ السَّلاَمُ. مَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَىٰ. قَالَ: وَمَنْ مُوسَىٰ؟ قَالَ: مُوسَىٰ بَنِي إِسْرَائِيلَ. قَالَ: مَجِيءُ مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْداً. قَالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً. وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْراً، شَيْءٌ أُمِرْتُ بِهِ أَنْ أَفْعَلَهُ إِذَا رَأَيْتَهُ لَمْ تَصْبِرْ. قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِراً وَلاَ أَعْصِي لَكَ أَمْراً. قَالَ: فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْراً. فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا. قَالَ: انْتَحَىٰ عَلَيْهَا. قَالَ لَهُ مُوسَىٰ، عَلَيْهِ السَّلاَمُ: أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئاً إِمْراً. قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً؟ قَالَ: لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ، وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْراً، فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غِلْمَاناً يَلْعَبُونَ. قَالَ: فَانْطَلَقَ إِلَىٰ أَحَدِهِمْ بَادِيَ الرَّأْيِ فَقَتَلَهُ، فَذُعِرَ عِنْدَهَا مُوسَىٰ،

forgot and be not hard upon me for what I did." So they went on until they reached a place where boys were playing. He went to one of them of whom he caught hold and then he killed him. Moses "Peace be upon him" got excited and said: "You have killed an innocent person who killed none. Verily, you have done a very horrible thing."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah have mercy upon us and Moses. Had he been (much more) patient, he would have seen wonderful things. But fear of blame, with respect to his companion, he said: "If I ask you about anything after this, don't accompany me. You have received an excuse from me." Had he (Moses) been (more) patient, he would have seen wonderful things. He (the narrator) said: Whenever he (The Prophet) mentioned any Prophet, he used to say: "May Allah bestow mercy upon us and upon my brother so and so."

They proceeded on until they came to the inhabitants of a village who were very miserly. They went to the meeting places and asked for hospitality but they refused to entertain them. They both found in that village a wall, which was about to collapse. He (Al-Khadir) set it right. He (Moses) said: "If you wish, you could get wages for it." He said: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience. As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force. (When he came) to catch hold of it he found it unserviceable, so he spared it (and later on) it was set right with wood. As for the boy, he has been, by very nature, an unbeliever, though his parents loved him very much. Had he grown up he would have grieved them by obstinate rebellion and ingratitude (to Allah and man). So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. As for the wall, it belonged to two youths, orphans, in the town; there was, beneath it, a buried treasure, to which they were entitled; their father had been a righteous man: so thy Lord desired that they should attain their age of full strength and get out their treasure a mercy (and favour) from thy Lord."

(...) The same was narrated on the authority of Abu Ishaq.

173-(...) Ibn Abbas reported from Ubai Ibn Ka'b that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite: "If you wish, you could get wages for it."

عَلَيْهِ السَّلاَمُ، ذَعْرَةً مُنْكَرَةً. قَالَ: أَقَتَلْتَ نَفْساً زَاكِيَةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئاً نُكْراً. فَقَالَ رَسُولُ اللَّهِ ﷺ، عِنْدَ هَذَا الْمَكَانِ: «رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَىٰ مُوسَىٰ، لَوْلاَ أَنَّهُ عَجَّلَ لَرَأَى الْعَجَبَ، وَلَكِنَّهُ أَخَذَتْهُ مِنْ صَاحِبِهِ ذَمَامَةٌ. قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْراً وَلَوْ صَبَرَ لَرَأَى الْعَجَبَ. قَالَ: وَكَانَ إِذَا ذَكَرَ أَحَداً مِنَ الأَنْبِيَاءِ بَدَأَ بِنَفْسِهِ: «رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَىٰ أَخِي كَذَا، رَحْمَةُ اللَّهِ عَلَيْنَا». فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ لِئَاماً، فَطَافَا فِي الْمَجَالِسِ فَاسْتَطْعَمَا أَهْلَهَا، فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ. قَالَ: لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْراً. قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ، وَأَخَذَ بِثَوْبِهِ. قَالَ: ﴿سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ﴾ [الكهف: ٧٨ ـ ٧٩]. إِلَىٰ آخِرِ الآيَةِ، فَإِذَا جَاءَ الَّذِي يُسَخِّرُهَا وَجَدَهَا مُنْخَرِقَةً، فَتَجَاوَزَهَا، فَأَصْلَحُوهَا بِخَشَبَةٍ. وَأَمَّا الْغُلاَمُ فَطُبِعَ يَوْمَ طُبِعَ كَافِراً. وَكَانَ أَبَوَاهُ قَدْ عَطَفَا عَلَيْهِ. فَلَوْ أَنَّهُ أَدْرَكَ أَرْهَقَهُمَا طُغْيَاناً وَكُفْراً. ﴿فَأَرَدْنَا أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ﴾ [الكهف: ٨١ ـ ٨٢]. إِلَىٰ آخِرِ الآيَةِ.

(...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ. كِلاَهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، بِإِسْنَادِ التَّيْمِيِّ، عَنْ أَبِي إِسْحَاقَ... نَحْوَ حَدِيثِهِ.

١٧٣ ـ (...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَرَأَ: «لَتَخِذْتَ عَلَيْهِ أَجْراً».

174-(...) Ibn Abbas "Allah be pleased with both" reported that he differed with Al-Hurr Ibn Qais Al-Fazari regarding the companion of Moses. Ibn Abbas said that he was Al-Khadir. At the same time, Ubai Ibn Ka'b passed by them whom Ibn Abbas called saying: "O Abu At-Tufail! Come to us! My friend and I have differed regarding Moses's companion whom he asked the way to meet. Have you heard The Messenger of Allah "Allah's blessing and peace be upon him" mentioning something about him?" He said: "Yes, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While Moses was sitting in the company of some Israelites, a man came and asked (him): "Do you know anyone who is more knowledgeable than you?" Moses replied: "No." So, Allah revealed to Moses: "Yes, Our slave Khadir (is more knowledgeable than you)." Moses asked how to meet him. So, Allah made the fish as a sign for him; and He told him: "When the fish is lost, you should return and there you would meet him." Moses moved on as Allah wished him to move on. He then said to his servant boy: "Bring food for us." The servant boy said to Moses: "Do you know that when we were sitting by the side of the rock, I forgot the fish, and none but Satan made me forget to tell (you) about it." Moses said: "That was what we were seeking after." Then both of them retraced their footsteps till they found Khadir; and what happened after that to them, is mentioned in Allah's Book." But Yunus) said that he went on following the traces of the fish in the sea.

١٧٤ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسِ بْنِ حِصْنٍ الْفَزَارِيُّ فِي صَاحِبِ مُوسَىٰ، عَلَيْهِ السَّلَامُ. فَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْخَضِرُ. فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ الأَنْصَارِيُّ. فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: يَا أَبَا الطُّفَيْلِ، هَلُمَّ إِلَيْنَا، فَإِنِّي قَدْ تَمَارَيْتُ أَنَا وَصَاحِبِي هَٰذَا فِي صَاحِبِ مُوسَىٰ الَّذِي سَأَلَ السَّبِيلَ إِلَىٰ لُقِيِّهِ، فَهَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ. فَقَالَ أُبَيٌّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَمَا مُوسَىٰ فِي مَلإٍ مِنْ بَنِي إِسْرَائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ لَهُ: هَلْ تَعْلَمُ أَحَداً أَعْلَمَ مِنْكَ؟ قَالَ مُوسَىٰ: لاَ. فَأَوْحَى اللَّهُ إِلَى مُوسَىٰ: بَلْ عَبْدُنَا الْخَضِرُ. قَالَ: فَسَأَلَ مُوسَى السَّبِيلَ إِلَىٰ لُقِيِّهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً. وَقِيلَ لَهُ: إِذَا افْتَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَسَارَ مُوسَىٰ مَا شَاءَ اللَّهُ أَنْ يَسِيرَ. ثُمَّ قَالَ لِفَتَاهُ: آتِنَا غَدَاءَنَا، فَقَالَ فَتَىٰ مُوسَىٰ، حِينَ سَأَلَهُ الْغَدَاءَ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ. فَقَالَ مُوسَىٰ لِفَتَاهُ: ذَلِكَ مَا كُنَّا نَبْغِي. فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصاً، فَوَجَدَا خَضِراً. فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ».

إِلاَّ أَنَّ يُونُسَ قَالَ: فَكَانَ يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ.

(44) The Book Of The Merits Of The Companions

[1] The merits of Abu Bakr As-Siddiq

1-(2381) Anas narrated that Abu Bakr As-Siddiq "Allah be pleased with them" told him: I saw the feet of the unbelievers over our heads, while we were in the Cave. I said: "O Allah's Prophet! If any of them look down, he will see us beneath his feet." The Prophet "Allah's blessing and peace be upon him" said: "O Abu Bakr! What do you think of two persons, of whom Allah is the Third?"

2-(2382) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit and said: "Allah has given one of His Slaves the choice either to have the splendour and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allah. So he chose that good which is with Allah." On that Abu Bakr wept and said: "Let our fathers and mothers be sacrificed for you!" he (the narrator) added: However, it was The Messenger of Allah "Allah's blessing and peace be upon him" who had been given the choice, and Abu Bakr knew it better than we. The Messenger of Allah "Allah's blessing and peace be upon him" added: "No doubt, I am indebted to Abu Bakr more than to anybody else regarding both his companionship and his wealth. If I had to take a bosom friend from my followers, I would certainly have taken Abu Bakr; but the brotherhood of Islam is sufficient. Let no wicket of the Mosque be open except the wicket of Abu Bakr."

(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: One day, The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people...and the rest is the same.

3-(2383) Abdullah Ibn Mas'ud "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had to take a bosom friend (from my followers), I would certainly have taken Abu Bakr; but he is my brother and companion (in Islam). No doubt, Allah Almighty has taken your companion (i.e. The Prophet) as a bosom friend."

4-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had to take a bosom friend from my nation, I would certainly have taken Abu Bakr."

٤٤ ـ كِتَابُ فَضَائِلِ الصَّحَابَةِ رضي الله تعالى عنهم

١ ـ بابٌ مِنْ فضائل أبي بكر الصِّدِّيقِ رضي اللّه عنه

١ ـ (٢٣٨١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ. قَالَ عَبْدُ اللَّهِ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا أَنَسُ ابْنُ مَالِكٍ؛ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ حَدَّثَهُ قَالَ: نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ عَلَى رُؤُوسِنَا وَنَحْنُ فِي الْغَارِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمَيْهِ أَبْصَرَنَا تَحْتَ قَدَمَيْهِ. فَقَالَ: «يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا».

[البخاري: كتاب مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه...، رقم: ٣٩٢٢].

٢ ـ (٢٣٨٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ: «عَبْدٌ خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ زَهْرَةَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ. فَاخْتَارَ مَا عِنْدَهُ». فَبَكَى أَبُو بَكْرٍ، وَبَكَى. فَقَالَ: فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا. قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُخَيَّرَ. وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِهِ.

وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَنَّ النَّاسِ عَلَيَّ فِي مَالِهِ وَصُحْبَتِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، وَلَكِنْ أُخُوَّةُ الإِسْلاَمِ. لاَ تُبْقِيَنَّ فِي الْمَسْجِدِ خَوْخَةٌ إِلاَّ خَوْخَةَ أَبِي بَكْرٍ».

[البخاري: كتاب الصلاة، باب الخوخة والممر في المسجد، رقم: ٤٦٦].

(...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَالِمٍ، أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ وَبُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ يَوْماً... بِمِثْلِ حَدِيثِ مَالِكٍ.

٣ ـ (٢٣٨٣) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهُذَيْلِ يُحَدِّثُ، عَنْ أَبِي الأَحْوَصِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، وَلَكِنَّهُ أَخِي وَصَاحِبِي. وَقَدِ اتَّخَذَ اللَّهُ، عَزَّ وَجَلَّ، صَاحِبَكُمْ خَلِيلاً».

٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَاللَّفْظُ لابْنِ الْمُثَنَّى. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ أُمَّتِي أَحَداً خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ».

5-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had to take anyone as a bosom friend (from my nation), I would certainly have taken Ibn Abu Quhafa as a bosom friend."

6-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had to take anyone from the people of the earth as a bosom friend I would certainly have taken Ibn Abu Quhafa as a bosom friend, but your companion (The Prophet) is the bosom friend of Allah."

7-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! I've nothing to do with anyone who has taken another as his bosom friend. If I had to take anyone as a bosom friend, I would certainly have taken Abu Bakr as a bosom friend, but your companion (The Prophet) is the bosom friend of Allah."

8-(2384) Amr Ibn Al-As "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" deputed me to lead the Army of Dhat As-Salasil. I came to him and said: "Who is the most beloved person to you?" He said: " A'isha." I asked: "Among the men?" He said: "Her father." I said: "Who is next?" He said: "Then Umar (Ibn Al-Khattab)." He then named other men.

9-(2385) Ibn Abu Mulaika reported: I heard A'isha "Allah be pleased with her" saying when she was asked: Which person would The Messenger of Allah "Allah's blessing and peace be upon him" have nominated as his successor if he had to nominate one? She said: Abu Bakr. It was said to her: Which one next to Abu Bakr? She said: Umar. It was said to her: Which one next to Umar? She said: Abu Ubaida Ibn Al-Jarrah. Then she kept silent at this.

10-(2386) Muhammad Ibn Jubair Ibn Mut'im reported from his father that a woman asked The Messenger of Allah "Allah's blessing and peace be upon him" about something but he told her to come to him at a later time. She said: "(What should I do) if I came and did not find you?" It seemed as if she meant in case he died. He said: "If you do not find me, you might come to Abu Bakr."

(...) Muhammad Ibn Jubair Ibn Mut'im reported that his father told him that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and talked to him about something and he ordered her to do a certain thing...and the rest is the same.

٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنِي سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ.

(ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاَتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلاً».

٦ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ وَاصِلِ بْنِ حَيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُذَيْلِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ أَهْلِ الأَرْضِ خَلِيلاً، لاَتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلاً، وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ».

٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ، وَاللَّفْظُ لَهُمَا، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ إِنِّي أَبْرَأُ إِلَى كُلِّ خِلٍّ مِنْ خِلِّهِ. وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً. إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ».

٨ ـ (٢٣٨٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ: أَخْبَرَنِي عَمْرُو بْنُ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلاَسِلِ. فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ»، قُلْتُ: مِنَ الرِّجَالِ؟ قَالَ: «أَبُوهَا»، قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «عُمَرُ»، فَعَدَّ رِجَالاً.

[البخاري: كتاب فضائل الصحابة، باب قول النبي ﷺ: «لو كنت متخذاً خليلاً»، رقم: ٣٦٦٢].

٩ ـ (٢٣٨٥) ـ وحدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، عَنْ أَبِي عُمَيْسٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: سَمِعْتُ عَائِشَةَ، وَسُئِلَتْ: مَنْ كَانَ رَسُولُ اللَّهِ ﷺ مُسْتَخْلِفاً لَوِ اسْتَخْلَفَهُ؟ قَالَتْ: أَبُو بَكْرٍ. فَقِيلَ لَهَا: ثُمَّ مَنْ بَعْدَ أَبِي بَكْرٍ؟ قَالَتْ: عُمَرُ. ثُمَّ قِيلَ لَهَا: مَنْ بَعْدَ عُمَرَ؟ قَالَتْ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ. ثُمَّ انْتَهَتْ إِلَى هَذَا.

١٠ ـ (٢٣٨٦) ـ حدّثني عَبَّادُ بْنُ مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنِي أَبِي، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّ امْرَأَةً سَأَلَتْ رَسُولَ اللَّهِ ﷺ شَيْئاً. فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ جِئْتُ فَلَمْ أَجِدْكَ؟. قَالَ أَبِي: كَأَنَّهَا تَعْنِي الْمَوْتَ. قَالَ: «فَإِنْ لَمْ تَجِدِينِي، فَأْتِي أَبَا بَكْرٍ».

[البخاري: كتاب الأحكام، باب الاستخلاف، رقم: ٧٢٢٠].

(...) ـ وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ أَبِيهِ. أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ أَبَاهُ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ، أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَكَلَّمَتْهُ فِي شَيْءٍ. فَأَمَرَهَا بِأَمْرٍ، بِمِثْلِ حَدِيثِ عَبَّادِ بْنِ مُوسَى.

11-(2387) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me during his fatal illness: "Invite Abu Bakr and your brother to me, so that I might write a document, for I feared that any desirous might hope (for succeeding me) or anyone might say: "I have more claim to this (matter of ruling)", though Allah and the believers do not accept (to give such a right to anyone) but Abu Bakr."

12-(1028) Abu Huraira "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who from amongst you has observed fast today?" Abu Bakr replied: "I have done." He asked: "Who from amongst you has followed a funeral procession today?" Abu Bakr said: "I've done." He (The Prophet) asked: "Who from amongst you has presented food to a needy person today?" Abu Bakr said: "I've done." He asked: "Who from amongst you has visited a patient (to inquire about his health) today?" Abu Bakr replied: "I've done." Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (good deeds) never gather in a person but that he would be admitted in Paradise."

13-(2388) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While a man was driving a cow with a load on it, it turned and spoke to him saying: "I have not been created for this purpose, but for ploughing." The people said with surprise and awe: "Glorified be Allah! Is a cow speaking?" The Prophet "Allah's blessing and peace be upon him" said: "But I believe in it, and so do Abu Bakr and Umar." Abu Huraira "Allah be pleased with him" added: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, and took it back from it, the wolf turned towards him and said: "Who will be its guard on the day of wild animals when nobody except me will be its shepherd?" The people said: "Glorified be Allah!" The Prophet "Allah's blessing and peace be upon him" said: "But I believe in it, and so do Abu Bakr and Umar."

(...) This Hadith WAS narrated on the authority of Ibn Shihab with the same chain of transmitters, without mentioning the story of the cow.

(...) This Hadith was narrated on the authority of Az-Zuhri, including both the two stories of the cow and the goat (with the following end): "I believe in it and so do Abu Bakr and Umar"; and they were not present there at that time.

١١ ـ (٢٣٨٧) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، فِي مَرَضِهِ: «ادْعِي لِي أَبَا بَكْرٍ أَبَاكِ، وَأَخَاكِ، حَتَّى أَكْتُبَ كِتَاباً، فَإِنِّي أَخَافُ أَنْ يَتَمَنَّى مُتَمَنٍّ وَيَقُولُ قَائِلٌ: أَنَا أَوْلَى. وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلاَّ أَبَا بَكْرٍ».

١٢ ـ (١٠٢٨) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ يَزِيدَ، وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِماً؟» قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: «فَمَنْ تَبِعَ مِنْكُمُ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِيناً؟» قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: «فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيضاً؟» قَالَ أَبُو بَكْرٍ: أَنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا اجْتَمَعْنَ فِي امْرِىءٍ إِلاَّ دَخَلَ الْجَنَّةَ».

١٣ ـ (٢٣٨٨) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَى. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَجُلٌ يَسُوقُ بَقَرَةً لَهُ، قَدْ حَمَلَ عَلَيْهَا، الْتَفَتَتْ إِلَيْهِ الْبَقَرَةُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ لِهَذَا، وَلَكِنِّي إِنَّمَا خُلِقْتُ لِلْحَرْثِ». فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ، تَعَجُّباً وَفَزَعاً. أَبَقَرَةٌ تَكَلَّمُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُومِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ».

قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا رَاعٍ فِي غَنَمِهِ، عَدَا عَلَيْهِ الذِّئْبُ، فَأَخَذَ مِنْهَا شَاةً. فَطَلَبَهُ الرَّاعِي حَتَّى اسْتَنْقَذَهَا مِنْهُ. فَالْتَفَتَ إِلَيْهِ الذِّئْبُ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي»؟ فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُومِنُ بِذَلِكَ. أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

(...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ، قِصَّةَ الشَّاةِ وَالذِّئْبِ. وَلَمْ يَذْكُرْ قِصَّةَ الْبَقَرَةِ.

[البخاري: كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب...، رقم: ٣٦٩٠].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ. كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ يُونُسَ، عَنِ الزُّهْرِيِّ. وَفِي حَدِيثِهِمَا ذِكْرُ الْبَقَرَةِ وَالشَّاةِ مَعاً.

وَقَالاَ فِي حَدِيثِهِمَا: «فَإِنِّي أُومِنُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَمَا هُمَا ثَمَّ.

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧١].

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

[2] The merits of Umar

14-(2389) Ibn Abbas "Allah be pleased with both" narrated: When (the dead body of) Umar Ibn Al-Khattab was put on his deathbed, the people gathered around him to invoke (Allah) for him, praise him, and pray for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder from behind me. I found out that he was Ali (Ibn Abu Talib). Ali invoked Allah's Mercy for Umar and said: "You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear The Prophet "Allah's blessing and peace be upon him" saying: "I, Abu Bakr and Umar went (somewhere); I, Abu Bakr and Umar entered (somewhere); and I, Abu Bakr and Umar set out." I hope and think that Allah would keep you with them."

(...) This Hadith was narrated on the authority of Umar Ibn Sa'id with the same chain of transmitters.

15-(2390) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping I saw (in a dream) some people wearing shirts, some of which were reaching up to the breasts only while others were even shorter than that. Umar Ibn Al-Khattab was shown wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He (The Prophet) replied: "It is the Religion."

16-(2391) Hamza Ibn Abdullah Ibn Umar Ibn Al-Khattab narrated from his father "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed the milk's wetness coming out of my nails. Then I gave the remaining milk to Umar Ibn Al-Khattab." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What have you interpreted it, O Messenger of Allah?" he replied: "(It is religious) knowledge."

(...) This Hadith was narrated on the authority of Yunus with the same chain of transmitters.

17-(2392) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "In a dream I saw

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ. كِلاَهُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧١م].

٢ ـ بابٌ مِنْ فَضَائِلِ عُمَرَ رضي الله تعالى عنه

١٤ ـ (٢٣٨٩) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ، وَاللَّفْظُ لأَبِي كُرَيْبٍ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَى سَرِيرِهِ. فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُثْنُونَ وَيُصَلُّونَ عَلَيْهِ. قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ. قَالَ: فَلَمْ يَرُعْنِي إِلاَّ بِرَجُلٍ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَائِي. فَالْتَفَتُّ إِلَيْهِ فَإِذَا هُوَ عَلِيٌّ. فَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ: مَا خَلَّفْتَ أَحَداً أَحَبَّ إِلَيَّ، أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وَايْمُ اللَّهِ، إِنْ كُنْتُ لأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ. وَذَاكَ أَنِّي كُنْتُ أُكْثِرُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جِئْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». فَإِنْ كُنْتُ لأَرْجُو، أَوْ لأَظُنُّ، أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا.

[البخاري: كتاب فضائل الصحابة، باب قول النبي ﷺ: «لو كنت متخذاً خليلاً»، رقم: ٣٦٧٧].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، فِي هَذَا الإِسْنَادِ... بِمِثْلِهِ.

١٥ ـ (٢٣٩٠) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لَهُمْ، قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ وَعَلَيْهِمْ قُمُصٌ: مِنْهَا مَا يَبْلُغُ الثُّدِيَّ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ. وَمَرَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ». قَالُوا: مَاذَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّينَ».

[البخاري: كتاب الإيمان، باب تفاضل أهل الإيمان في الأعمال، رقم: ٢٣].

١٦ ـ (٢٣٩١) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ. إِذْ رَأَيْتُ قَدَحاً أُتِيتُ بِهِ، فِيهِ لَبَنٌ. فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لأَرَى الرِّيَّ يَجْرِي فِي أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ». قَالُوا: فَمَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمَ». [البخاري: كتاب العلم، باب فضل العلم، رقم: ٨٢].

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ. (ح) وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. بِإِسْنَادِ يُونُسَ... نَحْوَ حَدِيثِهِ.

١٧ ـ (٢٣٩٢) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ

myself (standing) on a well having a bucket. I drew water out of it as much as Allah wished me to do. Then, Ibn Abu Quhafa (Abu Bakr) took it and drew a bucketful or two weakly. May Allah forgive him. Then the bucket turned into a very large one, which Umar Ibn Al-Khattab took. I had never seen such a strong person as he in drawing water till all the people drank to their satisfaction and watered their camels that knelt down there."

(...) This Hadith was narrated on the authority of Yunus through another chain of transmitters.

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw Ibn Abu Quhafa drawing (water)"...and the rest of the Hadith is the same.

18-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was asleep I saw myself drawing water from my Fount, in order to quench the thirst of the people. Then, Abu Bakr came to me, and took the bucket from my hand in order to relieve me (and provide the people with water). He drew two bucketfuls, though weakly, "Allah may forgive him". Then Ibn Al-Khattab came and took it from him. However, I have never seen a person much stronger in his drawing (of water) than him. (He kept drawing water) until the people went away (after they had drunk their fell), though the Fount was still overflowing with water."

19-(2393) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "In a dream I saw myself drawing water from a well with a bucket. Abu Bakr came and drew a bucket or two, though weakly; May Allah "Exalted and Glorified be He" forgive him. Then Umar Ibn Al-Khattab came and drew water, and the bucket turned into a very large one in his hands. I had never seen such a strong person as he in drawing water till all the people drank to their satisfaction and watered their camels that knelt down there."

(...) Salim Ibn Abdullah reported from his father the same vision of The Messenger of Allah "Allah's blessing and peace be upon him" as regards Abu Bakr and Umar "Allah be pleased with both" (in his dream).

20-(2394) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw myself (in a dream) entering Paradise, and behold! I saw a palace. I asked: "For whom is this palace?" Somebody replied: "It is for Umar." I intended to enter it

شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَىٰ قَلِيبٍ، عَلَيْهَا دَلْوٌ، فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ. ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ بِهَا ذَنُوباً أَوْ ذَنُوبَيْنِ، وَفِي نَزْعِهِ، وَاللَّهُ يَغْفِرُ لَهُ، ضَعْفٌ. ثُمَّ اسْتَحَالَتْ غَرْباً. فَأَخَذَهَا ابْنُ الْخَطَّابِ. فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّىٰ ضَرَبَ النَّاسُ بِعَطَنٍ».

[البخاري: كتاب فضائل الصحابة، باب قول النبي ﷺ: «لو كنت متخذاً خليلاً»، رقم: ٣٦٦٤].

(...) ـ **وحدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَالْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. بِإِسْنَادِ يُونُسَ... نَحْوَ حَدِيثِهِ.

(...) ـ **حدّثنا** الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. قَالَ: قَالَ الأَعْرَجُ وَغَيْرُهُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأَيْتُ ابْنَ أَبِي قُحَافَةَ يَنْزِعُ»... بِنَحْوِ حَدِيثِ الزُّهْرِيِّ.

١٨ ـ (...) ـ **حدّثني** أَحْمَدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي، عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ، مَوْلَىٰ أَبِي هُرَيْرَةَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنِّي أَنْزِعُ عَلَىٰ حَوْضِي أَسْقِي النَّاسَ، فَجَاءَنِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرَوِّحَنِي، فَنَزَعَ دَلْوَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ. وَاللَّهُ يَغْفِرُ لَهُ، فَجَاءَ ابْنُ الْخَطَّابِ فَأَخَذَ مِنْهُ، فَلَمْ أَرَ نَزْعَ رَجُلٍ قَطُّ أَقْوَىٰ مِنْهُ، حَتَّىٰ تَوَلَّى النَّاسُ، وَالْحَوْضُ مَلآنُ يَتَفَجَّرُ».

١٩ ـ (٢٣٩٣) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ سَالِمٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ كَأَنِّي أَنْزِعُ بِدَلْوِ بَكْرَةَ عَلَىٰ قَلِيبٍ، فَجَاءَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ، فَنَزَعَ نَزْعاً ضَعِيفاً. وَاللَّهُ ـ تَبَارَكَ وَتَعَالَىٰ ـ يَغْفِرُ لَهُ. ثُمَّ جَاءَ عُمَرُ فَاسْتَقَىٰ، فَاسْتَحَالَتْ غَرْباً. فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، حَتَّىٰ رَوِيَ النَّاسُ وَضَرَبُوا الْعَطَنَ».

[البخاري: كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب...، رقم: ٣٦٨٢].

(...) ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي مُوسَىٰ بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ، فِي أَبِي بَكْرٍ وَعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا... بِنَحْوِ حَدِيثِهِمْ.

٢٠ ـ (٢٣٩٤) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو وَابْنِ الْمُنْكَدِرِ، سَمِعَا جَابِراً يُخْبِرُ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ وَعَمْرٍو، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ

and see it, but I thought of your (Umar's) jealousy (for women and did not enter it)." Umar wept and said: "O Allah's Apostle! How dare I think of my honour being offended by you?"

(...) This Hadith was narrated on the authority of Jabir through another chain of transmitters.

21-(2395) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw myself (in a dream) entering Paradise. I saw a lady performing ablution beside a palace. I asked: "For whom is this palace?" Somebody replied: "It is for Umar Ibn Al-Khattab." I intended to enter it and see it, but I thought of Umar's jealousy (for women) and went away." Abu Huraira added: Umar wept While we were with The Messenger of Allah "Allah's blessing and peace be upon him" in this gathering, and then he said: " Let my parents be sacrificed for you, O Allah's Apostle! How dare I think of my honour being offended by you?"

(...) This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters.

22-(2396) Sa'd Ibn Abu Waqqas "Allah be pleased with him" narrated: Umar Ibn Al-Khattab asked the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to see him while some Quraishi women were sitting with him, talking to him, asking him for more expenses, and raising their voices (above the voice of Allah's Apostle). When Umar asked for the permission to enter, the women quickly went behind the curtain. The Messenger of Allah "Allah's blessing and peace be upon him" allowed him to enter. Umar came in while The Messenger of Allah "Allah's blessing and peace be upon him" was smiling.

Umar said: "O Allah's Apostle! May Allah always keep you smiling." The Prophet "Allah's blessing and peace be upon him" said: "I was astonished at these women who have been here. as soon as they had heard your voice, they quickly went behind the curtain." mar said: "O Allah's Apostle! You have more right to be feared by them than I." Then Umar addressed the women saying: "O enemies of yourselves! Do you fear me more than you fear The Messenger of Allah "Allah's blessing and peace be upon him"?" They said: "Yes, for you are harsher and sterner than Allah's Apostle "Allah's blessing and peace be upon him"." Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ibn Al-Khattab! By Him, in Whose Hands my life is! Never does Satan find you going on a way, but that he takes another way other than yours."

الْجَنَّةَ، فَرَأَيْتُ فِيهَا دَاراً أَوْ قَصْراً. فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَأَرَدْتُ أَنْ أَدْخُلَ، فَذَكَرْتُ غَيْرَتَكَ»، فَبَكَىٰ عُمَرُ وَقَالَ: أَيْ رَسُولَ اللَّهِ، أَوَ عَلَيْكَ يُغَارُ؟

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو وَابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ.

(ح) **وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِراً.

(ح) **وَحَدَّثَنَاهُ** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ: سَمِعْتُ جَابِراً، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ وَزُهَيْرٍ.

٢١ ـ (٢٣٩٥) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «بَيْنَا أَنَا نَائِمٌ إِذْ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَوَضَّأُ إِلَىٰ جَانِبِ قَصْرٍ. فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ. فَذَكَرْتُ غَيْرَةَ عُمَرَ. فَوَلَّيْتُ مُدْبِراً.

قَالَ أَبُو هُرَيْرَةَ: فَبَكَىٰ عُمَرُ، وَنَحْنُ جَمِيعاً فِي ذٰلِكَ الْمَجْلِسِ مَعَ رَسُولِ اللَّهِ ﷺ. ثُمَّ قَالَ عُمَرُ: بِأَبِي أَنْتَ، يَا رَسُولَ اللَّهِ، أَعَلَيْكَ أَغَارُ؟

[البخاري: كتاب النكاح، باب الغيرة، رقم: ٥٢٢٧].

(...) ـ **وَحَدَّثَنِيهِ** عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٢ ـ (٢٣٩٦) ـ **حدّثنا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ، يَعْنِي ابْنَ سَعْدٍ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ حَسَنٌ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ زَيْدٍ، أَنَّ مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَخْبَرَهُ، أَنَّ أَبَاهُ سَعْداً قَالَ: اسْتَأْذَنَ عُمَرُ عَلَىٰ رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ: عَالِيَةً أَصْوَاتُهُنَّ. فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ يَبْتَدِرْنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ. وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ. فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبْتُ مِنْ هَٰؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ»، قَالَ عُمَرُ: فَأَنْتَ، يَا رَسُولَ اللَّهِ، أَحَقُّ أَنْ يَهَبْنَ. ثُمَّ قَالَ عُمَرُ: أَيْ عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي وَلَا تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ قُلْنَ: نَعَمْ. أَنْتَ أَغْلَظُ وَأَفَظُّ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكاً فَجّاً إِلَّا سَلَكَ فَجّاً غَيْرَ فَجِّكَ».

[البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣٢٩٤].

(2397) Abu Huraira "Allah be pleased with him" reported that Umar Ibn Al-Khattab came to The Messenger of Allah "Allah's blessing and peace be upon him" while some women were with him and they were raising their voices above the voice of The Messenger of Allah "Allah's blessing and peace be upon him". When Umar asked for permission to be admitted, they quickly went behind the curtain...and the rest of the Hadith is the same.

23-(2398) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Among the nations before you, there used to be some people who were inspired (though they were not prophets). If there is any such persons amongst my followers, then, Umar should be one from amongst them."

(...) This Hadith was narrated on the authority of Sa'd Ibn Ibrahim with the same chain of transmitters.

24-(2399) Ibn Umar "Allah be pleased with both" reported that Umar said: My opinion coincided with (the judgements of) my Lord in three (cases): The case of Abraham's Station, the case of observing veil, and the case of the prisoners of Badr.

25-(2400) Ibn Umar "Allah be pleased with both" narrated: When Abdullah Ibn Ubai (the chief of hypocrites) died, his son came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Please give me your shirt to shroud him in it." The Messenger of Allah "Allah's blessing and peace be upon him" gave him his shirt. Then he asked The Prophet "Allah's blessing and peace be upon him" to perform the funeral prayer for him. When The Prophet "Allah's blessing and peace be upon him" got up to offer the funeral prayer, Umar took hold of his garment and said: "O Messenger of Allah! Would you offer the funeral prayer for him though Allah has forbidden you to offer the funeral prayer for the hypocrites?" The Prophet "Allah's blessing and peace be upon him" said: "I have been given the choice by Allah whether to ask for their forgiveness or not, because Allah said: "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them". Moreover, I will ask for their forgiveness more than seventy times." Umar said: "But he is a hypocrite." But, The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer on him. On that the revelation came: " Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At-Tawba 84)

(٢٣٩٧) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا بِهِ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: أَخْبَرَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. وَعِنْدَهُ نِسْوَةٌ قَدْ رَفَعْنَ أَصْوَاتَهُنَّ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَلَمَّا اسْتَأْذَنَ عُمَرُ ابْتَدَرْنَ الْحِجَابَ... فَذَكَرَ نَحْوَ حَدِيثِ الزُّهْرِيِّ.

٢٣ ـ (٢٣٩٨) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَقُولُ: «قَدْ كَانَ يَكُونُ فِي الأُمَمِ قَبْلَكُمْ مُحَدَّثُونَ، فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ، فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ مِنْهُمْ».

قَالَ ابْنُ وَهْبٍ: تَفْسِيرُ مُحَدَّثُونَ: مُلْهَمُونَ.

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ. كِلاَهُمَا عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٢٤ ـ (٢٣٩٩) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ. قَالَ: جُوَيْرِيَةُ بْنُ أَسْمَاءَ: أَخْبَرَنَا، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ عُمَرُ: وَافَقْتُ رَبِّي فِي ثَلاَثٍ: فِي مَقَامِ إِبْرَاهِيمَ، وَفِي الْحِجَابِ، وَفِي أُسَارَىٰ بَدْرٍ.

٢٥ ـ (٢٤٠٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ أَنْ يُكَفِّنَ فِيهِ أَبَاهُ، فَأَعْطَاهُ. ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَتُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيَّرَنِيَ اللَّهُ فَقَالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ [التوبة: ٨٠] وَسَأَزِيدُ عَلَىٰ سَبْعِينَ» قَالَ: إِنَّهُ مُنَافِقٌ.

فَصَلَّىٰ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: ٨٤].

[البخاري: كتاب التفسير، باب: ﴿استغفر لهم أو لا تستغفر لهم...﴾، رقم: ٤٦٧٠].

(...) This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters, with the following addition: So, he abandoned performing funeral prayers over those (hypocrites who died).

[3] The merits of Uthman Ibn Affan

26-(2401) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was lying in the bed in my chamber, with his thigh or his shank uncovered, when Abu Bakr asked for permission to be admitted. He was admitted, and he talked (to The Prophet) who remained as such. Then Umar asked permission to be admitted, and he was admitted. He talked (to The Prophet) who remained as such. Then Uthman asked for permission to be admitted. The Messenger of Allah "Allah's blessing and peace be upon him" sat down and set right his clothes. (Muhammad (a sub-narrator) said: I do not say that it happened on the same day). He (Uthman) entered and talked (to The Prophet). When he went out, A'isha said: "Abu Bakr entered and neither did you stir, nor did you observe much care (in setting right your clothes), then Umar entered and neither did you stir nor did you set right your clothes. But, when Uthman entered, you got up and set right your clothes." He said: "Should I not BE SHY from the one, from whom even Angels are shy?"

27-(2402) Both of A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", and Uthman "Allah be pleased with him" reported that Abu Bakr asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted, while he (The Prophet) was lying on his bed, covered with the mantle of A'isha. He gave permission to Abu Bakr while he was as such. When he (Abu Bakr) had his need fulfilled, he went out. Then Umar asked for the permission (of The Prophet), and he was admitted, while he (The Prophet) remained in that very state. After he (Umar) had got his need fulfilled, he went out. Uthman added: Then I asked for the permission of him. He got up and said to A'isha: "Wrap yourself well with your cloth." then I had my need fulfilled and went out. A'isha said: "O The Messenger of Allah! What is the reason that I did not see you concerned in dressing properly in the presence of Abu Bakr and Umar "Allah be pleased with both", as you were in (the presence of) Uthman?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Uthman is a very shy person, and I was afraid that if I admitted him in this very state of mine, he would not tell me of his need."

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ، بِهَٰذَا الإِسْنَادِ، فِي مَعْنَىٰ حَدِيثِ أَبِي أُسَامَةَ.

وَزَادَ: قَالَ: فَتَرَكَ الصَّلاَةَ عَلَيْهِمْ.

[البخاري: كتاب الجنائز، باب الكفن في القميص الذي يكف أو لا يكف...، رقم: ١٢٦٩].

٣ ـ بابٌ مِنْ فَضَائِلِ عُثْمَانَ بْنِ عَفَّانَ، رضي الله عنه

٢٦ ـ (٢٤٠١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ عَطَاءٍ وَسُلَيْمَانَ ابْنَيْ يَسَارٍ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُضْطَجِعاً فِي بَيْتِي، كَاشِفاً عَنْ فَخِذَيْهِ، أَوْ سَاقَيْهِ. فَاسْتَأْذَنَ أَبُو بَكْرٍ. فَأَذِنَ لَهُ، وَهُوَ عَلَىٰ تِلْكَ الْحَالِ، فَتَحَدَّثَ. ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهُ، وَهُوَ كَذَٰلِكَ، فَتَحَدَّثَ. ثُمَّ اسْتَأْذَنَ عُثْمَانُ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ، وَسَوَّىٰ ثِيَابَهُ ـ قَالَ مُحَمَّدٌ: وَلاَ أَقُولُ ذَٰلِكَ فِي يَوْمٍ وَاحِدٍ ـ فَدَخَلَ فَتَحَدَّثَ. فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ: دَخَلَ أَبُو بَكْرٍ، فَلَمْ تَهْتَشَّ لَهُ، وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُمَرُ فَلَمْ تَهْتَشَّ لَهُ وَلَمْ تُبَالِهِ. ثُمَّ دَخَلَ عُثْمَانُ، فَجَلَسْتَ وَسَوَّيْتَ ثِيَابَكَ! فَقَالَ: «أَلاَ أَسْتَحِي مِنْ رَجُلٍ تَسْتَحِي مِنْهُ الْمَلاَئِكَةُ».

٢٧ ـ (٢٤٠٢) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدِ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ وَعُثْمَانَ حَدَّثَاهُ، أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَىٰ رَسُولِ اللَّهِ ﷺ، وَهُوَ مُضْطَجِعٌ عَلَىٰ فِرَاشِهِ، لاَبِسٌ مِرْطَ عَائِشَةَ، فَأَذِنَ لأَبِي بَكْرٍ وَهُوَ كَذَٰلِكَ. فَقَضَىٰ إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ. ثُمَّ اسْتَأْذَنَ عُمَرُ، فَأَذِنَ لَهُ، وَهُوَ عَلَىٰ تِلْكَ الْحَالِ، فَقَضَىٰ إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ. قَالَ عُثْمَانُ: ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ فَجَلَسَ. وَقَالَ لِعَائِشَةَ: «اجْمَعِي عَلَيْكِ ثِيَابَكِ»، فَقَضَيْتُ إِلَيْهِ حَاجَتِي، ثُمَّ انْصَرَفْتُ. فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، مَالِي لَمْ أَرَكَ فَزِعْتَ لأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَمَا فَزِعْتَ لِعُثْمَانَ؟! قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُثْمَانَ رَجُلٌ حَيِيٌّ، وَإِنِّي خَشِيتُ، إِنْ أَذِنْتُ لَهُ عَلَىٰ تِلْكَ الْحَالِ، أَنْ لاَ يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ».

(...) Both of Uthman and A'isha narrated that Abu Bakr asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted...and the rest is the same.

28-(2403) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: While The Messenger of Allah "Allah's blessing and peace be upon him" was in one of the gardens of Medina, reclining against a pillow and fixing a stick in the mud, a man came and asked for the gate to be opened, whereupon he (The Prophet) said: "Open it for him and give him the glad tidings of being admitted in Paradise." However, he was Abu Bakr. I opened (the gate) for him and gave him the glad tidings of his being admitted in Paradise. Then another man asked for the gate to be opened, whereupon he (The Prophet) said: "Open it and give him the glad tidings of his being admitted in Paradise." He (the narrator) added: I went away and, behold! He was Umar, for whom I opened it, and I gave him the glad tidings of his being admitted in Paradise. Then a (third) man asked for the gate to be opened, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Open it and give him the glad tidings of being admitted in Paradise after a trial which would afflict him." I went away, and, behold! He was Uthman Ibn Affan. I opened the door and gave him the glad tidings of being admitted in Paradise and told him (of what the Prophet had said). Thereupon he said: "O Allah! Make me steadfast. It is Allah, Whose help is to be sought for."

(...) This Hadith was narrated on the authority of Abu Musa Al-Ash'ari with a slight variation of wording.

29-(...) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: I performed ablution in my house and then went out and said: "Today I shall stick to Allah's Apostle "Allah's blessing and peace be upon him" and stay with him all this day of mine (in his service)." I went to the Mosque and asked about The Prophet "Allah's blessing and peace be upon him". They said: "He had gone in this direction." So I followed his way, asking about him till he entered the place of the well of Aris. I sat at its gate that was made of date-palm leaves till The Prophet "Allah's blessing and peace be upon him" finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the middle of the edge of the well of Aris with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate.

I said: "Today I will be the gatekeeper of The Prophet." Abu Bakr came and pushed the gate. I asked: "Who is it?" He said: "Abu Bakr."

(...) ـ حدّثناه عَمْرٌو النَّاقِدُ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. كُلُّهُمْ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي يَحْيَىٰ بْنُ سَعِيدِ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عُثْمَانَ وَعَائِشَةَ حَدَّثَاهُ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ اسْتَأْذَنَ عَلَىٰ رَسُولِ اللَّهِ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ.

٢٨ ـ (٢٤٠٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ. قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي حَائِطٍ مِنْ حَائِطِ الْمَدِينَةِ، وَهُوَ مُتَّكِىءٌ يَرْكُزُ بِعُودٍ مَعَهُ بَيْنَ الْمَاءِ وَالطِّينِ، إِذا اسْتَفْتَحَ رَجُلٌ. فَقَالَ: «افْتَحْ، وَبَشِّرْهُ بِالْجَنَّةِ»، قَالَ: فَإِذَا أَبُو بَكْرٍ. فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ. قَالَ: ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ. فَقَالَ: «افْتَحْ، وَبَشِّرْهُ بِالْجَنَّةِ»، قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُمَرُ. فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ. قَالَ: فَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: «افْتَحْ، وَبَشِّرْهُ بِالْجَنَّةِ عَلَىٰ بَلْوَىٰ تَكُونُ»، قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ. قَالَ: فَفَتَحْتُ وَبَشَّرْتُهُ بِالْجَنَّةِ. قَالَ: وَقُلْتُ الَّذِي قَالَ. فَقَالَ: اللَّهُمَّ صَبْراً، أَوِ اللَّهُ الْمُسْتَعَانُ.

[البخاري: كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب...، رقم: ٣٦٩٣].

(...) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطاً وَأَمَرَنِي أَنْ أَحْفَظَ الْبَابَ... بِمَعْنَىٰ حَدِيثِ عُثْمَانَ بْنِ غِيَاثٍ.

٢٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ مِسْكِينٍ الْيَمَامِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ، وَهُوَ ابْنُ بِلاَلٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو مُوسَىٰ الأَشْعَرِيُّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ. فَقَالَ: لأَلْزَمَنَّ رَسُولَ اللَّهِ ﷺ، وَلأَكُونَنَّ مَعَهُ يَوْمِي هَذَا. قَالَ: فَجَاءَ الْمَسْجِدَ. فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا: خَرَجَ. وَجَّهَ هَا هُنَا. قَالَ: فَخَرَجْتُ عَلَىٰ إِثْرِهِ أَسْأَلُ عَنْهُ. حَتَّى دَخَلَ بِئْرَ أَرِيسٍ. قَالَ: فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ. حَتَّىٰ قَضَىٰ رَسُولُ اللَّهِ ﷺ حَاجَتَهُ وَتَوَضَّأَ،

I told him to wait, went in and said: "O Allah's Apostle! Abu Bakr asks for permission to enter." He said: "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu Bakr: "Come in, and Allah's Apostle "Allah's blessing and peace be upon him" gives you the glad tidings that you will be in Paradise." Abu Bakr entered and sat on the right side of Allah's Apostle "Allah's blessing and peace be upon him" on the built edge of the well, and hung his legs in the well as The Prophet "Allah's blessing and peace be upon him" did and uncovered his legs. I then returned and sat (at the gate).

I had left my brother performing ablution and he intended to follow me. So I said (to myself): "If Allah wants good for so-and-so (My brother) He will bring him here." Suddenly somebody moved the door. I asked: "Who is it?" He said: " Umar Ibn Al-Khattab." I asked him to wait, went to Allah's Apostle, greeted him and said: "Umar Ibn Al-Khattab asks the permission to enter." He said: "Admit him, and give him the glad tidings that he will be in Paradise." I went to Umar and said: "Come in, and Allah's Apostle gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Apostle "Allah's blessing and peace be upon him" on the built edge of the well on the left side and hung his legs in the well.

I returned and sat (at the gate) and said (to myself): "If Allah wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked: "Who is it?" He replied: "Uthman Ibn Affan." I asked him to wait and went to The Prophet "Allah's blessing and peace be upon him" and informed him. He said: "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went to him and said to him: "Come in; Allah's Apostle "Allah's blessing and peace be upon him" gives you the glad tidings of entering Paradise after a calamity that will befall you." Uthman then came in and found that the built edge of the well was occupied, so he sat opposite to The Prophet "Allah's blessing and peace be upon him" on the other side. Sa'id Ibn Al-Musaiyyab told: "I interpreted this (as a symbol of) their graves." (i.e. that the graves of both Abu Bakr and Umar are beside that of The Prophet in one place, and the grave of Uthman is separate from them, in another place).

(...) Abu Musa Al-Ash'ari "Allah be pleased with him" reported: I set out aiming at (meeting) The Messenger of Allah "Allah's blessing and peace be upon him". I knew that he had gone to one of the gardens (in the

فَقُمْتُ إِلَيْهِ. فَإِذَا هُوَ قَدْ جَلَسَ عَلَىٰ بِئْرِ أَرِيسٍ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ، وَدَلاَّهُمَا فِي الْبِئْرِ. قَالَ: فَسَلَّمْتُ عَلَيْهِ. ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ. فَقُلْتُ: لأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ. فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ. فَقُلْتُ: مَنْ هَٰذَا؟ فَقَالَ: أَبُو بَكْرٍ. فَقُلْتُ: عَلَىٰ رِسْلِكَ. قَالَ: ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَٰذَا أَبُو بَكْرٍ يَسْتَأْذِنُ. فَقَالَ: «ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَأَقْبَلْتُ حَتَّىٰ قُلْتُ لأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ. قَالَ: فَدَخَلَ أَبُو بَكْرٍ، فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقُفِّ. وَدَلَّىٰ رِجْلَيْهِ فِي الْبِئْرِ. كَمَا صَنَعَ النَّبِيُّ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي. فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ ـ يُرِيدُ أَخَاهُ ـ خَيْراً يَأْتِ بِهِ. فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ. فَقُلْتُ: مَنْ هَٰذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَىٰ رِسْلِكَ، ثُمَّ جِئْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: هَٰذَا عُمَرُ يَسْتَأْذِنُ. فَقَالَ: «ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ»، فَجِئْتُ عُمَرَ فَقُلْتُ: أَذِنَ وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ. قَالَ: فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقُفِّ، عَنْ يَسَارِهِ. وَدَلَّىٰ رِجْلَيْهِ فِي الْبِئْرِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ خَيْراً ـ يَعْنِي أَخَاهُ ـ يَأْتِ بِهِ. فَجَاءَ إِنْسَانٌ فَحَرَّكَ الْبَابَ. فَقُلْتُ: مَنْ هَٰذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ: عَلَىٰ رِسْلِكَ. قَالَ: وَجِئْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ. فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ. مَعَ بَلْوَىٰ تُصِيبُهُ» قَالَ: فَجِئْتُ فَقُلْتُ: ادْخُلْ. وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، مَعَ بَلْوَىٰ تُصِيبُكَ. قَالَ: فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِيءَ. فَجَلَسَ وُجَاهَهُمْ مِنَ الشِّقِّ الآخَرِ.

قَالَ شَرِيكٌ: فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوَّلْتُهَا قُبُورَهُمْ.

[البخاري: كتاب فضائل الصحابة، باب قول النبي ﷺ: «لو كنت متخذاً خليلاً»، رقم: ٣٦٧٤].

(...) ـ حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: حَدَّثَنِي أَبُو مُوسَىٰ الأَشْعَرِيُّ هَا هُنَا. وَأَشَارَ لِي سُلَيْمَانُ إِلَىٰ مَجْلِسِ سَعِيدٍ، نَاحِيَةَ الْمَقْصُورَةِ. قَالَ أَبُو مُوسَىٰ: خَرَجْتُ أُرِيدُ رَسُولَ اللَّهِ ﷺ، فَوَجَدْتُهُ قَدْ سَلَكَ فِي

suburb of Medina). I followed him and found him in a garden, sitting upon a built edge of the well, with his legs uncovered, hanging in the well…and the rest of the Hadith is the same, without mentioning the words of Sa'id: I interpreted it (as a symbol of) their graves.

(…) Sa'id Ibn Al-Musaiyyab reported: Abu Musa Al-Ash'ari "Allah be pleased with him" said that once, The Messenger of Allah "Allah's blessing and peace be upon him" set out to the suburbs of Medina in order to answer the call of nature. I followed him…and the rest of the Hadith is the same, with the following ending: Ibn Al-Musaiyyab said: I interpreted it (as a symbol of the order of) their graves: Those (three graves of The Prophet, Abu Bakr and Umar) are together (in one place), and that of Uthman is separate (from them in another place).

[4] The merits of Ali Ibn Abu Talib

30-(2404) Amir Ibn Sa'd Ibn Abu Waqqas reported (from his father) that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ali: "You are, in relation to me, in the same position as (the Prophet) Aaron was in relation to Moses, but (with the difference that) there should be no prophet after me." Sa'd said: I earnestly desired to hear it directly from Sa'd. I met him and narrated to him what (his son) Amir had narrated to me. He said: Yes, I heard it. I said: Did you really hear it? He put his fingers upon his ears and said: Yes, otherwise, let me be deaf!

31-(…) Mus'ab Ibn Sa'd Ibn Abu Waqqas reported from Sa'd Ibn Abu Waqqas "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" left Ali Ibn Abu Talib behind him (when he set out for) the holy battle of Tabuk. he (Ali) said: "O The Messenger of Allah! Are you leaving me behind amongst women and children?" on that, he (The Prophet) said: "Aren't you pleased with your being, in relation to me, in the same position as Aaron was in relation to Moses, but (with the difference that) there would be no prophet after me?"

(…) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

32-(…) Amir Ibn Sa'd Ibn Abu Waqqas reported from his father that Mu'awiya Ibn Abu Sufyan appointed Sa'd as a Governor and said to him: What prevents you from abusing the Father of Dust (Ali's nickname)? He said: I would not abuse him in view of three things which I remember The Messenger of Allah "Allah's blessing and peace be upon him" said to him.

الأَمْوَالِ، فَتَبِعْتُهُ فَوَجَدْتُهُ قَدْ دَخَلَ مَالاً. فَجَلَسَ فِي الْقُفِّ، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ يَحْيَىٰ بْنِ حَسَّانَ. وَلَمْ يَذْكُرْ قَوْلَ سَعِيدٍ: فَأَوَّلْتُهَا قُبُورَهُمْ.

(...) ـ **حدّثنا** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْماً إِلَىٰ حَائِطٍ بِالْمَدِينَةِ لِحَاجَتِهِ، فَخَرَجْتُ فِي إِثْرِهِ... وَاقْتَصَّ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

وَذَكَرَ فِي الْحَدِيثِ: قَالَ ابْنُ الْمُسَيَّبِ: فَتَأَوَّلْتُ ذٰلِكَ قُبُورَهُمُ اجْتَمَعَتْ هَا هُنَا. وَانْفَرَدَ عُثْمَانَ.

٤ ـ بابٌ مِنْ فَضَائِلِ عليّ بن أبي طالب رضي الله عنه

٣٠ ـ (٢٤٠٤) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ وَعُبَيْدُ اللَّهِ الْقَوَارِيرِيُّ وَسُرَيْجُ بْنُ يُونُسَ كُلُّهُمْ عَنْ يُوسُفَ بْنِ الْمَاجِشُونِ، وَاللَّفْظُ لاِبْنِ الصَّبَّاحِ: حَدَّثَنَا يُوسُفُ، أَبُو سَلَمَةَ الْمَاجِشُونُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ، إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي».

قَالَ سَعِيدٌ: فَأَحْبَبْتُ أَنْ أُشَافِهَ بِهَا سَعْداً. فَلَقِيتُ سَعْداً، فَحَدَّثْتُهُ بِمَا حَدَّثَنِي عَامِرٌ. فَقَالَ: أَنَا سَمِعْتُهُ. فَقُلْتُ: آنْتَ سَمِعْتَهُ؟ فَوَضَعَ إِصْبَعَيْهِ عَلَىٰ أُذُنَيْهِ فَقَالَ: نَعَمْ، وَإِلاَّ فَاسْتَكَّتَا.

٣١ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ. قَالَ: خَلَّفَ رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فِي غَزْوَةِ تَبُوكَ. فَقَالَ: يَا رَسُولَ اللَّهِ، تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ؟ غَيْرَ أَنَّهُ لاَ نَبِيَّ بَعْدِي».

[البخاري: كتاب المغازي، باب غزوة تبوك، رقم: ٤٤١٦].

(...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، فِي هٰذَا الإِسْنَادِ.

٣٢ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: حَدَّثَنَا حَاتِمٌ، وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي

Had I got one of those three things for me, it would have been much dearer to me than the red camels. When The Messenger of Allah "Allah's blessing and peace be upon him" left him behind in one of his holy battles, Ali said to him: "O The Messenger of Allah! Are you leaving me behind amongst women and children?" on that, he (The Prophet) said: "Aren't you pleased with your being, in relation to me, in the same position as Aaron was in relation to Moses, but (with the difference that) there would be no Prophethood after me?"

I heard him (The Prophet) saying on the Day of Khaibar: "I would give this flag to a man who loves Allah and his Messenger as well as Allah and his Messenger love him." He (the narrator) said: We eagerly expected for it, but he (The Prophet) said: "Call Ali for me." He was called and he was suffering from eye trouble. He (The Prophet) applied his saliva to his eyes and gave the flag to him; and Allah made the victory at his hands.

Moreover, when the (following) verse was revealed:" If any one disputes in this matter with thee, now after (full) knowledge hath come to thee, say: come let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray, and invoke the curse of Allah on those who lie" (Al Imran 61), The Messenger of Allah "Allah's blessing and peace be upon him" called Ali, (his wife) Fatima, (their sons) Al-Hasan and Al-Husain and said: "O Allah! They are my family."

(...) Ibrahim Ibn Sa'd narrated from his father: The Prophet "Allah's blessing and peace be upon him" said to Ali: "Don't you like to be in relation to me as Aaron was in relation to Moses?"

33-(2405) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said on the Day of Khaibar: "I would give this flag to one who loves Allah and his Messenger, at whose hands, Allah will grant victory." Umar Ibn Al-Khattab said: I never appreciated leadership but on that day. I came before him, hoping to be called for this, but The Messenger of Allah "Allah's blessing and peace be upon him" called Ali Ibn Abu Talib, whom he gave it and said: "Proceed on and do not look about until Allah grants you victory." Ali proceeded a bit AFTER WHICH HE STOPPED without looking about and shouted: "O The Messenger of Allah! On what (principles) should I fight with the people?" He (The Prophet) said: "Fight with them until they testify that there is no god but Allah and that Muhammad is his Messenger. If they do that, then their blood and property would be saved from your hands except legally, and their reckoning should be with Allah."

وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْداً فَقَالَ: مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا التُّرَابِ؟ فَقَالَ: أَمَّا مَا ذَكَرْتُ ثَلاَثاً قَالَهُنَّ لَهُ رَسُولُ اللَّهِ ﷺ، فَلَنْ أَسُبَّهُ. لأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَهُ، خَلَّفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ لَهُ عَلِيٌّ: يَا رَسُولَ اللَّهِ، خَلَّفْتَنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ، إِلاَّ أَنَّهُ لاَ نُبُوَّةَ بَعْدِي».

وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ»، قَالَ: فَتَطَاوَلْنَا لَهَا فَقَالَ: «ادْعُوا لِي عَلِيًّا»، فَأُتِيَ بِهِ أَرْمَدَ. فَبَصَقَ فِي عَيْنِهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ، فَفَتَحَ اللَّهُ عَلَيْهِ.

وَلَمَّا نَزَلَتْ هَٰذِهِ الآيَةُ: ﴿فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾ [آل عمران: ٩٣] دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَناً وَحُسَيْناً فَقَالَ: «اللَّهُمَّ هَٰؤُلاَءِ أَهْلِي».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، عَنْ سَعْدٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ».

[البخاري: كتاب فضائل الصحابة، باب مناقب علي بن أبي طالب...، رقم: ٣٧٠٦].

٣٣ ـ (٢٤٠٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ هَٰذِهِ الرَّايَةَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَىٰ يَدَيْهِ». قَالَ عُمَرُ بْنُ الْخَطَّابِ: مَا أَحْبَبْتُ الإِمَارَةَ إِلاَّ يَوْمَئِذٍ. قَالَ: فَتَسَاوَرْتُ لَهَا رَجَاءَ أَنْ أُدْعَىٰ لَهَا. قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ. فَأَعْطَاهُ إِيَّاهَا. وَقَالَ: «امْشِ، وَلاَ تَلْتَفِتْ، حَتَّىٰ يَفْتَحَ اللَّهُ عَلَيْكَ». قَالَ: فَسَارَ عَلِيٌّ شَيْئاً ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ. فَصَرَخَ: يَا رَسُولَ اللَّهِ، عَلَىٰ مَاذَا أُقَاتِلُ النَّاسَ؟ قَالَ: «قَاتِلْهُمْ حَتَّىٰ يَشْهَدُوا أَنْ لاَ إِلَٰهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ. فَإِذَا فَعَلُوا ذَٰلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ. إِلاَّ بِحَقِّهَا. وَحِسَابُهُمْ عَلَى اللَّهِ».

34-(2406) Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of (the holy battle of) Khaibar: "Tomorrow I will give the flag to a man with whose leadership Allah will grant (Muslims) victory, who loves Allah and his Messenger as well as Allah and his Messenger love him." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to The Messenger of Allah "Allah's blessing and peace be upon him" and every one of them hoped that he would be given the flag. The Prophet "Allah's blessing and peace be upon him" said: "Where is Ali Ibn Abu Talib?" The people replied: "He is suffering from eye trouble, O Allah's Apostle." He said: "Send for him and bring him to me."

So when Ali was brought, The Prophet "Allah's blessing and peace be upon him" spat in his eyes and invoked good on him, with the result that he became alright as if he had no ailment. The Prophet "Allah's blessing and peace be upon him" then gave him the flag. Ali said: "O Allah's Apostle! Shall I fight them till they become like us?" The Prophet "Allah's blessing and peace be upon him" said: "Proceed to them steadily till you approach near to them. Then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them. However, by Allah, if one man is guided by Allah (to Islam) through you, it would be better for you than red camels."

35-(2407) Salama Ibn Al-Akwa "Allah be pleased with him" narrated: Ali happened to stay behind The Prophet "Allah's blessing and peace be upon him" during the holy battle of Khaibar for he had eye trouble. Then he said: "How could I remain behind Allah's Apostle?" So Ali set out following The Prophet "Allah's blessing and peace be upon him". When it was the evening of the day before the morning on which Allah helped (the Muslims) to conquer it, The Messenger of Allah "Allah's blessing and peace be upon him" said: "I will give the flag to a man", or "tomorrow a man whom Allah and His Apostle love, or a man who loves Allah and His Apostle will take the flag, under whose leadership Allah will grant victory." Suddenly there came Ali whom we did not expect. The people said: "This is Ali." He was given the flag by The Messenger of Allah "Allah's blessing and peace be upon him"; and under whose leadership, Allah granted (Muslims the) victory.

٣٤ ـ (٢٤٠٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ هَذَا ـ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلاً يَفْتَحُ اللَّهُ عَلَىٰ يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ»، قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا. قَالَ: فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَىٰ رَسُولِ اللَّهِ ﷺ. كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا.

فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقَالُوا: هُوَ، يَا رَسُولَ اللَّهِ، يَشْتَكِي عَيْنَيْهِ. قَالَ فَأَرْسِلُوا إِلَيْهِ. فَأُتِيَ بِهِ، فَبَصَقَ رَسُولُ اللَّهِ ﷺ فِي عَيْنَيْهِ. وَدَعَا لَهُ فَبَرَأَ، حَتَّىٰ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ. فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ، أُقَاتِلُهُمْ حَتَّىٰ يَكُونُوا مِثْلَنَا. فَقَالَ: «انْفُذْ عَلَىٰ رِسْلِكَ، حَتَّىٰ تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ. فَوَاللَّهِ، لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِداً خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ».

[البخاري: كتاب الجهاد والسير، باب دعاء النبي ﷺ الناس إلى الإسلام...، رقم: ٢٩٤٢].

٣٥ ـ (٢٤٠٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ: كَانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ، وَكَانَ رَمِداً. فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ عَلِيٌّ فَلَحِقَ بِالنَّبِيِّ ﷺ، فَلَمَّا كَانَ مَسَاءُ اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «لأُعْطِيَنَّ الرَّايَةَ، أَوْ لَيَأْخُذَنَّ بِالرَّايَةِ، غَداً، رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ، أَوْ قَالَ: يُحِبُّ اللَّهَ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَيْهِ»، فَإِذَا نَحْنُ بِعَلِيٍّ، وَمَا نَرْجُوهُ. فَقَالُوا: هَذَا عَلِيٌّ. فَأَعْطَاهُ رَسُولُ اللَّهِ ﷺ الرَّايَةَ، فَفَتَحَ اللَّهُ عَلَيْهِ.

[البخاري: كتاب الجهاد والسير، باب ما قيل في لواء النبي ﷺ، رقم: ٢٩٧٥].

36-(2408) Yazid Ibn Haiyyan reported: I set out in the company of Husain Ibn Sabra and Umar Ibn Muslim to Zaid Ibn Arqam. When we sat by his side, Husain said to him: O Zaid! No doubt, you were able to have a great privilege of seeing The Messenger of Allah "Allah's blessing and peace be upon him", listening to his traditions, fighting by his side in (different) holy battles, and offering prayers behind him (etc.). O Zaid! Really, you have a great honour. O Zaid! Narrate to us what you heard from The Messenger of Allah "Allah's blessing and peace be upon him". He said: I have grown old and have almost spent my age. Consequently, I have forgotten some of the things, which I had kept in mind pertaining to The Messenger of Allah "Allah's blessing and peace be upon him". For this reason, you should accept whatever I narrate to you, and do not force me to narrate whatever I could not (be able to do).

He added: One day The Messenger of Allah "Allah's blessing and peace be upon him" stood up to deliver a speech at a watering place called Khumm, between Mecca and Medina. He praised Allah, lauded Him. Then, he delivered the speech, in which he exhorted (us to do good) and then said: "Coming to the point: O people! I am a human being. I am about to receive a messenger (the angel of death) from my Lord with the result that I would surely respond to Allah's call. However, I am going to leave among you two important things: the first is the Book of Allah in which there is right guidance and light. So, you should hold fast to the Book of Allah and stick to it." He exhorted (us to abide by) to the Book of Allah and then said: "The other (important thing I'm leaving to you) represents in the members of my family. I remind you of (your obligations to) the members of my family. I remind you of (your obligations to) the members of my family. I remind you of (your obligations to) the members of my family."

He (Husain) said to Zaid: Who are the members of his family? Aren't his wives the members of his family? He said: His wives are (from among) the members of his family. but the members of his family (he meant here) are those for whom (accepting) the obligatory charity is forbidden. He said: Who are they? He said: Ali and the offspring of Ali, Aqil and the offspring of Aqil, the offspring of Ja'far, and the offspring of Abbas. Husain said: Are they those for whom (accepting) the obligatory charity is forbidden? Zaid answered in the affirmative.

(...) This Hadith was narrated on the authority of Zaid Ibn Arqam through another chain of transmitters.

٣٦ ـ (٢٤٠٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَشُجَاعُ بْنُ مَخْلَدٍ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبُو حَيَّانَ: حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ. قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَىٰ زَيْدِ بْنِ أَرْقَمَ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ: لَقَدْ لَقِيتَ، يَا زَيْدُ خَيْراً كَثِيراً.

رَأَيْتَ رَسُولَ اللَّهِ ﷺ، وَسَمِعْتَ حَدِيثَهُ، وَغَزَوْتَ مَعَهُ، وَصَلَّيْتَ خَلْفَهُ. لَقَدْ لَقِيتَ، يَا زَيْدُ، خَيْراً كَثِيراً. حَدِّثْنَا، يَا زَيْدُ، مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: يَا ابْنَ أَخِي، وَاللَّهِ، لَقَدْ كَبِرَتْ سِنِّي، وَقَدُمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ اللَّهِ ﷺ. فَمَا حَدَّثْتُكُمْ فَاقْبَلُوا. وَمَا لاَ، فَلاَ تُكَلِّفُونِيهِ. ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يَوْماً فِينَا خَطِيباً، بِمَاءٍ يُدْعَىٰ خُمًّا، بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، وَوَعَظَ وَذَكَّرَ.

ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَلاَ أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ، فِيهِ الْهُدَىٰ وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ. وَاسْتَمْسِكُوا بِهِ»، فَحَثَّ عَلَىٰ كِتَابِ اللَّهِ وَرَغَّبَ فِيهِ. ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي». فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ؟ أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ. قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ: آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ. قَالَ: كُلُّ هَؤُلاَءِ حُرِمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ.

(...) This Hadith was narrated on the authority of Abu Haiyyan, with the following addition: "The Book of Allah contains the right guidance and light. Whoever sticks to it and holds fast to it, would be on right guidance, and whoever deviates from it should go astray."

37-(...) Yazid Ibn Haiyyan reported: We went to him (Zaid Ibn Arqam) to whom we said: No doubt, you earned so much goodness. You lived in the company of The Messenger of Allah "Allah's blessing and peace be upon him" and offered prayers behind him...and the rest of the Hadith is the same, with the following change: "Behold! I am going to leave amongst you two very important things: The first is the Book of Allah "Exalted and Glorified be He", which is the rope of Allah. Whoever holds fast to it would be on the right guidance, and whoever abandons it would go astray." According to this narration, it was mentioned: We said: Who are amongst the members of his family? Aren't the wives (of the Prophet) from among the members of his family? He said: No, by Allah, a woman lives with a man (as his wife) for a certain point of time, and when he divorces her, she returns to her parents and to her people. But the members of his family are his kith and kin and his relatives (from the side of his father), for whom (accepting) the obligatory charity is forbidden.

38-(2409) Sahl Ibn Sa'd "Allah be pleased with him" narrated: A man from the offspring of Marwan was appointed as the governor of Medina. He called Sahl Ibn Sa'd and ordered him to abuse Ali (Ibn Abu Talib), but Sahl refused to do that. He (the governor) said to him: If you do not agree (to abuse him), then say: May Allah curse Abu Turab (the Father of Dust). On that, Sahl Ibn Sa'd said: No nickname was more beloved to Ali than the nickname of Abu Turab (Father of Dust). He used to be so much happy whenever he was called by it. He said to him: Then, tell us about the story of that: Why was he nicknamed Abu Turab?

He said: Once, Allah's Apostle "Allah's blessing and peace be upon him" went to Fatima's house but did not find Ali there. So he asked: "Where is your cousin?" She replied: "There was something between us and he got angry with me and went out. He did not sleep in the house." Allah's Apostle "Allah's blessing and peace be upon him" asked a person to look for him. That person came and said: "O Allah's Apostle! He (Ali) is sleeping in the mosque." Allah's Apostle "Allah's blessing and peace be upon him" went there and Ali was lying. His upper garment had fallen down to one side of his body and he was covered with dust. Allah's Apostle "Allah's blessing and peace be upon him" started cleaning the dust from him saying: "Get up O, father of dust! Get up, O father of dust!"

٣٧ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا حَسَّانُ، يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدِ ابْنِ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، عَنِ النَّبِيِّ ﷺ... وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، بِمَعْنَىٰ حَدِيثِ زُهَيْرٍ.

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. كِلاَهُمَا عَنْ أَبِي حَيَّانَ، بِهَٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ إِسْمَاعِيلَ.

وَزَادَ فِي حَدِيثِ جَرِيرٍ: «كِتَابُ اللَّهِ فِيهِ الْهُدَىٰ وَالنُّورُ، مَنِ اسْتَمْسَكَ بِهِ، وَأَخَذَ بِهِ، كَانَ عَلَىٰ الْهُدَىٰ، وَمَنْ أَخْطَأَهُ ضَلَّ».

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا حَسَّانُ، يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدٍ، وَهُوَ ابْنُ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ. قَالَ: دَخَلْنَا عَلَيْهِ فَقُلْنَا لَهُ: لَقَدْ رَأَيْتَ خَيْراً. لَقَدْ صَاحَبْتَ رَسُولَ اللَّهِ ﷺ وَصَلَّيْتَ خَلْفَهُ... وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي حَيَّانَ.

غَيْرَ أَنَّهُ قَالَ: «أَلاَ وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ، هُوَ حَبْلُ اللَّهِ، مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَىٰ. وَمَنْ تَرَكَهُ كَانَ عَلَىٰ ضَلاَلَةٍ». وَفِيهِ: فَقُلْنَا: مَنْ أَهْلُ بَيْتِهِ؟ نِسَاؤُهُ؟ قَالَ: لاَ، وَايْمُ اللَّهِ، إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ، ثُمَّ يُطَلِّقُهَا فَتَرْجِعُ إِلَىٰ أَبِيهَا وَقَوْمِهَا. أَهْلُ بَيْتِهِ أَصْلُهُ، وَعَصَبَتُهُ الَّذِينَ حُرِمُوا الصَّدَقَةَ بَعْدَهُ.

٣٨ ـ (٢٤٠٩) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: اسْتُعْمِلَ عَلَى الْمَدِينَةِ رَجُلٌ مِنْ آلِ مَرْوَانَ. قَالَ: فَدَعَا سَهْلَ بْنَ سَعْدٍ، فَأَمَرَهُ أَنْ يَشْتِمَ عَلِيًّا. قَالَ: فَأَبَىٰ سَهْلٌ. فَقَالَ لَهُ: أَمَّا إِذْ أَبَيْتَ فَقُلْ: لَعَنَ اللَّهُ أَبَا التُّرَابِ. فَقَالَ سَهْلٌ: مَا كَانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أَبِي التُّرَابِ. وَإِنْ كَانَ لَيَفْرَحُ إِذَا دُعِيَ بِهَا. فَقَالَ لَهُ: أَخْبِرْنَا عَنْ قِصَّتِهِ. لِمَ سُمِّيَ أَبَا تُرَابٍ؟ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ. فَقَالَ: «أَيْنَ ابْنُ عَمِّكِ؟» فَقَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ. فَغَاضَبَنِي فَخَرَجَ. فَلَمْ يَقِلْ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لإِنْسَانٍ: «انْظُرْ أَيْنَ هُوَ؟» فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، هُوَ فِي الْمَسْجِدِ رَاقِدٌ. فَجَاءَهُ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ. قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ. فَأَصَابَهُ تُرَابٌ فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: «قُمْ أَبَا التُّرَابِ، قُمْ أَبَا التُّرَابِ».

[البخاري: كتاب الصلاة، باب نوم الرجال في المسجد، رقم: ٤٤١].

[5] The merits of Sa'd Ibn Abu Waqqas

39-(2410) A'isha "Allah be pleased with her" reported that Allah's Apostle "Allah's blessing and peace be upon him" suffered from insomnia during one night and said: "Would that there is a pious person from amongst my companions who might guard me this night!" She said: We heard the noise of arms, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is it?" Sa'd Ibn Abu Waqqas said: "O The Messenger of Allah! I came to guard you." A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" slept (so much reassured) to the extent that I heard his snoring.

40-(...) A'isha "Allah be pleased with her" reported that Allah's Apostle "Allah's blessing and peace be upon him" got sleepless during one night (a short time) after his arrival in Medina. He said: "Would that there is a pious person from amongst my companions who might guard me this night!" She said: Such being the case, We heard the noise of arms, whereupon he said: "Who is it?" the man said: "I'm Sa'd Ibn Abu Waqqas." The Messenger of Allah "Allah's blessing and peace be upon him" said: "What did bring you?" he said: "I felt frightened for The Messenger of Allah "Allah's blessing and peace be upon him", so, I came to guard you." A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" invoked good upon him and then slept (so much reassured). The same Hadith was transmitted on the authority of Ibn Rumh with a slight variation of wording.

(...) The same Hadith was narrated on the authority of A'isha.

41-(2411) Abdullah Ibn Shaddad reported: I heard Ali saying: The Messenger of Allah "Allah's blessing and peace be upon him" never gathered his parents for anyone but Sa'd Ibn Malik when he said to him on the Day of (the holy battle of) Uhud: "Shoot an arrow, may my father and mother be sacrificed for you!"

(...) This Hadith was narrated on the authority of Ali, through another chain of transmitters.

42-(2412) Sa'd "Allah be pleased with him" reported: On the day of Uhud, The Prophet "Allah's blessing and peace be upon him" mentioned for me both his parents (saying: "Let my parents be sacrificed for you").

(...) This Hadith was narrated on the authority of Yahya Ibn Sa'id with the same chain of transmitters.

٥ ـ بابٌ في فَضَائِلِ سَعْدِ بْنِ أَبِي وَقَّاص رضي الله عنه

٣٩ ـ (٢٤١٠) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ عَائِشَةَ قَالَتْ: أَرِقَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ. فَقَالَ: «لَيْتَ رَجُلاً صَالِحاً مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ». قَالَتْ: وَسَمِعْنَا صَوْتَ السِّلاَحِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَٰذَا؟» قَالَ: سَعْدُ بْنُ أَبِي وَقَّاصٍ، يَا رَسُولَ اللَّهِ، جِئْتُ أَحْرُسُكَ. قَالَتْ عَائِشَةُ: فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ سَمِعْتُ غَطِيطَهُ.

[البخاري: كتاب الجهاد والسير، باب الحراسة في الغزو في سبيل الله، رقم: ٢٨٨٥].

٤٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، أَنَّ عَائِشَةَ قَالَتْ: سَهِرَ رَسُولُ اللَّهِ ﷺ، مَقْدَمَهُ الْمَدِينَةَ، لَيْلَةً، فَقَالَ: «لَيْتَ رَجُلاً صَالِحاً مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ»، قَالَتْ: فَبَيْنَا نَحْنُ كَذَٰلِكَ سَمِعْنَا خَشْخَشَةَ سِلاَحٍ. فَقَالَ: «مَنْ هَٰذَا؟» قَالَ: سَعْدُ بْنُ أَبِي وَقَّاصٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا جَاءَ بِكَ؟» قَالَ: وَقَعَ فِي نَفْسِي خَوْفٌ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَجِئْتُ أَحْرُسُهُ. فَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ نَامَ.

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: فَقُلْنَا: مَنْ هَٰذَا؟.

(...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ يَقُولُ: قَالَتْ عَائِشَةُ: أَرِقَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ... بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

٤١ ـ (٢٤١١) ـ حدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ، يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ. قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا جَمَعَ رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ لأَحَدٍ، غَيْرَ سَعْدِ بْنِ مَالِكٍ. فَإِنَّهُ جَعَلَ يَقُولُ لَهُ، يَوْمَ أُحُدٍ: «ارْمِ. فِدَاكَ أَبِي وَأُمِّي».

[البخاري: كتاب الجهاد والسير، باب المجنّ ومن يتترس بترس صاحبه، رقم: ٢٩٠٥].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ الْحَنْظَلِيُّ، عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ مِسْعَرٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ. كُلُّهُمْ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٤٢ ـ (٢٤١٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ، يَعْنِي ابْنَ بِلاَلٍ، عَنْ يَحْيَىٰ، وَهُوَ ابْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ.

[البخاري: كتاب المناقب، باب مناقب سعد بن أبي وقاص الزهري، رقم: ٣٧٢٥].

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهَٰذَا الإِسْنَادِ.

(...) Amir Ibn Sa'd narrated from his father "Allah be pleased with him" that on the day of Uhud, The Prophet "Allah's blessing and peace be upon him" mentioned for him both his parents. He said: one of the polytheists had set fire to the Muslims. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Shoot (O Sa'd), let my parents be sacrificed for you." I drew an arrow and shot a featherless arrow at him aiming at his side. He fell down with his private parts exposed. The Messenger of Allah "Allah's blessing and peace be upon him" smiled so much that I saw his premolar teeth.

43-(1748) Mus'ab Ibn Sa'd reported from his father: Many Divine verses had been revealed in connection with me. My mother Umm Sa'd had taken oath that she would not talk with him unless he gave up his faith. Moreover, she neither ate nor drank and said: "Allah has ordered you to treat well your parents. I am your mother, and I order you to do this." She spent three days in this state until she fainted because of extreme hunger. At that time her son whose name was Umara stood up and provided her with drink. She started invoking evil upon Sa'd. then, Allah "Exalted and Glorified be He" revealed: "And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear The command), Show gratitude to Me and to thy parents: to Me is (thy final) Goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration)." (Luqman 14:15)

He added: A lot spoils of war fell to the lot of The Messenger of Allah "Allah's blessing and peace be upon him", which contained a sword. I took hold of it and came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Grant this sword to me (as my share in the spoils of war) since you know my state." He said: "Return it to the place from where you took it." I went back with the intention of throwing it in a store but my soul blamed me (for I did not take it). I returned (to him) and asked him to give that sword to me. He told me loudly to return it to the place from where I had taken it. It was in connection with this that the following Verse was revealed: " They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger: so fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe." (Al-Anfal 1).

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ، يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ جَمَعَ لَهُ أَبَوَيْهِ يَوْمَ أُحُدٍ. قَالَ: كَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ قَدْ أَحْرَقَ الْمُسْلِمِينَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْمِ، فِدَاكَ أَبِي وَأُمِّي»، قَالَ: فَنَزَعْتُ لَهُ بِسَهْمٍ لَيْسَ فِيهِ نَصْلٌ، فَأَصَبْتُ جَنْبَهُ فَسَقَطَ، فَانْكَشَفَتْ عَوْرَتُهُ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ، حَتَّى نَظَرْتُ إِلَى نَوَاجِذِهِ.

٤٣ ـ (١٧٤٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنَ الْقُرْآنِ. قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لاَ تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلاَ تَأْكُلَ وَلاَ تَشْرَبَ. قَالَتْ: زَعَمْتَ أَنَّ اللَّهَ وَصَّاكَ بِوَالِدَيْكَ! وَأَنَا أُمُّكَ. وَأَنَا آمُرُكَ بِهَذَا.

قَالَ: مَكَثَتْ ثَلاَثاً حَتَّى غُشِيَ عَلَيْهَا مِنَ الْجَهْدِ. فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَةُ، فَسَقَاهَا. فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الْقُرْآنِ هَذِهِ الآيَةَ: ﴿وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِي﴾ [لقمان: ١٥] وَفِيهَا: ﴿وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفاً﴾.

قَالَ: وَأَصَابَ رَسُولُ اللَّهِ ﷺ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ﷺ. فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ. فَأَنَا مَنْ قَدْ عَلِمْتَ حَالَهُ. فَقَالَ: «رُدَّهُ مِنْ حَيْثُ أَخَذْتَهُ»، فَانْطَلَقْتُ، حَتَّى إِذَا أَرَدْتُ أَنْ أُلْقِيَهُ فِي الْقَبَضِ لاَمَتْنِي نَفْسِي، فَرَجَعْتُ إِلَيْهِ. فَقُلْتُ: أَعْطِنِيهِ. قَالَ: فَشَدَّ لِي صَوْتَهُ: «رُدَّهُ مِنْ حَيْثُ أَخَذْتَهُ»، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ﴾ [الأنفال: ١].

He further said: Once, I fell ill and sent (a message) to The Messenger of Allah "Allah's blessing and peace be upon him". He visited me to whom I said: "Permit me to distribute (in charity) my property as much as I like." He did not agree. I said: "(Then, Permit me to distribute in charity) half of it." He did not agree. I said: "(Then, Permit me to distribute in charity) the third of it." He kept silent. Later on, (distributing) one-third (of one's property in charity) was permitted.

He added: I passed by a group of people of the Ansar and Emigrants who said: "Come so that we may serve you wine." This was before the prohibition of wine. I went to them in a garden. They had a roasted head of a camel and a small water-skin containing wine. I ate and drank along with them. Then, both the Ansar and immigrants were mentioned. I said: "The immigrants are better than the Ansar." A man took a part of the head (of the camel) with which he struck me, with the result that my nose was injured. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and told him the story. Then, Allah "Exalted and Glorified be He" revealed the Verses pertaining to (the prohibition of) wine: " Ye who believe intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handiwork: eschew such (abomination), that ye may prosper." (Al-Ma'ida 90).

44-(...) This Hadith was narrated on the authority of Simak. According to the narration of Shu'ba it was mentioned: When they wanted to feed her (Sa'd's mother), they opened her mouth with (the help of) a stick and put food in her mouth. it was also mentioned: He struck the nose of Sa'd, which was injured. Subsequently, Sa'd's nose remained wounded.

45-(2413) Sa'd "Allah be pleased with him" reported: The following Verse was revealed in connection with six men, amongst whom I and Ibn Mas'ud were: "Send not away those who call on their Lord morning and evening, seeking his face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust." (Al-An'am 52) That was when the pagans said to him (The Prophet): "Do not keep them near you."

46-(...) Sa'd "Allah be pleased with him" reported: We were six men in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when the pagans said to The Messenger of Allah "Allah's blessing and peace be upon him": "Drive them away in order not to have the audacity upon us." He (Sa'd) added: I, Ibn Mas'ud, a man from (the

قَالَ: وَمَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ ﷺ فَأَتَانِي. فَقُلْتُ: دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ. قَالَ: فَأَبَى. قُلْتُ: فَالنِّصْفَ. قَالَ: فَأَبَى. قُلْتُ: فَالثُّلُثَ. قَالَ: فَسَكَتَ. فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزاً.

قَالَ: وَأَتَيْتُ عَلَى نَفَرٍ مِنَ الأَنْصَارِ وَالْمُهَاجِرِينَ. فَقَالُوا: تَعَالَ نُطْعِمْكَ وَنَسْقِيكَ خَمْراً، وَذَلِكَ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ. قَالَ: فَأَتَيْتُهُمْ فِي حَشٍّ ـ وَالْحَشُّ الْبُسْتَانُ ـ فَإِذَا رَأْسُ جَزُورٍ مَشْوِيٌّ عِنْدَهُمْ، وَزِقٌّ مِنْ خَمْرٍ. قَالَ: فَأَكَلْتُ وَشَرِبْتُ مَعَهُمْ. قَالَ: فَذَكَرْتُ الأَنْصَارَ وَالْمُهَاجِرِينَ عِنْدَهُمْ. فَقُلْتُ: الْمُهَاجِرُونَ خَيْرٌ مِنَ الأَنْصَارِ. قَالَ: فَأَخَذَ رَجُلٌ أَحَدَ لَحْيَيِ الرَّأْسِ فَضَرَبَنِي بِهِ فَجَرَحَ بِأَنْفِي. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيَّ ـ يَعْنِي نَفْسَهُ ـ شَأْنَ الْخَمْرِ: ﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ﴾ [المائدة: ٩٠].

٤٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ أَنَّهُ قَالَ: أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ ... وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ زُهَيْرٍ، عَنْ سِمَاكٍ.

وَزَادَ فِي حَدِيثِ شُعْبَةَ: قَالَ فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا بِعَصاً، ثُمَّ أَوْجَرُوهَا.

وَفِي حَدِيثِهِ أَيْضاً: فَضَرَبَ بِهِ أَنْفَ سَعْدٍ فَفَزَرَهُ، وَكَانَ أَنْفُ سَعْدٍ مَفْزُوراً.

٤٥ ـ (٢٤١٣) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ: فِيَّ نَزَلَتْ: ﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ﴾ [الأنعام: ٥٢].

قَالَ: نَزَلَتْ فِي سِتَّةٍ: أَنَا وَابْنُ مَسْعُودٍ مِنْهُمْ، وَكَانَ الْمُشْرِكُونَ قَالُوا لَهُ: تُدْنِي هَؤُلاَءِ.

٤٦ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ، عَنْ إِسْرَائِيلَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ سِتَّةَ نَفَرٍ. فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ ﷺ: اطْرُدْ هَؤُلاَءِ لاَ يَجْتَرِؤُونَ عَلَيْنَا.

tribe of) Hudhail, Bilal, and two other men , whose names I do not know (were from among such men). When there occurred to The Messenger of Allah "Allah's blessing and peace be upon him" what Allah wished, and he talked with himself, Allah "Exalted and Glorified be He" revealed: "Send not away those who call on their Lord morning and evening, seeking his face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust." (Al-An'am 52).

[6] The merits of both of Talha and Az-Zubair

47-(2414) Abu Uthman narrated: During one of the holy battles in which The Messenger of Allah "Allah's blessing and peace be upon him" was fighting, none remained with The Prophet "Allah's blessing and peace be upon him" but Talha and Sa'd, according to their narrations.

48-(2415) Jabir "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said on the day of the battle of The Confederates: "Who will bring me the information about the enemy?" Az-Zubair said: "I will do." The Prophet "Allah's blessing and peace be upon him" said again: "Who will bring me the information about the enemy?" Az-Zubair said again: "I will do." The Prophet "Allah's blessing and peace be upon him" said (for the third time): "Who will bring me the information about the enemy?" Az-Zubair said: "I will do." The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a disciple; and my disciple is Az-Zubair. "

(...) The same was narrated on the authority of Jabir, through another chain of transmitters.

49-(2416) Abdullah Ibn Az-Zubair "Allah be pleased with both" reported: During the battle of The Confederates, Umar Ibn Abu Salama and I were kept behind with the women in the fort of Hassan. Once, he would lower (his back) for me so that I might (rise and) see (the battlefield), and once I would lower (my back) for him in order that he might (rise and) see (the battlefield). I used to see my father (Az-Zubair) whenever he went, riding his horse and taking arms, to Banu Quraidha. When I mentioned that to my father, he said: "Did you really see me, O my son?" I said: "Yes." He said: "Allah's Apostle "Allah's blessing and peace be upon him" mentioned for me both his parents saying: "Let my father and mother be sacrificed for you!""

(...) Abdullah Ibn Az-Zubair "Allah be pleased with both" reported: During the battle of The Confederates, Umar Ibn Abu Salama and I were kept behind with the women in the fort of Hassan...and the rest is the same.

قَالَ: وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ، وَرَجُلٌ مِنْ هُذَيْلٍ، وَبِلاَلٌ، وَرَجُلاَنِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقَعَ. فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾ [الأنعام: ٥٢].

٦ ـ بابٌ مِنْ فَضَائِلِ طَلْحَةَ والزُّبَيْرِ رضي الله تعالى عنهما

٤٧ ـ (٢٤١٤) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى. قَالُوا: حَدَّثَنَا الْمُعْتَمِرُ، وَهُوَ ابْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبِي، عَنْ أَبِي عُثْمَانَ، قَالَ: لَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ تِلْكَ الأَيَّامِ الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللَّهِ ﷺ، غَيْرُ طَلْحَةَ وَسَعْدٍ. عَنْ حَدِيثِهِمَا.

[البخاري: كتاب فضائل الصحابة، باب ذكر طلحة بن عبيد الله، رقم: ٣٧٢٢].

٤٨ ـ (٢٤١٥) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: سَمِعْتُهُ يَقُولُ: نَدَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ يَوْمَ الْخَنْدَقِ. فَانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ، فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ، فَانْتَدَبَ الزُّبَيْرُ. فَقَالَ النَّبِيُّ ﷺ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ وَحَوَارِيَّ الزُّبَيْرُ».

[البخاري: كتاب الجهاد والسير، باب هل يبعث الطليعة وحده، رقم: ٢٧٤٧].

(...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ. بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَةَ.

٤٩ ـ (٢٤١٦) ـ حدّثنا إِسْمَاعِيلُ بْنُ الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنِ ابْنِ مُسْهِرٍ. قَالَ إِسْمَاعِيلُ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. قَالَ: كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ، يَوْمَ الْخَنْدَقِ، مَعَ النِّسْوَةِ، فِي أُطُمِ حَسَّانٍ، فَكَانَ يُطَأْطِئُ لِي مَرَّةً فَأَنْظُرُ. وَأُطَأْطِئُ لَهُ مَرَّةً فَيَنْظُرُ. فَكُنْتُ أَعْرِفُ أَبِي إِذَا مَرَّ عَلَى فَرَسِهِ فِي السِّلاَحِ، إِلَى بَنِي قُرَيْظَةَ.

[البخاري: كتاب فضائل الصحابة، باب مناقب الزبير، رقم: ٣٧٢٠].

ـ قَالَ: وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. قَالَ: فَذَكَرْتُ ذَلِكَ لأَبِي. فَقَالَ: وَرَأَيْتَنِي يَا بُنَيَّ؟ قُلْتُ: نَعَمْ. قَالَ: أَمَا وَاللَّهِ، لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ، يَوْمَئِذٍ، أَبَوَيْهِ. فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي».

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الأُطُمِ الَّذِي فِيهِ النِّسْوَةُ. يَعْنِي نِسْوَةَ النَّبِيِّ ﷺ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ مُسْهِرٍ، فِي هَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ عَبْدَ اللَّهِ بْنَ عُرْوَةَ فِي الْحَدِيثِ. وَلَكِنْ أَدْرَجَ الْقِصَّةَ فِي حَدِيثِ هِشَامٍ عَنْ أَبِيهِ، عَنِ ابْنِ الزُّبَيْرِ.

50-(2417) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was upon the mountain of Hira, accompanied by Abu Bakr, Umar, Uthman, Ali, Talha, and Az-Zubair, when the mountain moved. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be quiet! Upon you, there is none but a Prophet, a truly believer (Siddiq), and a Martyr."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was upon the mountain of Hira, when the mountain moved. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be calm, O (mountain of) Hira! Upon you, there is none but a Prophet, a truly believer (Siddiq), and a Martyr." At that time, The Messenger of Allah "Allah's blessing and peace be upon him" was upon it, accompanied by Abu Bakr, Umar, Uthman, Ali, Talha, Az-Zubair, and Sa'd Ibn Abu Waqqas "Allah be pleased with them".

51-(2418) Hisham reported from his father (Urwa Ibn Az-Zubair) that A'isha "Allah be pleased with her" said: BY Allah! Both your fathers are amongst those who responded to the call of Allah and The Messenger after the misfortune had befallen them. (She meant by his fathers both of Abu Bakr and Az-Zubair).

(...) This Hadith was narrated on the authority of Hisham, through the same chain of transmitters, with the following addition: She meant Abu Bakr and Az-Zubair.

52-(...) Urwa narrated that A'isha "Allah be pleased with her" said to him: BY Allah! Both your fathers are amongst those who responded to the call of Allah and The Messenger after the misfortune had befallen them. (She meant by his fathers both of Abu Bakr and Az-Zubair).

[7] The merits of Abu Ubaida Ibn Al-Jarrah

53-(2419) Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " Every nation has a really trustworthy man, and our trustworthy man of this (Muslim) nation is Abu Ubaida Ibn Al-Jarrah."

54-(...) Anas "Allah be pleased with him" reported that the people of Yemen came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Send with us a man so that he might teach us the (principles of) Sunna and Islam." he (The Prophet) caught hold of the hand of Abu Ubaida and said: "This (man) is the trustworthy person of that (Muslim) nation."

٥٠ ـ (٢٤١٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَىٰ حِرَاءٍ، هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ. فَتَحَرَّكَتِ الصَّخْرَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اهْدَأْ، فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ يَزِيدَ بْنِ خُنَيْسٍ وَأَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَىٰ جَبَلِ حِرَاءٍ، فَتَحَرَّكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْكُنْ حِرَاءُ، فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ»، وَعَلَيْهِ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُمْ.

٥١ ـ (٢٤١٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَعَبْدَةُ. قَالاَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ: أَبَوَاكَ، وَاللَّهِ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، بِهَٰذَا الإِسْنَادِ. وَزَادَ: تَعْنِي أَبَا بَكْرٍ وَالزُّبَيْرَ.

٥٢ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ. قَالَ: قَالَتْ لِي عَائِشَةُ: كَانَ أَبَوَاكَ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

٧ ـ باب فضائل أَبِي عُبَيْدَةَ بن الجَرَّاحِ رضي اللَّهُ تعالى عنه

٥٣ ـ (٢٤١٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ خَالِدٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ. قَالَ: قَالَ أَنَسٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِيناً، وَإِنَّ أَمِينَنَا، أَيَّتُهَا الأُمَّةُ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

[البخاري: كتاب فضائل الصحابة، باب مناقب أبي عبيدة بن الجراح رضي الله عنه، رقم: ٣٧٤٤].

٥٤ ـ (...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ أَهْلَ الْيَمَنِ قَدِمُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالُوا: ابْعَثْ مَعَنَا رَجُلاً يُعَلِّمُنَا السُّنَّةَ وَالإِسْلاَمَ. قَالَ: فَأَخَذَ بِيَدِ أَبِي عُبَيْدَةَ فَقَالَ: «هَٰذَا أَمِينُ هَٰذِهِ الأُمَّةِ».

55-(2420) Hudhaifa "Allah be pleased with him" narrated: The people of Najran came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah! Send with us a trustworthy man." The Prophet "Allah's blessing and peace be upon him" said to them: "I will send with you a trustworthy man, a really trustworthy man." The companions of The Prophet "Allah's blessing and peace be upon him" looked forward (to be that person). He then sent Abu Ubaida Ibn Al-Jarrah.

(...) This Hadith was narrated on the authority of Abu Ishaq with the same chain of transmitters.

[8] The merits of Al-Hasan and Al-Husain

56-(2421) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to Hasan: "O Allah! No doubt, I love him. So, might You love him and love anyone who loves him!"

57-(...) Abu Huraira "Allah be pleased with him" reported: I set out in the company of The Messenger of Allah "Allah's blessing and peace be upon him" at a certain time during the day. He neither talked to me nor did I talk to him until he reached the market of Banu Qainuqa. He then returned to the tent of Fatima and said: "Is the little boy (Al-Hasan) there?" We thought that his mother had detained him in order to bathe, dress, and garland him with a sweet garland. A short time later, he (Hasan) came running until both of them embraced each other. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I love him. Might You love him and love anyone who loves him."

58-(2422) Al-Bara Ibn Azib "Allah be pleased with him" narrated: I saw Al-Hasan upon the shoulder of The Prophet "Allah's blessing and peace be upon him" and he (The Prophet) was saying: "O Allah! I love him, so please love him."

59-(...) Al-Bara Ibn Azib "Allah be pleased with him" narrated: I saw The Prophet "Allah's blessing and peace be upon him" carrying Al-Hasan Ibn Ali on his shoulder and saying: "O Allah! I love him, so please love him."

60-(2423) Iyas reported from his father: I led the white mule on which The Messenger of Allah "Allah's blessing and peace be upon him", accompanied by Al-Hasan and Al-Husain rode, till it reached the chamber of The Messenger of Allah "Allah's blessing and peace be upon him": One of whom was seated before him and the other was seated behind him.

٥٥ ـ (٢٤٢٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ، قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالُوا: يَا رَسُولَ اللَّهِ، ابْعَثْ إِلَيْنَا رَجُلاً أَمِيناً. فَقَالَ: «لأَبْعَثَنَّ إِلَيْكُمْ رَجُلاً أَمِيناً حَقَّ أَمِينٍ. حَقَّ أَمِينٍ»، قَالَ: فَاسْتَشْرَفَ لَهَا النَّاسُ. قَالَ: فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

[البخاري: كتاب فضائل الصحابة، باب مناقب أبي عبيدة بن الجراح رضي الله عنه، رقم: ٣٧٤٥].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٨ ـ باب فضائل الحَسَن والحُسَين رضي اللَّهُ عنهما

٥٦ ـ (٢٤٢١) ـ حدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ لِحَسَنٍ: «اللَّهُمَّ إِنِّي أُحِبُّهُ، فَأَحِبَّهُ، وَأَحْبِبْ مَنْ يُحِبُّهُ».

[البخاري: كتاب البيوع، باب ما ذكر في الأسواق، رقم: ٢١٢٢].

٥٧ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَائِفَةٍ مِنَ النَّهَارِ، لاَ يُكَلِّمُنِي وَلاَ أُكَلِّمُهُ، حَتَّىٰ جَاءَ سُوقَ بَنِي قَيْنُقَاعَ، ثُمَّ انْصَرَفَ، حَتَّىٰ أَتَىٰ خِبَاءَ فَاطِمَةَ فَقَالَ: «أَثَمَّ لُكَعُ؟ أَثَمَّ لُكَعُ؟» يَعْنِي حَسَناً. فَظَنَنَّا أَنَّهُ إِنَّمَا تَحْبِسُهُ أُمُّهُ لأَنْ تُغَسِّلَهُ وَتُلْبِسَهُ سِخَاباً، فَلَمْ يَلْبَثْ أَنْ جَاءَ يَسْعَىٰ، حَتَّىٰ اعْتَنَقَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أُحِبُّهُ، فَأَحِبَّهُ، وَأَحْبِبْ مَنْ يُحِبُّهُ».

٥٨ ـ (٢٤٢٢) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، وَهُوَ ابْنُ ثَابِتٍ، حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ قَالَ: رَأَيْتُ الْحَسَنَ بْنَ عَلِيٍّ عَلَىٰ عَاتِقِ النَّبِيِّ ﷺ، وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

[البخاري: كتاب فضائل الصحابة، باب مناقب الحسن والحسين رضي الله عنهما، رقم: ٣٧٤٩].

٥٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالَ ابْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، وَهُوَ ابْنُ ثَابِتٍ، عَنِ الْبَرَاءِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاضِعاً الْحَسَنَ بْنَ عَلِيٍّ عَلَىٰ عَاتِقِهِ، وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

٦٠ ـ (٢٤٢٣) ـ حدّثني عَبْدُ اللَّهِ بْنُ الرُّومِيِّ، الْيَمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. قَالاَ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ، حَدَّثَنَا إِيَاسٌ، عَنْ أَبِيهِ. قَالَ: لَقَدْ قُدْتُ بِنَبِيِّ اللَّهِ ﷺ وَالْحَسَنِ وَالْحُسَيْنِ، بَغْلَتَهُ الشَّهْبَاءَ، حَتَّىٰ أَدْخَلْتُهُمْ حُجْرَةَ النَّبِيِّ ﷺ. هَٰذَا قُدَّامَهُ وَهَٰذَا خَلْفَهُ.

[9] The merits of the family of The Prophet "Allah's blessing and peace be upon him"

61-(2424) A'isha "Allah be pleased with her" reported: One morning, The Messenger of Allah "Allah's blessing and peace be upon him" went out wearing a striped mantle of a black camel's hair. Then, Al-Hasan Ibn Ali came, whom he wrapped in it. then Al-Husain came whom he wrapped in it. Then Fatima came whom he wrapped in it. then Ali came whom he wrapped in it. Then he recited: "Allah Only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless." (Al-Ahzab 33).

[10] The merits of Zaid Ibn Haritha and Usama Ibn Zaid

62-(2425) Salim Ibn Abdullah reported from his father: We used to call Zaid Ibn Haritha as Zaid Ibn Muhammad until it was revealed in the Qur'an: "Call them by the names of their fathers. This is more equitable with Allah." (Al-Ahzab 5) This Hadith was narrated on the authority of Qutaiba Ibn Sa'd.

(...) A Hadith like this was narrated on the authority of Abdullah through another chain of transmitters.

63-(2426) Abdullah Ibn Umar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent an army under the command of Usama Ibn Zaid. When some people criticized his leadership, The Prophet "Allah's blessing and peace be upon him" said: "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (Usama) is one of the dearest to me after him (Zaid)."

64-(...) Salim narrated from his father that The Prophet "Allah's blessing and peace be upon him" said while he was on the pulpit: "If you are criticizing his (Usama's) leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and by Allah, he was one of the dearest persons to me, and (now) this (Usama) is worthy of leadership, and by Allah, he is one of the dearest to me after him (Zaid). So, I recommend you to do good to him, for he is one of your good pious men."

[11] The merits of Abdullah Ibn Ja'far

65-(2427) Abdullah Ibn Abu Mulaika reported: Abdullah Ibn Ja'far "Allah be pleased with both" said to Ibn Az-Zubair "Allah be pleased with both": "Do you remember when we met The Messenger of Allah "Allah's

٩ ـ باب فضائل أهل بيت النَّبِيِّ ﷺ

٦١ ـ (٢٤٢٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّاءَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ. قَالَتْ: قَالَتْ عَائِشَةُ: خَرَجَ النَّبِيُّ ﷺ غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ، مِنْ شَعْرٍ أَسْوَدَ. فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ، ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ. ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا، ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ. ثُمَّ قَالَ: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [الأحزاب: ٣٣].

١٠ ـ بابُ فَضَائِلِ زَيْدِ بْنِ حَارِثَةَ وأُسَامَةَ بْنِ زَيْدٍ رضي اللَّهُ عنهما

٦٢ ـ (٢٤٢٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقُولُ: مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلاَّ زَيْدَ بْنَ مُحَمَّدٍ، حَتَّى نَزَلَ فِي الْقُرْآنِ: ﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ﴾ [الأحزاب: ٥]. [البخاري: كتاب التفسير، باب: ﴿ادعوهم لآبائهم هو أقسط عند الله﴾، رقم: ٤٧٨٢].

ـ قَالَ الشَّيْخُ أَبُو أَحْمَدَ، مُحَمَّدُ بْنُ عِيسَى: أَخْبَرَنَا أَبُو الْعَبَّاسِ السَّرَّاجُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يُوسُفَ الدُّوَيْرِيُّ. قَالاَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، بِهَذَا الْحَدِيثِ.

(...) ـ حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ... بِمِثْلِهِ.

٦٣ ـ (٢٤٢٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثاً. وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ. فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنْ تَطْعَنُوا فِي إِمْرَتِهِ، فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ. وَايْمُ اللَّهِ، إِنْ كَانَ لَخَلِيقاً لِلإِمْرَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ».

[البخاري: كتاب الأيمان والنذور، باب قول النبي ﷺ: «وايم الله»، رقم: ٦٦٢٧].

٦٤ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ، يَعْنِي ابْنَ حَمْزَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَهُوَ عَلَى الْمِنْبَرِ: «إِنْ تَطْعَنُوا فِي إِمَارَتِهِ ـ يُرِيدُ أُسَامَةَ بْنَ زَيْدٍ ـ فَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ. وَايْمُ اللَّهِ إِنْ كَانَ لَخَلِيقاً لَهَا. وَايْمُ اللَّهِ، إِنْ كَانَ لأَحَبَّ النَّاسِ إِلَيَّ. وَايْمُ اللَّهِ، إِنَّ هَذَا لَهَا لَخَلِيقٌ ـ يُرِيدُ أُسَامَةَ بْنَ زَيْدٍ ـ. وَايْمُ اللَّهِ، إِنْ كَانَ لأَحَبَّهُمْ إِلَيَّ مِنْ بَعْدِهِ، فَأُوصِيكُمْ بِهِ، فَإِنَّهُ مِنْ صَالِحِيكُمْ».

١١ ـ باب فضائل عَبْدِ اللَّهِ بن جعفرٍ رضي اللَّهُ عنهما

٦٥ ـ (٢٤٢٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ. قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ لابْنِ الزُّبَيْرِ: أَتَذْكُرُ

blessing and peace be upon him", I, you and Ibn Abbas?" he answered in the affirmative. He (Abdullah Ibn Ja'far) added: "He mounted us (on his camel) but left you."

(...) This Hadith was narrated on the authority of Habib Ibn Ash-Shahid.

66-(2428) Abdullah Ibn Ja'far "Allah be pleased with both" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey, the children of his family used to receive him. Once, he returned from a journey and I was brought to him ahead of others. He mounted me in front of him. Then one of the two sons of Fatima was brought, whom he mounted behind him. In this way, we three entered Medina riding on a mount.

67-(...) Abdullah Ibn Ja'far "Allah be pleased with both" reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey we would receive him. Once he met me, Al-Hasan or Al-Husain. He mounted one of us in front of him and the other behind him until we entered Medina as such.

68-(2429) Abdullah Ibn Ja'far "Allah be pleased with both" reported: Once, The Messenger of Allah "Allah's blessing and peace be upon him" made me ride behind him and told me something secretly, which I would not narrate to anyone from amongst the people.

[12] The superiority of Khadija, the Mother of the Believers

69-(2430) Abdullah Ibn Ja'far "Allah be pleased with both" reported: I heard Ali saying in Kufa: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of the women of her time was Mary, daughter of Imran, and the best of the women of her time was Khadija, daughter of Khuwailid." Abu Kuraib said that Waki pointed to the sky and the earth.

70-(2431) Abu Musa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Many amongst men reached (the point of) perfection but none amongst the women reached this point except Asia, Pharaoh's wife, and Mary, the daughter of Imran. No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other meals."

71-(2432) Abu Huraira "Allah be pleased with him" narrated: Gabriel came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This is Khadija coming to you with a vessel having

إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ، أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ. فَحَمَلَنَا، وَتَرَكَكَ.
[البخاري: كتاب الجهاد والسير، باب استقبال الغزاة، رقم: ٣٠٨٢].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ وَإِسْنَادِهِ.

٦٦ ـ (٢٤٢٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ لِيَحْيَى. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِصِبْيَانِ أَهْلِ بَيْتِهِ. قَالَ: وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسُبِقَ بِي إِلَيْهِ، فَحَمَلَنِي بَيْنَ يَدَيْهِ، ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَاطِمَةَ، فَأَرْدَفَهُ خَلْفَهُ. قَالَ: فَأُدْخِلْنَا الْمَدِينَةَ، ثَلاثَةً عَلَى دَابَّةٍ.

٦٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ: حَدَّثَنِي مُوَرِّقٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ. قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِنَا. قَالَ: فَتُلُقِّيَ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ. قَالَ: فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ وَالآخَرَ خَلْفَهُ، حَتَّى دَخَلْنَا الْمَدِينَةَ.

٦٨ ـ (٢٤٢٩) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ. فَأَسَرَّ إِلَيَّ حَدِيثاً، لاَ أُحَدِّثُ بِهِ أَحَداً مِنَ النَّاسِ.

١٢ ـ بابُ فَضَائِلِ خَدِيجَةَ أُمِّ المؤمنين رضي الله عنها

٦٩ ـ (٢٤٣٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَوَكِيعٌ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، وَاللَّفْظُ حَدِيثُ أَبِي أُسَامَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَقُولُ: سَمِعْتُ عَلِيًّا بِالْكُوفَةِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ». قَالَ أَبُو كُرَيْبٍ: وَأَشَارَ وَكِيعٌ إِلَى السَّمَاءِ وَالأَرْضِ.
[البخاري: كتاب مناقب الأنصار، باب تزويج النبي ﷺ خديجة...، رقم: ٣٨١٥].

٧٠ ـ (٢٤٣١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. جَمِيعاً عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ غَيْرُ مَرْيَمَ بِنْتِ عِمْرَانَ، وَآسِيَةَ امْرَأَةِ فِرْعَوْنَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ». [البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وضرب الله مثلاً للذين آمنوا امرأة فرعون...﴾، رقم: ٣٤١١].

٧١ ـ (٢٤٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: أَتَى جِبْرِيلُ النَّبِيَّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ خَدِيجَةُ قَدْ أَتَتْكَ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ، أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ

condiment (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allah) and on my behalf, and give her the glad tidings of having a palace made of pipes of precious stones and pearls in Paradise wherein there will be neither noise nor fatigue (trouble). "

72-(2433) Isma'il narrated: I asked Abdullah Ibn Abu Awfa: "Did The Prophet "Allah's blessing and peace be upon him" give glad tidings to Khadija of having a palace in Paradise?" He said: "Yes, he gave her the good news of having a palace of pipes of precious stones and pearls (in Paradise) where there will be neither noise nor fatigue."

(...) This Hadith was narrated on the authority of Ibn Abu Awfa, through another chain of transmitters.

73-(2434) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave Khadija Bint Khuwailid the good news of having a palace of pipes of precious stones and pearls in Paradise.

74-(2435) A'isha "Allah be pleased with her" reported: I did not feel jealous of any woman (of the wives of The Prophet)as much as I did of Khadija though she died three years before he married me. But The Prophet "Allah's blessing and peace be upon him" used to mention her very often. His Lord (or Gabriel) ordered him to give her the good news of having a palace of pipes of precious stones and pearls in Paradise. Furthermore, whenever he slaughtered a sheep, he would present it to the women friends of her.

75-(...) A'isha "Allah be pleased with her" reported: I never felt jealous of anyone of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" as much as I did of Khadija, although I did not see her. Whenever The Messenger of Allah "Allah's blessing and peace be upon him" slaughtered a goat, he would say: "Send it to the women friends of Khadija." I caused him to be angry one day when I said: "(It seems as if) only Khadija is in your mind." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Her love had been planted in my heart by Allah."

(...) This Hadith was narrated on the authority of Abu Usama, up to the slaughtering of the goat, and what follows that was not mentioned.

76-(...) A'isha "Allah be pleased with her" reported: I never felt jealous of anyone of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" as much as I did of Khadija, although I did not see her. Furthermore, he used to mention (and praise) her very often.

فَاقْرَأْ عَلَيْهَا السَّلاَمَ مِنْ رَبِّهَا عَزَّ وَجَلَّ، وَمِنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ.

قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: عَنْ أَبِي هُرَيْرَةَ. وَلَمْ يَقُلْ: سَمِعْتُ. وَلَمْ يَقُلْ فِي الْحَدِيثِ: وَمِنِّي. [البخاري: كتاب مناقب الأنصار، باب تزويج النبي ﷺ خديجة، رقم: ٣٨٢٠].

٧٢ ـ (٢٤٣٣) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ إِسْمَاعِيلَ. قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى: أَكَانَ رَسُولُ اللَّهِ ﷺ بَشَّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ؟ قَالَ: نَعَمْ، بَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ.

[البخاري: كتاب العمرة، باب متى يحل المعتمر، رقم: ١٧٩٢].

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ وَجَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ ابْنِ أَبِي أَوْفَى، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

٧٣ ـ (٢٤٣٤) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: بَشَّرَ رَسُولُ اللَّهِ ﷺ خَدِيجَةَ بِنْتَ خُوَيْلِدٍ، بِبَيْتٍ فِي الْجَنَّةِ.

٧٤ ـ (٢٤٣٥) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غِرْتُ عَلَى امْرَأَةٍ مَا غِرْتُ عَلَى خَدِيجَةَ، وَلَقَدْ هَلَكَتْ قَبْلَ أَنْ يَتَزَوَّجَنِي بِثَلاَثِ سِنِينَ، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا وَلَقَدْ أَمَرَهُ رَبُّهُ عَزَّ وَجَلَّ أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ فِي الْجَنَّةِ، وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِيهَا إِلَى خَلاَئِلِهَا.

[البخاري: كتاب الأدب، باب حسن العهد من الإيمان، رقم: ٦٠٠٤].

٧٥ ـ (...) ـ حدّثنا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: مَا غِرْتُ عَلَى نِسَاءِ النَّبِيِّ ﷺ إِلاَّ عَلَى خَدِيجَةَ، وَإِنِّي لَمْ أُدْرِكْهَا.

قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَبَحَ الشَّاةَ فَيَقُولُ: «أَرْسِلُوا بِهَا إِلَى أَصْدِقَاءِ خَدِيجَةَ»، قَالَتْ: فَأَغْضَبْتُهُ يَوْماً فَقُلْتُ: خَدِيجَةَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ رُزِقْتُ حُبَّهَا».

[البخاري: كتاب مناقب الأنصار، باب تزويج النبي ﷺ خديجة...، رقم: ٣٨١٨].

(...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ أَبِي أُسَامَةَ. إِلَى قِصَّةِ الشَّاةِ، وَلَمْ يَذْكُرِ الزِّيَادَةَ بَعْدَهَا.

٧٦ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: مَا غِرْتُ لِلنَّبِيِّ ﷺ عَلَى امْرَأَةٍ مِنْ نِسَائِهِ، مَا غِرْتُ عَلَى خَدِيجَةَ. لِكَثْرَةِ ذِكْرِهِ إِيَّاهَا وَمَا رَأَيْتُهَا قَطُّ.

77-(2436) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" never married any other woman besides Khadija till she died.

78-(2437) A'isha "Allah be pleased with her" reported: Once Hala Bint Khuwailid, Khadija's sister, asked the permission of The Prophet "Allah's blessing and peace be upon him" to enter. On that, The Prophet "Allah's blessing and peace be upon him" remembered the way Khadija used to ask permission, and that motivated his emotions (towards her). He said: "O Allah! Hala!" So I became jealous and said: "What makes you remember an old woman amongst the old women of Quraish, an old woman (with a toothless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than her?"

[13] The superiority of A'isha

79-(2438) A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me for three nights in my dream. The angel brought you to me as pictured on a piece of silk and said (to me): "This is your wife." When I uncovered the picture, I saw that it was yours. I said: "If this is from Allah, it will be done.""

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

80-(2439) A'isha "Allah be pleased with her" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said to her: "I know when you are pleased with me or angry with me." I said: "Whence do you know that?" He said: "When you are pleased with me, you say: "No, by the Lord of Muhammad." But when you are angry with me, then you say: "No, by the Lord of Abraham."" Thereupon I said: "Yes (it is true), but by Allah, O Allah's Apostle, I leave nothing but your name."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, up to his saying: "No, by the Lord of Abraham." What follows that was not mentioned.

81-(2440) A'isha "Allah be pleased with her" reported: I used to play with dolls in the presence of The Messenger of Allah "Allah's blessing and peace be upon him". Moreover, whenever her playfellows came to her they would leave immediately in view of feeling shy of The Messenger of Allah "Allah's blessing and peace be upon him". But, The Messenger of Allah "Allah's blessing and peace be upon him" would send them to me.

٧٧ ـ (٢٤٣٦) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: لَمْ يَتَزَوَّجِ النَّبِيُّ ﷺ عَلَى خَدِيجَةَ حَتَّى مَاتَتْ.

٧٨ ـ (٢٤٣٧) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتِ: اسْتَأْذَنَتْ هَالَةُ بِنْتُ خُوَيْلِدٍ، أُخْتُ خَدِيجَةَ، عَلَى رَسُولِ اللَّهِ ﷺ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَاحَ لِذَلِكَ. فَقَالَ: «اللَّهُمَّ هَالَةُ بِنْتُ خُوَيْلِدٍ»، فَغِرْتُ فَقُلْتُ: وَمَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ، حَمْرَاءِ الشِّدْقَيْنِ، هَلَكَتْ فِي الدَّهْرِ، فَأَبْدَلَكَ اللَّهُ خَيْراً مِنْهَا!.

[البخاري: كتاب مناقب الأنصار، باب تزويج النبي ﷺ خديجة...، رقم: ٣٨٢١].

١٣ ـ بابٌ في فَضَائِلِ عَائِشَةَ، رضي اللَّهُ تعالى عنها

٧٩ ـ (٢٤٣٨) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ. جَمِيعاً عَنْ حَمَّادِ بْنِ زَيْدٍ ـ وَاللَّفْظُ لأَبِي الرَّبِيعِ ـ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُرِيتُكِ فِي الْمَنَامِ ثَلاثَ لَيَالٍ، جَاءَنِي بِكِ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ. فَيَقُولُ: هَذِهِ امْرَأَتُكَ، فَأَكْشِفُ عَنْ وَجْهِكِ فَإِذَا أَنْتِ هِيَ. فَأَقُولُ: إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ، يُمْضِهِ».

[البخاري: كتاب النكاح، باب النظر إلى المرأة قبل التزويج، رقم: ٥١٢٥].

(...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. جَمِيعاً عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٨٠ ـ (٢٤٣٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ: حَدَّثَنَا هِشَامٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْلَمُ إِذَا كُنْتِ عَنِّي رَاضِيَةً، وَإِذَا كُنْتِ عَلَيَّ غَضْبَى» قَالَتْ: فَقُلْتُ: وَمِنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ قَالَ: «أَمَّا إِذَا كُنْتِ عَنِّي رَاضِيَةً، فَإِنَّكِ تَقُولِينَ: لاَ وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتِ غَضْبَى، قُلْتِ: لاَ، وَرَبِّ إِبْرَاهِيمَ»، قَالَتْ: قُلْتُ: أَجَلْ، وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَهْجُرُ إِلاَّ اسْمَكَ.

[البخاري: كتاب النكاح، باب غيرة النساء ووجدهن، رقم: ٥٢٢٨].

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ، إِلَى قَوْلِهِ: «لاَ وَرَبِّ إِبْرَاهِيمَ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

٨١ ـ (٢٤٤٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَلْعَبُ بِالْبَنَاتِ عِنْدَ رَسُولِ اللَّهِ ﷺ. قَالَتْ: وَكَانَتْ تَأْتِينِي صَوَاحِبِي. فَكُنَّ يَنْقَمِعْنَ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُسَرِّبُهُنَّ إِلَيَّ.

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters, but with a slight variation of wording.

82-(2441) A'isha "Allah be pleased with her" reported that the people used to send their gifts (to The Prophet) when it was the turn of A'isha, seeking for the pleasure of The Messenger of Allah "Allah's blessing and peace be upon him".

83-(2442) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", narrated: The wives of The Messenger of Allah "Allah's blessing and peace be upon him" sent Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him", to The Messenger of Allah "Allah's blessing and peace be upon him" .She asked for permission to be admitted, as he had been lying with me in my mantle. He gave her permission and she said: "O Messenger of Allah! Your wives have sent me to you in order to ask you to be just in case of the daughter of Abu Quhafa." She (A'isha) said: I kept silent. The Messenger of Allah "Allah's blessing and peace be upon him" said to her (Fatima): "O daughter! Do you not love whomever I love?" She answered in the affirmative. He said: "Then, I love this (A'isha)."

Fatima stood up when she heard this from The Messenger of Allah "Allah's blessing and peace be upon him" and went to the wives of The Messenger of Allah "Allah's blessing and peace be upon him" and informed them of what she had said to him and what The Messenger of Allah "Allah's blessing and peace be upon him" had said to her. They said to her: "We think you were of no benefit to us. You may again go to The Messenger of Allah "Allah's blessing and peace be upon him" and tell him that his wives seek for his justice in case of the daughter of Abu Quhafa." Fatima said: "By Allah, I will never talk to him about this matter."

A'isha added: The wives of The Messenger of Allah "Allah's blessing and peace be upon him" then sent Zainab Bint Jahsh, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", who was fairly equal in rank with me in the sight of The Messenger of Allah "Allah's blessing and peace be upon him". However, I have never seen a woman, more advanced in religious piety, more Allah-conscious, more truthful, more keeping of the blood relations, more generous, having more sense of self-sacrifice in practical life and having more charitable disposition and thus more close to Allah *ALMIGHTY* than Zainab. But, she used to loose temper very soon, but immediately, she would be calm.

(...) ـ **حدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

وَقَالَ فِي حَدِيثِ جَرِيرٍ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ فِي بَيْتِهِ، وَهُنَّ اللُّعَبُ.

٨٢ ـ (٢٤٤١) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ. يَبْتَغُونَ بِذَلِكَ مَرْضَاةَ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الهبة، باب قبول الهدية، رقم: ٢٥٧٤].

٨٣ ـ (٢٤٤٢) ـ **حدّثني** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ فَاطِمَةَ، بِنْتَ رَسُولِ اللَّهِ ﷺ، إِلَى رَسُولِ اللَّهِ ﷺ، فَاسْتَأْذَنَتْ عَلَيْهِ وَهُوَ مُضْطَجِعٌ مَعِي فِي مِرْطِي، فَأَذِنَ لَهَا. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي إِلَيْكَ يَسْأَلْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ. وَأَنَا سَاكِتَةٌ. قَالَتْ: فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيْ بُنَيَّةُ، أَلَسْتِ تُحِبِّينَ مَا أُحِبُّ؟» فَقَالَتْ: بَلَى. قَالَ: «فَأَحِبِّي هَذِهِ»، قَالَتْ: فَقَامَتْ فَاطِمَةُ حِينَ سَمِعَتْ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَرَجَعَتْ إِلَى أَزْوَاجِ النَّبِيِّ ﷺ فَأَخْبَرَتْهُنَّ بِالَّذِي قَالَتْ، وَبِالَّذِي قَالَ لَهَا رَسُولُ اللَّهِ ﷺ. فَقُلْنَ لَهَا: مَا نَرَاكِ أَغْنَيْتِ عَنَّا مِنْ شَيْءٍ. فَارْجِعِي إِلَى رَسُولِ اللَّهِ ﷺ فَقُولِي لَهُ: إِنَّ أَزْوَاجَكَ يَنْشُدْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ. فَقَالَتْ فَاطِمَةُ: وَاللَّهِ، لاَ أُكَلِّمُهُ فِيهَا أَبَداً. قَالَتْ عَائِشَةُ: فَأَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجَ النَّبِيِّ ﷺ، وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْهُنَّ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ. وَلَمْ أَرَ امْرَأَةً خَيْراً فِي الدِّينِ مِنْ زَيْنَبَ. وَأَتْقَى لِلَّهِ، وَأَصْدَقَ حَدِيثاً، وَأَوْصَلَ لِلرَّحِمِ، وَأَعْظَمَ صَدَقَةً، وَأَشَدَّ ابْتِذَالاً لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ، وَتَقَرَّبُ بِهِ إِلَى اللَّهِ تَعَالَى. مَا عَدَا سَوْرَةً مِنْ حَدٍّ كَانَتْ فِيهَا، تُسْرِعُ مِنْهَا الْفَيْئَةُ. قَالَتْ:

The Messenger of Allah "Allah's blessing and peace be upon him" permitted her to enter, while she (A'isha) was still with The Messenger of Allah "Allah's blessing and peace be upon him" in her mantle, in the same very state when Fatima had come. She said: "O Messenger of Allah! Your wives have sent me to you, seeking for your equity in case of the daughter of Abu Quhafa. She then came to me and was harsh to me. Meanwhile, I was looking at the eyes of The Messenger of Allah "Allah's blessing and peace be upon him" whether he would permit me (to reply to her). Zainab went on until I knew that The Messenger of Allah "Allah's blessing and peace be upon him" would not dislike that I should reply (in the same way to her). Then I aimed at her with hot words until I caused her to be silent. On that, The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "She is really the daughter of Abu Bakr."

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, but with a slight variation of wording.

84-(2443) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" (during his fatal illness) inquired: "Where I would be tomorrow, where I would be tomorrow" feeling the slow coming of the turn of A'isha. When it was my turn, Allah took him unto Him, while his head was between my neck and chest.

85-(2444) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was reclining against her chest at the time of breathing his last, and she was leaning over him and listening to him saying: "O Allah! Forgive me, bestow mercy upon me, and join me to the (highest) companions."

(...) This Hadith was narrated on the authority of Hisham through another chain of transmitters.

86-(...) A'isha "Allah be pleased with her" reported: I heard that no prophet dies until he is given the choice whether to get the life of (this) world or that of the Hereafter. She added: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, during his fatal illness, with gruffness in his voice: "in the Company of those on whom is the Grace of Allah, of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! what a beautiful Fellowship! (Women 69) I thought that he had been given choice (and he chose to join those pious persons in the hereafter).

فَاسْتَأْذَنَتْ عَلَىٰ رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ مَعَ عَائِشَةَ فِي مِرْطِهَا، عَلَى الْحَالَةِ الَّتِي دَخَلَتْ فَاطِمَةُ عَلَيْهَا وَهُوَ بِهَا. فَأَذِنَ لَهَا رَسُولُ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي إِلَيْكَ يَسْأَلْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ. قَالَ: ثُمَّ وَقَعَتْ بِي، فَاسْتَطَالَتْ عَلَيَّ. وَأَنَا أَرْقُبُ رَسُولَ اللَّهِ ﷺ، وَأَرْقُبُ طَرْفَهُ، هَلْ يَأْذَنُ لِي فِيهَا. قَالَتْ: فَلَمْ تَبْرَحْ زَيْنَبُ حَتَّىٰ عَرَفْتُ أَنَّ رَسُولَ اللَّهِ ﷺ لاَ يَكْرَهُ أَنْ أَنْتَصِرَ. قَالَتْ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا حِينَ أَنْحَيْتُ عَلَيْهَا. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ وَتَبَسَّمَ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ».

[البخاري: كتاب الهبة، باب من أهدى إلى صاحبه وتحرى بعض نسائه دون بعض...، رقم: ٢٥٨١م].

(...) ـ حدّثنيه مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ. قَالَ عَبْدُ اللَّهِ بْنُ عُثْمَانَ: حَدَّثَنِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ، مِثْلَهُ فِي الْمَعْنَىٰ. غَيْرَ أَنَّهُ قَالَ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا أَنْ أَثْخَنْتُهَا غَلَبَةً.

٨٤ ـ (٢٤٤٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَتَفَقَّدُ يَقُولُ: «أَيْنَ أَنَا الْيَوْمَ؟ أَيْنَ أَنَا غَداً؟» اسْتِبْطَاءً لِيَوْمِ عَائِشَةَ. قَالَتْ: فَلَمَّا كَانَ يَوْمِي قَبَضَهُ اللَّهُ بَيْنَ سَحْرِي وَنَحْرِي.

[البخاري: كتاب فضائل الصحابة، باب فضل عائشة رضي الله عنها، رقم: ٣٧٧٤].

٨٥ ـ (٢٤٤٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّهَا أَخْبَرَتْهُ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَىٰ صَدْرِهَا، وَأَصْغَتْ إِلَيْهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ».

[البخاري: كتاب المغازي، باب مرض النبي ﷺ ووفاته، رقم: ٤٤٤٠].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٨٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لَنْ يَمُوتَ نَبِيٌّ حَتَّىٰ يُخَيَّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ. قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، وَأَخَذَتْهُ بُحَّةٌ، يَقُولُ: ﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾ [النساء: ٦٩].

قَالَتْ: فَظَنَنْتُهُ خُيِّرَ حِينَئِذٍ.

[البخاري: كتاب المغازي، باب مرض النبي ﷺ ووفاته، رقم: ٤٤٣٥].

(...) This Hadith was narrated on the authority of Sa'd with the same chain of transmitters.

87-(...) A'isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" was in good health, he used to say: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given the option (between the worldly life or the hereafter)." When The Prophet "Allah's blessing and peace be upon him" became ill and his last moments came while his head was on my thigh, he became unconscious for sometime, and when he came to his senses, he looked towards the sky and then said: "O Allah! (Please let me be) in the company (of Prophets in) the highest (part of Paradise)." Thereupon I said: "Hence he is not going to stay with us." Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health, when he said: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given the option (between the worldly life or the hereafter).". A'isha added: That was the last statement spoken by Allah's Apostle "Allah's blessing and peace be upon him", when he said: "O Allah! (Please let me be) in the company (of Prophets in) the highest (part of Paradise)."

88-(2445) A'isha "Allah be pleased with her" reported: whenever The Prophet "Allah's blessing and peace be upon him" intended to go on a journey, he used to draw lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on A'isha and Hafsa, who accompanied him together. Whenever night fell The Prophet "Allah's blessing and peace be upon him" would ride beside A'isha and talk with her. One night Hafsa said to A'isha: "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you in new situation)?" A'isha said: "Well, (let's do.)" So A'isha rode, and then The Prophet "Allah's blessing and peace be upon him" came towards A'isha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). A'isha missed him. When they dismounted, she put her legs in the Idhkhir and said: "O Lord! Send a scorpion or a snake to bite me for I am not to blame Your Messenger."

89-(2446) Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other kinds of food."

(...) The same was narrated on the authority of Anas, with a slight variation of wording.

(...) ـ حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٨٧ ـ (...) ـ حدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ، حَتَّى يَرَى مَقْعَدَهُ فِي الْجَنَّةِ، ثُمَّ يُخَيَّرَ» قَالَتْ عَائِشَةُ: فَلَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، وَرَأْسُهُ عَلَى فَخِذِي، غُشِيَ عَلَيْهِ سَاعَةً ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ، ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى».

قَالَتْ عَائِشَةُ: قُلْتُ: إِذاً لاَ يَخْتَارَنَا.

قَالَتْ عَائِشَةُ: وَعَرَفْتُ الْحَدِيثَ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ فِي قَوْلِهِ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ. ثُمَّ يُخَيَّرَ».

قَالَتْ عَائِشَةُ: فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا رَسُولُ اللَّهِ ﷺ قَوْلَهُ: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى». [البخاري: كتاب المغازي، باب آخر ما تكلم به النبي ﷺ، رقم: ٤٤٦٣].

٨٨ ـ (٢٤٤٥) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ أَبِي نُعَيْمٍ: قَالَ عَبْدٌ: حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا خَرَجَ، أَقْرَعَ بَيْنَ نِسَائِهِ. فَطَارَتِ الْقُرْعَةُ عَلَى عَائِشَةَ وَحَفْصَةَ، فَخَرَجَتَا مَعَهُ جَمِيعاً، وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَانَ بِاللَّيْلِ، سَارَ مَعَ عَائِشَةَ، يَتَحَدَّثُ مَعَهَا. فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: أَلاَ تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ، فَتَنْظُرِينَ وَأَنْظُرُ؟ قَالَتْ: بَلَى، فَرَكِبَتْ عَائِشَةُ عَلَى بَعِيرِ حَفْصَةَ، وَرَكِبَتْ حَفْصَةُ عَلَى بَعِيرِ عَائِشَةَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ إِلَى جَمَلِ عَائِشَةَ، وَعَلَيْهِ حَفْصَةُ، فَسَلَّمَ ثُمَّ سَارَ مَعَهَا، حَتَّى نَزَلُوا، فَافْتَقَدَتْهُ عَائِشَةُ فَغَارَتْ، فَلَمَّا نَزَلُوا جَعَلَتْ تَجْعَلُ رِجْلَهَا بَيْنَ الإِذْخِرِ وَتَقُولُ: يَا رَبِّ، سَلِّطْ عَلَيَّ عَقْرَباً، أَوْ حَيَّةً تَلْدَغُنِي، رَسُولُكَ، وَلاَ أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئاً. [البخاري: كتاب النكاح، باب القرعة بين النساء إذا أراد سفراً، رقم: ٥٢١١].

٨٩ ـ (٢٤٤٦) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ، يَعْنِي ابْنَ بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ». [البخاري: كتاب فضائل الصحابة، باب فضل عائشة رضي الله عنها، رقم: ٣٧٧٠].

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَلَيْسَ فِي حَدِيثِهِمَا: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

وَفِي حَدِيثِ إِسْمَاعِيلَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ.

90-(2447) A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "O A'isha! This is Gabriel and he sends his salutations to you." A'isha said: "Peace be unto him, and Allah's Mercy and Blessings be upon him."

(...) Abu Salama Ibn Abd Ar-Rahman narrated the same from A'isha.

(...) This Hadith was narrated on the authority of Zakariyya through another chain of transmitters.

91-(...) A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "O A'isha! This is Gabriel and he sends his salutations to you." A'isha said: "Peace be unto him, and Allah's Mercy and Blessings be upon him." I said: No doubt, he sees whatever I do not see.

[14] The Hadith of Umm Zar

92-(2448) A'isha "Allah be pleased with her" reported: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands.

The first one said: "My husband is like the meat of a slim weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."

The second one said: "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits."

The third one said: "My husband is the (too-tall)! If I describe him (and he hears that) he will divorce me, and if I keep quiet, he will keep me hanging (neither as divorced nor as a wife)."

The fourth one said: "My husband is (moderate in temper) like the night of Tihama: neither hot nor cold; I am neither afraid of him, nor am I discontented with him."

The fifth one said: "My husband, when entering (the house) is a leopard (sleeps a lot), and when going out, is a lion (boasts a lot). He does not ask about whatever is in the house."

The sixth one said: "If my husband eats, he will eat too much (leaving the dishes empty); if he drinks he will leave nothing; and if he sleeps he will roll himself (alone in our blankets); and he does not insert his palm to inquire about my feelings."

٩٠ ـ (٢٤٤٧) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ وَيَعْلَى بْنُ عُبَيْدٍ، عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّهَا حَدَّثَتْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكِ السَّلاَمَ»، قَالَتْ: فَقُلْتُ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ.

[البخاري: كتاب الاستئذان، باب إذا قال: فلان يقرئك السلام، رقم: ٦٢٥٣].

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلاَئِيُّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ. قَالَ: سَمِعْتُ عَامِراً يَقُولُ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ حَدَّثَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا: بِمِثْلِ حَدِيثِهِمَا.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ زَكَرِيَّاءَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٩١ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشُ، هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ»، قَالَتْ: فَقُلْتُ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ. قَالَتْ: وَهُوَ يَرَى مَا لاَ أَرَى.

[البخاري: كتاب بدء الخلق، باب ذكر الملائكة، رقم: ٣٢١٧].

١٤ ـ بَابُ ذِكْرِ حَدِيثِ أُمِّ زَرْعٍ

٩٢ ـ (٢٤٤٨) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَأَحْمَدُ بْنُ جَنَابٍ. كِلاَهُمَا عَنْ عِيسَى ـ وَاللَّفْظُ لابْنِ حُجْرٍ ـ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَخِيهِ، عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً. فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لاَ يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئاً.

قَالَتِ الأُولَى: زَوْجِي لَحْمُ جَمَلٍ غَثٍّ، عَلَى رَأْسِ جَبَلٍ وَعْرٍ، لاَ سَهْلٍ فَيُرْتَقَى، وَلاَ سَمِينٍ فَيُنْتَقَلَ.

قَالَتِ الثَّانِيَةُ: زَوْجِي لاَ أَبُثُّ خَبَرَهُ، إِنِّي أَخَافُ أَنْ لاَ أَذَرَهُ. إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وَبُجَرَهُ.

قَالَتِ الثَّالِثَةُ: زَوْجِي الْعَشَنَّقُ: إِنْ أَنْطِقْ أُطَلَّقْ، وَإِنْ أَسْكُتْ أُعَلَّقْ.

قَالَتِ الرَّابِعَةُ: زَوْجِي كَلَيْلِ تِهَامَةَ: لاَ حَرٌّ وَلاَ قُرٌّ، وَلاَ مَخَافَةَ وَلاَ سَآمَةَ.

قَالَتِ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهِدَ، وَإِنْ خَرَجَ أَسِدَ، وَلاَ يَسْأَلُ عَمَّا عَهِدَ.

قَالَتِ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنْ اضْطَجَعَ الْتَفَّ، وَلاَ يُولِجُ الْكَفَّ لِيَعْلَمَ الْبَثَّ.

The seventh one said: "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both."

The eighth one said: "My husband is too soft to touch, like a rabbit, and he smells like a Zarnab (a kind of good smelling grass)."

The ninth one said: "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant (in view of his Generosity to his guests) and his house is near to the people (so as to consult him easily)."

The tenth one said: "My husband is Malik (possessor), and what is Malik? he is greater than (and beyond) whatever I can say about him. Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. Whenever the camels hear the sound of the lute (or the tambourine) they would realize that they are going to be slaughtered for the guests."

The eleventh one said: "My husband is Abu Zar and what is Abu Zar? He has given me many ornaments with which my ears are heavily loaded; and my arms have become fat (as a result of my being fat). He has pleased me, and I became so happy that I feel proud of myself. He found me with my family who were merely owners of sheep and living in poverty. But he brought me to a respected family having horses and camels in addition to threshing and purifying grain. All what I can say is that he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar, and what could one say in praise of the mother of Abu Zar? Her saddlebags were always full of provision and her house was spacious. As for the son of Abu Zar, what could one say about the son of Abu Zar? His bed is as narrow as an unsheathed sword; and an arm of a kid (of four months) could satisfy his hunger. As for the daughter of Abu Zar, and what could one say of the daughter of Abu Zar? She is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the slave girl of Abu Zar, and what could one say about the slave girl of Abu Zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."

The eleventh lady added: "One day it so happened that Abu Zar went out at the time of milking the animals, when he saw a woman who had two

قَالَتِ السَّابِعَةُ: زَوْجِي غَيَايَاءُ ـ أَوْ عَيَايَاءُ ـ طَبَاقَاءُ. كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ أَوْ فَلَّكِ، أَوْ جَمَعَ كُلاًّ لَكِ.

قَالَتِ الثَّامِنَةُ: زَوْجِي، الرِّيحُ رِيحُ زَرْنَبٍ، وَالْمَسُّ مَسُّ أَرْنَبٍ.

قَالَتِ التَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ، طَوِيلُ النِّجَادِ، عَظِيمُ الرَّمَادِ. قَرِيبُ الْبَيْتِ مِنَ النَّادِي.

قَالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ. وَمَا مَالِكٌ؟ مَالِكٌ خَيْرٌ مِنْ ذٰلِكِ. لَهُ إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ. قَلِيلاَتُ الْمَسَارِحِ، إِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ.

قَالَتِ الْحَادِيَةُ عَشْرَةَ: زَوْجِي أَبُو زَرْعٍ، فَمَا أَبُو زَرْعٍ؟ آنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلأَ مِنْ شَحْمٍ عَضُدَيَّ. وَبَجَّحَنِي فَبَجِحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشِقٍّ. فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطٍ، وَدَائِسٍ وَمُنَقٍّ. فَعِنْدَهُ أَقُولُ فَلاَ أُقَبَّحُ، وَأَرْقُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ فَأَتَقَنَّحُ.

أُمُّ أَبِي زَرْعٍ. فَمَا أُمُّ أَبِي زَرْعٍ؟ عُكُومُهَا رَدَاحٌ. وَبَيْتُهَا فَسَاحٌ.

ابْنُ أَبِي زَرْعٍ. فَمَا ابْنُ أَبِي زَرْعٍ؟ مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ، وَيُشْبِعُهُ ذِرَاعُ الْجَفْرَةِ.

بِنْتُ أَبِي زَرْعٍ. فَمَا بِنْتُ أَبِي زَرْعٍ؟ طَوْعُ أَبِيهَا وَطَوْعُ أُمِّهَا. وَمِلْءُ كِسَائِهَا وَغَيْظُ جَارَتِهَا.

جَارِيَةُ أَبِي زَرْعٍ. فَمَا جَارِيَةُ أَبِي زَرْعٍ؟ لاَ تَبُثُّ حَدِيثَنَا تَبْثِيثاً، وَلاَ تُنَقِّثُ مِيرَتَنَا تَنْقِيثاً. وَلاَ تَمْلأُ بَيْتَنَا تَعْشِيشاً.

قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالأَوْطَابُ تُمْخَضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ: يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ، فَطَلَّقَنِي وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلاً

sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said: "Eat (of this), O Umm Zar, and give provision to your relatives.""

She added: "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar's."

A'isha then said: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "I am to you as Abu Zar was to (his wife) Umm Zar."

(...) This Hadith was narrated on the authority of Hisham Ibn Urwa but with a slight variation of wording.

[15] The merits of Fatima, daughter of The Messenger of Allah "Allah's blessing and peace be upon him"

93-(2449) Al-Miswar Ibn Makhrama "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, while being on the pulpit: "The sons of Hisham Ibn Al-Mughira asked for my permission to marry their daughter (the daughter of Abu Jahl) to Ali Ibn Abu Talib. But I would not allow them, I would not allow them, I would not allow them unless Ali divorces my daughter (and then marry their daughter), for my daughter is part of me, and whoever causes harm to her causes harm to me, and whoever offends her offends me."

94-(...) Al-Miswar Ibn Makhrama "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My daughter is a part of me, and whatever causes harm to her causes harm to me, and whatever offends her offends me."

95-(...) Ali Ibn Al-Husain reported :When we came to Medina from Yazid Ibn Mu'awiya after the martyrdom of Al-Husain Ibn Ali "Allah be pleased with him", Al-Miswar Ibn Makhrama met me and said to him: Is there any favour which you might ask me to do? I said to him: No. He again said to me: Would you not give me the sword of The Messenger of Allah "Allah's blessing and peace be upon him" for I fear that the people may take it from you? By Allah! If you give it to me, no one would be able to take it, as long as I'm alive. Once, Ali Ibn Abu Talib proposed to marry the daughter of Abu Jahl besides Fatima. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, addressing the people on

سَرِيًّا. رَكِبَ شَرِيًّا، وَأَخَذَ خَطِيًّا، وَأَرَاحَ عَلَيَّ نَعَماً ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجاً. قَالَ: كُلِي أُمَّ زَرْعٍ وَمِيرِي أَهْلَكِ.

فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِي مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ.

قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «كُنْتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ».

[البخاري: كتاب النكاح، باب حسن المعاشرة مع الأهل، رقم: ٥١٨٩].

(...) ـ وَحَدَّثَنِيهِ الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: عَيَايَاءُ طِبَاقَاءُ. وَلَمْ يَشُكَّ. وَقَالَ: قَلِيلاتُ الْمَسَارِحِ. وَقَالَ: وَصِفْرُ رِدَائِهَا، وَخَيْرُ نِسَائِهَا، وَعَقْرُ جَارَتِهَا. وَقَالَ: وَلاَ تَنْقُثُ مِيرَتَنَا تَنْقِيثاً. وَقَالَ: وَأَعْطَانِي مِنْ كُلِّ ذَابِحَةٍ زَوْجاً.

١٥ ـ بابُ فَضَائِلِ فَاطِمَةَ بنت النبيّ رضي الله عنها

٩٣ ـ (٢٤٤٩) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنِ اللَّيْثِ بْنِ سَعْدٍ. قَالَ ابْنُ يُونُسَ: حَدَّثَنَا لَيْثٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيُّ التَّيْمِيُّ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ، عَلِيَّ بْنَ أَبِي طَالِبٍ، فَلاَ آذَنُ لَهُمْ. ثُمَّ لاَ آذَنُ لَهُمْ. ثُمَّ لاَ آذَنُ لَهُمْ. إِلاَّ أَنْ يُحِبَّ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ. فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي، يَرِيبُنِي مَارَابَهَا، وَيُؤْذِينِي مَا آذَاهَا.

[البخاري: كتاب فضائل الصحابة، باب مناقب قرابة رسول الله ﷺ، رقم: ٣٧١٤].

٩٤ ـ (...) ـ حدّثني أَبُو مَعْمَرٍ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي. يُؤْذِينِي مَا آذَاهَا».

٩٥ ـ (...) ـ حدّثني أَحْمَدُ بْنُ حَنْبَلٍ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيُّ، أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ، أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حَدَّثَهُ، أَنَّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ، مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ، مَقْتَلَ الْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا، لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ. فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا؟ قَالَ: فَقُلْتُ لَهُ: لاَ. قَالَ لَهُ: هَلْ أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللَّهِ ﷺ؟ فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ. وَايْمُ اللَّهِ، لَئِنْ أَعْطَيْتَنِيهِ لاَ

the pulpit, and in those days, I had just attained the age of puberty: "Fatima is a part of me and I fear that she may be put to trial as regards her religion." He then mentioned his son-in law who had been from the tribe of Abd Shams and praised his behaviour as a son-in-law and said: "Whenever he said anything to me, he told the truth and whenever he promised, he fulfilled his promise for me. I am not going to prohibit what is lawful and make lawful what is forbidden, but, by Allah, the daughter of The Messenger of Allah and the daughter of the enemy of Allah can never be combined at one place.

96-(...) Al-Miswar Ibn Makhrama "Allah be pleased with him" reported that Ali Ibn Abu Talib proposed to marry the daughter of Abu Jahl though he had Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" (as his wife). When Fatima heard about that, she came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "The people say that you never feel angry for the sake of your daughters. This is Ali going to marry the daughter of Abu Jahl." Al-Miswar added: The Messenger of Allah "Allah's blessing and peace be upon him" came up (the pulpit), and I heard him reciting Tashahhud and then saying: "Coming to the point. I gave a daughter of mine (Zainab) to Abu Al-As Ibn Ar-Rabie, and whenever he spoke to me, he told the truth. No doubt, Fatima, the daughter of Muhammad, is a part of me and I do not like that she may be put to trial (as regards her religion). By Allah, the daughter of The Messenger of Allah cannot be combined with the daughter of Allah's enemy (as co-wives) of one man. Ali gave up (the idea of his) marriage (to such a daughter).

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

97-(2450) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" called his daughter Fatima (during his fatal illness), To whom he said something in secret, which led her to weep. He once again said to her something in secret, which caused her to laugh. A'isha added: I said to Fatima: "What did The Messenger of Allah "Allah's blessing and peace be upon him" say to you in secret, as a result of which you wept, and (what did he) say to you in secret, as a result of which you laughed?" She said: "He informed me secretly of (the coming of) his death and so I wept. He once again informed me secretly that I would be the first amongst the members of his family to (die and then) join him, and so I laughed."

يُخْلَصُ إِلَيْهِ أَبَداً، حَتَّىٰ تَبْلُغَ نَفْسِي. إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ عَلَىٰ فَاطِمَةَ، فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ فِي ذٰلِكَ، عَلَىٰ مِنْبَرِهِ هٰذَا، وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ، فَقَالَ: «إِنَّ فَاطِمَةَ مِنِّي، وَإِنِّي أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا».

قَالَ: ثُمَّ ذَكَرَ صِهْراً لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَىٰ عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ. قَالَ: «حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَأَوْفَىٰ لِي. وَإِنِّي لَسْتُ أُحَرِّمُ حَلاَلاً وَلاَ أُحِلُّ حَرَاماً. وَلَكِنْ، وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ مَكَاناً وَاحِداً أَبَداً».

[البخاري: كتاب الجمعة، باب من قال في الخطبة بعد الثناء: أما بعد، رقم: ٩٢٦].

٩٦ ـ (...) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ. وَعِنْدَهُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ، فَلَمَّا سَمِعَتْ بِذٰلِكَ فَاطِمَةُ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ لَهُ: إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ، وَهٰذَا عَلِيٌّ، نَاكِحاً ابْنَةَ أَبِي جَهْلٍ.

قَالَ الْمِسْوَرُ: فَقَامَ النَّبِيُّ ﷺ، فَسَمِعْتُهُ حِينَ تَشَهَّدَ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي فَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ مُضْغَةٌ مِنِّي، وَإِنَّمَا أَكْرَهُ أَنْ يَفْتِنُوهَا وَإِنَّهَا، وَاللَّهِ، لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ أَبَداً».

قَالَ: فَتَرَكَ عَلِيٌّ الْخِطْبَةَ.

(...) ـ وَحَدَّثَنِيهِ أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا وَهْبٌ، يَعْنِي ابْنَ جَرِيرٍ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ النُّعْمَانَ، يَعْنِي ابْنَ رَاشِدٍ، يُحَدِّثُ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٩٧ ـ (٢٤٥٠) ـ **حدّثنا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ، يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

(ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ أَبِيهِ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ، أَنَّ عَائِشَةَ حَدَّثَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا فَاطِمَةَ ابْنَتَهُ فَسَارَّهَا. فَبَكَتْ. ثُمَّ سَارَّهَا فَضَحِكَتْ. فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِفَاطِمَةَ: مَا هٰذَا الَّذِي سَارَّكِ بِهِ رَسُولُ اللَّهِ ﷺ فَبَكَيْتِ، ثُمَّ سَارَّكِ فَضَحِكْتِ؟ قَالَتْ: سَارَّنِي فَأَخْبَرَنِي بِمَوْتِهِ، فَبَكَيْتُ. ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ مَنْ يَتْبَعُهُ مِنْ أَهْلِهِ، فَضَحِكْتُ.

[البخاري: كتاب فضائل الصحابة، باب مناقب قرابة رسول الله ﷺ، رقم: ٣٧١٥].

98-(...) A'isha "Allah be pleased with her" narrated: We, the wives of The Messenger of Allah "Allah's blessing and peace be upon him" were with him, and none of us left him when Fatima came walking. By Allah! her gait was resembling the gait of The Prophet "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" saw her, he said: "Welcome, O my daughter!" Then he made her sit on his right or on his left side. He told her a secret and she started weeping so much. Saw her weeping, he again told her a secret and she started laughing. I said to her: "The Messenger of Allah "Allah's blessing and peace be upon him" confided to you a secret for which you started weeping."

When The Messenger of Allah "Allah's blessing and peace be upon him" got up, I asked her: "What did The Prophet "Allah's blessing and peace be upon him" tell you?" She said: "I am not to disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him"." When The Prophet "Allah's blessing and peace be upon him" died, I said to her: "I ask you, by the right (of kinship) I have on you to tell me." She said: "As for now, I will tell you. The Prophet "Allah's blessing and peace be upon him" said: "Every year Gabriel used to revise the Qur'an with me once only, but this year he did so twice. I think this portends my death. So, fear Allah and be patient for I am the best predecessor for you." So I started weeping. When he saw me weeping, he said: "Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the believing ladies?" So I laughed for that, and it was this laughter which you saw."

99-(...) A'isha "Allah be pleased with her" narrated: We, the wives of The Messenger of Allah "Allah's blessing and peace be upon him" were with him during his fatal illness, and none of us left him when Fatima came walking. By Allah! her gait was resembling the gait of The Prophet "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" saw her, he said: "Welcome, O my daughter!" Then he made her sit on his right or on his left side. He told her a secret and she started weeping so much. Then, he again told her a secret and she started laughing. I asked her: "What did cause you to weep?" She said: "I am not to disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him"."

A'isha said: I have never seen the like of today, the happiness being more close to grief when she wept. I said to her: "Has The Messenger of

٩٨ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ عِنْدَهُ. لَمْ يُغَادِرْ مِنْهُنَّ وَاحِدَةً. فَأَقْبَلَتْ فَاطِمَةُ تَمْشِي. مَا تُخْطِىءُ مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللَّهِ ﷺ شَيْئاً، فَلَمَّا رَآهَا رَحَّبَ بِهَا. فَقَالَ: «مَرْحَباً بِابْنَتِي»، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ. ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيداً. فَلَمَّا رَأَى جَزَعَهَا سَارَّهَا الثَّانِيَةَ فَضَحِكَتْ. فَقُلْتُ لَهَا: خَصَّكِ رَسُولُ اللَّهِ ﷺ مِنْ بَيْنِ نِسَائِهِ بِالسِّرَارِ، ثُمَّ أَنْتِ تَبْكِينَ؟ فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَأَلْتُهَا مَا قَالَ لَكِ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: مَا كُنْتُ أُفْشِي عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ. قَالَتْ: فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ قُلْتُ: عَزَمْتُ عَلَيْكِ، بِمَا لِي عَلَيْكِ مِنَ الْحَقِّ، لَمَا حَدَّثْتِنِي مَا قَالَ لَكِ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: أَمَّا الآنَ، فَنَعَمْ. أَمَّا حِينَ سَارَّنِي فِي الْمَرَّةِ الأُولَى، فَأَخْبَرَنِي أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً أَوْ مَرَّتَيْنِ، وَإِنَّهُ عَارَضَهُ الآنَ مَرَّتَيْنِ، «وَإِنِّي لاَ أُرَى الأَجَلَ إِلاَّ قَدِ اقْتَرَبَ. فَاتَّقِي اللَّهَ وَاصْبِرِي. فَإِنَّهُ نِعْمَ السَّلَفُ أَنَا لَكِ»، قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ. فَلَمَّا رَأَى جَزَعِي سَارَّنِي الثَّانِيَةَ فَقَالَ: «يَا فَاطِمَةُ، أَمَا تَرْضَيْ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الأُمَّةِ؟» قَالَتْ: فَضَحِكْتُ ضَحِكِي الَّذِي رَأَيْتِ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٢٣].

٩٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ زَكَرِيَّاءَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتِ: اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ، فَلَمْ يُغَادِرْ مِنْهُنَّ امْرَأَةٌ. فَجَاءَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مِشْيَتَهَا مِشْيَةُ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «مَرْحَباً بِابْنَتِي»، فَأَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ. ثُمَّ إِنَّهُ أَسَرَّ إِلَيْهَا حَدِيثاً فَبَكَتْ فَاطِمَةُ، ثُمَّ إِنَّهُ سَارَّهَا فَضَحِكَتْ أَيْضاً. فَقُلْتُ لَهَا: مَا يُبْكِيكِ؟ فَقَالَتْ: مَا كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحاً أَقْرَبَ مِنْ حُزْنٍ. فَقُلْتُ لَهَا حِينَ بَكَتْ: أَخَصَّكِ رَسُولُ اللَّهِ ﷺ بِحَدِيثِهِ دُونَنَا ثُمَّ تَبْكِينَ؟ وَسَأَلْتُهَا عَمَّا قَالَ؟ فَقَالَتْ: مَا كُنْتُ لأُفْشِيَ سِرَّ

Allah "Allah's blessing and peace be upon him" confided to you something leaving us aside?" She then wept and I asked her what he said, and she said: "I am not going to disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him"." When The Prophet "Allah's blessing and peace be upon him" died, I asked her to tell me." She said: "The Prophet "Allah's blessing and peace be upon him" said: "Every year Gabriel used to revise the Qur'an with me once only, but this year he did so twice. I think this portends my death." He told me also that I (Fatima) would be the first amongst the members of his family to (die and then) join him, and that he would be the best predecessor for her." So I started weeping. He talked to me once again secretly, saying: "Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the believing ladies?" So I laughed for that."

[16] The merits of Umm Salama, the Mother of the Believers

100-(2451) Salman reported from Abu Uthman : In case you are able, don't be one to enter the market first and the last to get out of it, because there is a hustle and bustle, in which Satan sets its flag. He (Abu Uthman) reported: I was told that Gabriel came to The Prophet "Allah's blessing and peace be upon him" while Umm Salama was present. Gabriel started talking to The Prophet "Allah's blessing and peace be upon him" and then left. The Prophet "Allah's blessing and peace be upon him" said to Umm Salama: "Do you know who it was?" (Or a similar question). She said: "It was Dihya (a handsome person amongst the companions of The Prophet "Allah's blessing and peace be upon him")." Later Umm Salama said: "By Allah! I thought he was none but Dihya, till I heard The Prophet "Allah's blessing and peace be upon him" talking about our story." (The sub-narrator told: I asked Abu Uthman: "From where did you hear this tradition?" he replied: "From Usama Ibn Zaid.")

[17] The merits of Zainab, the Mother of the Believers

101-(2452) A'isha, the Mother of the believers, "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who has the longest hands from amongst you would be the fastest to join me." She added: They (the wives of The Messenger of Allah) used to measure their hands to know whose hand was the longest; and the hand of Zainab was the longest hand from amongst them, for she used to work with her own hand and give (such earnings) in charity.

رَسُولِ اللَّهِ ﷺ، حَتَّىٰ إِذَا قُبِضَ سَأَلْتُهَا فَقَالَتْ: إِنَّهُ كَانَ حَدَّثَنِي، أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ عَامٍ مَرَّةً، وَإِنَّهُ عَارَضَهُ بِهِ فِي الْعَامِ مَرَّتَيْنِ، «وَلاَ أُرَانِي إِلاَّ قَدْ حَضَرَ أَجَلِي، وَإِنَّكَ أَوَّلُ أَهْلِي لُحُوقاً بِي وَنِعْمَ السَّلَفُ أَنَا لَكِ»، فَبَكَيْتُ لِذٰلِكَ. ثُمَّ إِنَّهُ سَارَّنِي فَقَالَ: «أَلاَ تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هٰذِهِ الأُمَّةِ؟»، فَضَحِكْتُ لِذٰلِكَ.

١٦ ـ بابٌ مِنْ فَضَائِلِ أُمِّ سَلَمَةَ أُمِّ المؤمنين، رضي الله عنها

١٠٠ ـ (٢٤٥١) ـ حدّثني عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الْقَيْسِيُّ. كِلاَهُمَا عَنِ الْمُعْتَمِرِ. قَالَ ابْنُ حَمَّادٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ سَلْمَانَ. قَالَ: لاَ تَكُونَنَّ، إِنِ اسْتَطَعْتَ، أَوَّلَ مَنْ يَدْخُلُ السُّوقَ وَلاَ آخِرَ مَنْ يَخْرُجُ مِنْهَا. فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ، وَبِهَا يَنْصِبُ رَايَتَهُ.

قَالَ: وَأُنْبِئْتُ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ أَتَى نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ. قَالَ: فَجَعَلَ يَتَحَدَّثُ ثُمَّ قَامَ. فَقَالَ نَبِيُّ اللَّهِ ﷺ لأُمِّ سَلَمَةَ: «مَنْ هٰذَا؟»، أَوْ كَمَا قَالَ. قَالَتْ: هٰذَا دِحْيَةُ. قَالَ: فَقَالَتْ أُمُّ سَلَمَةَ: ايْمُ اللَّهِ، مَا حَسِبْتُهُ إِلاَّ إِيَّاهُ، حَتَّىٰ سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ ﷺ يُخْبِرُ خَبَرَنَا. أَوْ كَمَا قَالَ.

قَالَ: فَقُلْتُ لأَبِي عُثْمَانَ: مِمَّنْ سَمِعْتَ هٰذَا؟ قَالَ: مِنْ أُسَامَةَ بْنِ زَيْدٍ.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٣٤].

١٧ ـ بابٌ مِنْ فَضَائِلِ زَيْنَبَ أُمِّ المؤمنين، رضي الله عنها

١٠١ ـ (٢٤٥٢) ـ حدّثنا مَحْمُودُ بْنُ غَيْلاَنَ، أَبُو أَحْمَدَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ السِّينَانِيُّ: أَخْبَرَنَا طَلْحَةُ بْنُ يَحْيَىٰ بْنِ طَلْحَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْرَعُكُنَّ لَحَاقاً بِي، أَطْوَلُكُنَّ يَداً».

قَالَتْ: فَكُنَّ يَتَطَاوَلْنَ أَيَّتُهُنَّ أَطْوَلُ يَداً.

قَالَتْ: فَكَانَتْ أَطْوَلَنَا يَداً زَيْنَبُ، لأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ.

[18] The merits of Umm Aiman

102-(2453) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" went to Umm Aiman "Allah be pleased with her" and I went along with him. She presented to him a drink in a vessel. Indeed, I (the narrator) do not know whether he (The Prophet) refused to accept it because he was fasting (or for any other reason). She raised her voice, expressing her anger to him.

103-(2454) Anas "Allah be pleased with him" reported that after the death of The Messenger of Allah "Allah's blessing and peace be upon him" Abu Bakr said to Umar "Allah be pleased with both": "Let us visit Umm Aiman as The Messenger of Allah "Allah's blessing and peace be upon him" used to do." When we came to her, she wept. They (Abu Bakr and Umar) said to her: "What causes you to weep? What is (in the hereafter) with Allah for The Messenger of Allah "Allah's blessing and peace be upon him" is better than this world." She said: "I do not weep because I am ignorant of the fact that what is kept for The Messenger of Allah "Allah's blessing and peace be upon him" (in the hereafter) is better than this world, but I weep because the Divine revelation which came from the Heaven has ceased to come." This irritated the feelings of both of them and they started weeping along with her.

[19] The merits of Umm Sulaim, the mother of Anas, and of Bilal

104-(2455) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" never entered a house of any woman except that of his wives and that of Umm Sulaim, whom he used to visit. He was asked about the reason of that, and he said: "I show mercy to her. However, her brother was killed while he was with me."

105-(2456) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I entered Paradise and heard the noise of footsteps. I said: "Who is it?" They said: "She is Al-Ghumaisa Bint Milhan, the mother of Anas Ibn Malik.""

106-(2457) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was shown Paradise in which I saw (Umm Sulaim) the wife of Abu Talha. I also heard the noise of footsteps in front of me. Behold! It was that of Bilal."

١٨ ـ بابٌ مِنْ فَضَائِلِ أُمِّ أيمن، رضي الله عنها

١٠٢ ـ (٢٤٥٣) ـ حدّثنا أَبو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ إِلَىٰ أُمِّ أَيْمَنَ، فَانْطَلَقْتُ مَعَهُ. فَنَاوَلَتْهُ إِنَاءً فِيهِ شَرَابٌ. قَالَ: فَلاَ أَدْرِي أَصَادَفَتْهُ صَائِماً أَوْ لَمْ يُرِدْهُ. فَجَعَلَتْ تَصْخَبُ عَلَيْهِ وَتَذَمَّرُ عَلَيْهِ.

١٠٣ ـ (٢٤٥٤) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: أَخْبَرَنِي عَمْرُو بْنُ عَاصِمٍ الْكِلاَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ، لِعُمَرَ: انْطَلِقْ بِنَا إِلَىٰ أُمِّ أَيْمَنَ نَزُورُهَا، كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا. فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ. فَقَالاَ لَهَا: مَا يُبْكِيكِ؟ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ. فَقَالَتْ: مَا أَبْكِي أَنْ لاَ أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ. وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلاَ يَبْكِيَانِ مَعَهَا.

١٩ ـ باب من فضائل أُمِّ سُلَيم أم أنس بن مالك، وبلال رضي الله عنهما

١٠٤ ـ (٢٤٥٥) ـ حدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَدْخُلُ عَلَىٰ أَحَدٍ مِنَ النِّسَاءِ إِلاَّ عَلَىٰ أَزْوَاجِهِ، إِلاَّ أُمَّ سُلَيْمٍ، فَإِنَّهُ كَانَ يَدْخُلُ عَلَيْهَا. فَقِيلَ لَهُ فِي ذٰلِكَ. فَقَالَ: «إِنِّي أَرْحَمُهَا. قُتِلَ أَخُوهَا مَعِي».

[البخاري: كتاب الجهاد والسير، باب فضل من جهز غازياً أو خلفه بخير، رقم: ٢٨٤٤].

١٠٥ ـ (٢٤٥٦) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ السَّرِيِّ ـ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ خَشْفَةً. فَقُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذِهِ الْغُمَيْصَاءُ بِنْتُ مِلْحَانَ، أُمُّ أَنَسِ بْنِ مَالِكٍ».

١٠٦ ـ (٢٤٥٧) ـ حدّثني أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الْفَرَجِ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ الْجَنَّةَ، فَرَأَيْتُ امْرَأَةَ أَبِي طَلْحَةَ، ثُمَّ سَمِعْتُ خَشْخَشَةً أَمَامِي، فَإِذَا بِلاَلٌ».

[البخاري: كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب...، رقم: ٣٦٧٩].

[20] The merits of Abu Talha Al-Ansari

107-(2144) Anas "Allah be pleased with him" reported: The son of Abu Talha from Umm Sulaim died. She (Umm Sulaim) said to the members of her family: "Do not inform Abu Talha of (the death of) his son until I tell him." Abu Talha came (home), to whom she presented the supper. He took it and drank water. She decorated herself with the best (makeup) she had never done before. He (Abu Talha) had a sexual intercourse with her and when she noticed that he was satisfied after having sexual intercourse with her, she said: "O Abu Talha! Tell me: If some people borrow something from another family and then they (the lenders) ask for its return, would they withhold it?" He said: "No." She said: "I inform you of the death of your son." He became angry and said: "You did not inform me until I had a sexual intercourse with you, and then you told me of (the death of) my son!"

He went to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him what had happened. The Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah bless you in the last night you spent!" He (the narrator) said: She became pregnant. The Messenger of Allah "Allah's blessing and peace be upon him" was on a journey and she was with him. When The Messenger of Allah "Allah's blessing and peace be upon him" returned to Medina from the journey he did not enter (his house) (at night). When the people came near Medina, she felt the shooting pains of delivery. He (Abu Talha) remained with her and The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on. Abu Talha said: "O Lord! You know that I love to go out with The Messenger of Allah whenever he goes out and enter with him whenever he enters. Now, I have been detained as You see." Umm Sulaim said: "O Abu Talha! I do not feel (so much pain) as I was feeling before, so you'd better proceed on."

So, we proceeded on and she felt the shooting pains of delivery just as they arrived (in Medina). Then, a child was born and my mother said to me: "O Anas! None should suckle him until you go to The Messenger of Allah "Allah's blessing and peace be upon him" tomorrow morning." When it was morning, I carried him (the child) and went to The Messenger of Allah "Allah's blessing and peace be upon him". I saw him having the instrument of cauterizing the camels in his hand. When he saw me, he said: "This is, probably, what Umm Sulaim has delivered." I said: "Yes." He put down

٢٠ ـ باب من فضائل أبي طَلْحَة الأنصاري رضي الله تعالى عنه

١٠٧ ـ (٢١٤٤) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: مَاتَ ابْنٌ لأَبِي طَلْحَةَ مِنْ أُمِّ سُلَيْمٍ. فَقَالَتْ لأَهْلِهَا: لاَ تُحَدِّثُوا أَبَا طَلْحَةَ بِابْنِهِ حَتَّىٰ أَكُونَ أَنَا أُحَدِّثُهُ. قَالَ: فَجَاءَ فَقَرَّبَتْ إِلَيْهِ عَشَاءً. فَأَكَلَ وَشَرِبَ. فَقَالَ: ثُمَّ تَصَنَّعَتْ لَهُ أَحْسَنَ مَا كَانَ تَصَنَّعُ قَبْلَ ذٰلِكَ، فَوَقَعَ بِهَا. فَلَمَّا رَأَتْ أَنَّهُ قَدْ شَبِعَ وَأَصَابَ مِنْهَا، قَالَتْ: يَا أَبَا طَلْحَةَ، أَرَأَيْتَ لَوْ أَنَّ قَوْماً أَعَارُوا عَارِيَتَهُمْ أَهْلَ بَيْتٍ، فَطَلَبُوا عَارِيَتَهُمْ، أَلَهُمْ أَنْ يَمْنَعُوهُمْ؟ قَالَ: لاَ. قَالَتْ: فَاحْتَسِبِ ابْنَكَ. قَالَ: فَغَضِبَ وَقَالَ: تَرَكْتِنِي حَتَّىٰ تَلَطَّخْتُ ثُمَّ أَخْبَرْتِنِي بِابْنِي! فَانْطَلَقَ حَتَّىٰ أَتَىٰ رَسُولَ اللَّهِ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ لَكُمَا فِي غَابِرِ لَيْلَتِكُمَا». قَالَ: فَحَمَلَتْ.

قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ وَهِيَ مَعَهُ. وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَى الْمَدِينَةَ مِنْ سَفَرٍ، لاَ يَطْرُقُهَا طُرُوقاً. فَدَنَوْا مِنَ الْمَدِينَةِ، فَضَرَبَهَا الْمَخَاضُ، فَاحْتَبَسَ عَلَيْهَا أَبُو طَلْحَةَ. وَانْطَلَقَ رَسُولُ اللَّهِ ﷺ، قَالَ: يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ، يَا رَبِّ، إِنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رَسُولِكَ إِذَا خَرَجَ، وَأَدْخُلَ مَعَهُ إِذَا دَخَلَ. وَقَدِ احْتُبِسْتُ بِمَا تَرَىٰ.

قَالَ: تَقُولُ أُمُّ سُلَيْمٍ: يَا أَبَا طَلْحَةَ، مَا أَجِدُ الَّذِي كُنْتُ أَجِدُ، انْطَلِقْ. فَانْطَلَقْنَا. قَالَ: وَضَرَبَهَا الْمَخَاضُ حِينَ قَدِمَا. فَوَلَدَتْ غُلاَماً. فَقَالَتْ لِي أُمِّي: يَا أَنَسُ، لاَ يُرْضِعُهُ أَحَدٌ حَتَّىٰ تَغْدُوَ بِهِ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَلَمَّا أَصْبَحَ احْتَمَلْتُهُ، فَانْطَلَقْتُ بِهِ إِلَىٰ رَسُولِ اللَّهِ ﷺ. قَالَ: فَصَادَفْتُهُ وَمَعَهُ مِيسَمٌ. فَلَمَّا رَآنِي قَالَ: «لَعَلَّ أُمَّ سُلَيْمٍ وَلَدَتْ؟» قُلْتُ: نَعَمْ، فَوَضَعَ الْمِيسَمَ. قَالَ: وَجِئْتُ بِهِ، فَوَضَعْتُهُ فِي حَجْرِهِ. وَدَعَا رَسُولُ اللَّهِ ﷺ بِعَجْوَةٍ مِنْ عَجْوَةِ الْمَدِينَةِ، فَلاَكَهَا فِي فِيهِ حَتَّىٰ ذَابَتْ. ثُمَّ قَذَفَهَا فِي

that instrument on the ground. I brought the child to him and put it in his lap. The Messenger of Allah "Allah's blessing and peace be upon him" asked for some Ajwa dates of Medina, which he chewed. When they became edible he placed them in the mouth of that child. The child began to taste them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "See what love the Ansar have for dates. He wiped his face and named him Abdullah.

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

[21] The merits of Bilal

108-(2458) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to Bilal: "O Bilal! Tell me which deed at the time of morning prayer you did in Islam, for which you expect to receive good reward, for I heard (in a dream) during the night the sound of your footsteps in front of me in Paradise." Bilal said: "I did not do any deed in Islam for which I expect to receive any benefit except that whenever I perform complete ablution during the night or day, I would offer prayer with that purification what Allah has ordained for me to pray."

[22] The merits of Abdullah Ibn Mas'ud and his mother

109-(2459) Abdullah "Allah be pleased with him" reported: When the following Verse was revealed: "On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For Allah loveth those who do good" (Al-Ma'ida 93) The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I was told that you are one of them."

110-(2460) Abu Musa "Allah be pleased with him" reported: When I and my brother came from Yemen we thought for a certain period of time that Ibn Mas'ud and his mother were amongst the members of the household of The Messenger of Allah "Allah's blessing and peace be upon him" because of their frequent visits and sticking to them for long periods of time.

(...) Abu Musa "Allah be pleased with him" reported: When I and my brother came from Yemen we thought for a certain period of time that Ibn Mas'ud and his mother...and the rest is the same.

فِي الصَّبِيِّ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهَا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرُوا إِلَىٰ حُبِّ الأَنْصَارِ التَّمْرَ»! قَالَ: فَمَسَحَ وَجْهَهُ وَسَمَّاهُ عَبْدَ اللَّهِ.

(...) ـ حدّثنا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: مَاتَ ابْنٌ لأَبِي طَلْحَةَ... وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ.

٢١ ـ بابٌ مِنْ فَضَائِلِ بِلالٍ رضي الله عنه

١٠٨ ـ (٢٤٥٨) ـ حدّثنا عُبَيْدُ بْنُ يَعِيشَ وَمُحَمَّدُ بْنُ الْعَلاءِ الْهَمْدَانِيُّ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ، يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِبِلاَلٍ، عِنْدَ صَلاَةِ الْغَدَاةِ: «يَا بِلاَلُ، حَدِّثْنِي بِأَرْجَىٰ عَمَلٍ عَمِلْتَهُ، عِنْدَكَ، فِي الإِسْلاَمِ مَنْفَعَةً. فَإِنِّي سَمِعْتُ اللَّيْلَةَ خَشْفَ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ». قَالَ بِلاَلٌ: مَا عَمِلْتُ عَمَلاً فِي الإِسْلاَمِ أَرْجَىٰ عِنْدِي مَنْفَعَةً، مِنْ أَنِّي لاَ أَتَطَهَّرُ طُهُوراً تَامًّا، فِي سَاعَةٍ مِنْ لَيْلٍ وَلاَ نَهَارٍ، إِلاَّ صَلَّيْتُ بِذَلِكَ الطُّهُورِ، مَا كَتَبَ اللَّهُ لِي أَنْ أُصَلِّيَ. [البخاري: كتاب التهجد، باب فضل الطهور بالليل والنهار...، رقم: ١١٤٩].

٢٢ ـ بابٌ من فضائل عبد الله بن مسعود وأُمِّهِ، رضي الله تعالى عنهما

١٠٩ ـ (٢٤٥٩) ـ حدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ الْحَضْرَمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَالْوَلِيدُ بْنُ شُجَاعٍ. قَالَ سَهْلٌ وَمِنْجَابٌ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟﴾ [المائدة: ٩٣] إِلَىٰ آخِرِ الآيَةِ. قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قِيلَ لِي: أَنْتَ مِنْهُمْ».

١١٠ ـ (٢٤٦٠) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَىٰ. قَالَ: قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ. فَكُنَّا حِيناً وَمَا نُرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلاَّ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ، مِنْ كَثْرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ. [البخاري: كتاب فضائل الصحابة، باب مناقب عبد الله بن مسعود...، رقم: ٣٧٦٣].

(...) ـ حَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، أَنَّهُ سَمِعَ الأَسْوَدَ يَقُولُ: سَمِعْتُ أَبَا مُوسَىٰ يَقُولُ: لَقَدْ قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ... فَذَكَرَ بِمِثْلِهِ.

111-(...) Abu Musa "Allah be pleased with him" reported: I came to The Messenger of Allah "Allah's blessing and peace be upon him" and thought that Abdullah was amongst the members of the household, or like that.

112-(2461) Abu Ishaq reported that he heard Abu Al-Ahwas saying: I was present with Abu Musa and Abu Mas'ud when the latter died. One of them said to the other: Do you see that he left after him one like him? He said: Do you say that? He used to be admitted (to the Prophet) whereas we were prevented, and he used to be present (with The Messenger of Allah) whereas it happened that we had been absent.

113-(...) Abu Al-Ahwas reported: We were in the house of Abu Musa along with some of the companions of Abdullah who were looking at a version (of the Holy Qur'an). When Abdullah got up, Abu Mas'ud said: I do not know that The Messenger of Allah "Allah's blessing and peace be upon him" had left after him a man, more knowledgeable (of the principles of Islam) than the man who is standing. Abu Musa said: If you say this, that is true. Indeed, he used to be present when it happened that we had been absent, and he used to be admitted (to The Prophet) when we were prevented.

(...) Zaid Ibn Wahb reported: I was sitting along with Hudhaifa and Abu Musa...and the rest of the Hadith is the same.

114-(2462) Abdullah Ibn Mas'ud "Allah be pleased with him" recited: "Do prophet could (ever) be false, he shall, on the day of judgment, restore what he misappropriated; then shall every soul receive its due, whatever it earned, and none shall be dealt with unjustly." (Al Imran 161). Then he said: After whose mode of recitation you command me to recite? I in fact recited before The Messenger of Allah "Allah's blessing and peace be upon him" more than seventy Suras of the Holy Qur'an and the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" know that I have better understanding of the Book of Allah (than they do), and if I were to know that someone had better understanding than I, I would have gone to him. Shaqiq said: I sat with the Companions of Muhammad "Allah's blessing and peace be upon him" but I did hear none having disapproved of that (recitation of his) or having found fault with it.

115-(2463) Abdullah "Allah be pleased with him" reported: By Him, with Whom there is no god, there is no Sura in the Book of Allah about which I do not know as to where it was revealed, and there is no (Qur'anic)

١١١ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ أَبِي مُوسَى. قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا أُرَى أَنَّ عَبْدَ اللَّهِ مِنْ أَهْلِ الْبَيْتِ. أَوْ مَا ذَكَرَ مِنْ نَحْوِ هَذَا.

١١٢ ـ (٢٤٦١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ أَبَا الأَحْوَصِ قَالَ: شَهِدْتُ أَبَا مُوسَى وَأَبَا مَسْعُودٍ، حِينَ مَاتَ ابْنُ مَسْعُودٍ. فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: أَتَرَاهُ تَرَكَ بَعْدَهُ مِثْلَهُ؟ فَقَالَ: إِنْ قُلْتَ ذَاكَ. إِنْ كَانَ لَيُؤْذَنُ لَهُ إِذَا حُجِبْنَا، وَيَشْهَدُ إِذَا غِبْنَا.

١١٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ. مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا قُطْبَةُ، هُوَ ابْنُ عَبْدِ الْعَزِيزِ، عَنِ الأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي الأَحْوَصِ قَالَ: كُنَّا فِي دَارِ أَبِي مُوسَى مَعَ نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، وَهُمْ يَنْظُرُونَ فِي مُصْحَفٍ، فَقَامَ عَبْدُ اللَّهِ. فَقَالَ أَبُو مَسْعُودٍ: مَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ تَرَكَ بَعْدَهُ أَعْلَمَ بِمَا أَنْزَلَ اللَّهُ مِنْ هَذَا الْقَائِمِ. فَقَالَ أَبُو مُوسَى: أَمَا لَئِنْ قُلْتَ ذَاكَ. لَقَدْ كَانَ يَشْهَدُ إِذَا غِبْنَا، وَيُؤْذَنُ لَهُ إِذَا حُجِبْنَا.

(...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، هُوَ ابْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي الأَحْوَصِ. قَالَ: أَتَيْتُ أَبَا مُوسَى فَوَجَدْتُ عَبْدَ اللَّهِ وَأَبَا مُوسَى. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ. قَالَ: كُنْتُ جَالِساً مَعَ حُذَيْفَةَ وَأَبِي مُوسَى، وَسَاقَ الْحَدِيثَ. وَحَدِيثُ قُطْبَةَ أَتَمُّ وَأَكْثَرُ.

١١٤ ـ (٢٤٦٢) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّهُ قَالَ: ﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ﴾ [آل عمران: ١٦١] ثُمَّ قَالَ: عَلَى قِرَاءَةِ مَنْ تَأْمُرُونِي أَنْ أَقْرَأَ؟ فَلَقَدْ قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ بِضْعاً وَسَبْعِينَ سُورَةً. وَلَقَدْ عَلِمَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ أَنِّي أَعْلَمُهُمْ بِكِتَابِ اللَّهِ. وَلَوْ أَعْلَمُ أَنَّ أَحَداً أَعْلَمُ مِنِّي لَرَحَلْتُ إِلَيْهِ.

قَالَ شَقِيقٌ: فَجَلَسْتُ فِي حَلَقِ أَصْحَابِ مُحَمَّدٍ ﷺ، فَمَا سَمِعْتُ أَحَداً يَرُدُّ ذَلِكَ عَلَيْهِ، وَلاَ يَعِيبُهُ.

[البخاري: كتاب فضائل القرآن، باب القراء من اصحاب النبي ﷺ، رقم: ٥٠٠٠].

١١٥ ـ (٢٤٦٣) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا قُطْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: وَالَّذِي لاَ إِلَهَ غَيْرُهُ، مَا مِنْ

Verse I do not know with which connection it was revealed. Furthermore, if I were to know that there is one having a better understanding of the Book of Allah than me, whom the camels could reach, surely I would have gone to him on a mount.

116-(2464) Masruq reported: We used to go to Abdullah Ibn Amr and talk to him. Ibn Numair said: One day we mentioned Abdullah Ibn Mas'ud, whereupon he said: You mentioned a man whom I love more than anything else, after I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Learn Qur'an from four persons: Ibn Umm Abd (i.e. Abdullah Ibn Mas'ud), (he started with him) then Mu'adh Ibn Jabal, then Ubai Ibn Ka'b, and then Salim, the freed slave of Abu Hudhaifa."

117-(...) Masruq reported: We were sitting with Abdullah Ibn Amr when we mentioned a narration pertaining to Abdullah Ibn Mas'ud. On that he said: That is a man whom I ever love after I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Learn Qur'an from four men: Ibn Umm Abd, (i.e. Abdullah Ibn Mas'ud, (he started with his name) then Ubai Ibn Ka'b, then Salim, the freed slave of Abu Hudhaifa, and then Mu'adh Ibn Jabal."

(...) This Hadith was narrated on the authority of Abu Bakr Ibn Abu Shaiba and Abu Kuraib, who narrated it from Al-A'mash with a slight variation of wording.

(...) This Hadith was narrated on the authority of Shu'ba through Al-A'mash, with difference of the order of the four men.

118-(...) Masruq reported: They mentioned Abdullah Ibn Mas'ud in presence of Abdullah Ibn Amr. On that he said: That is a man whom I ever love after I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Learn the recitation of the Qur'an from four men: Abdullah Ibn Mas'ud, then Salim, the freed slave of Abu Hudhaifa, then Ubai Ibn Ka'b, and then Mu'adh Ibn Jabal."

(...) This Hadith was narrated on the authority of Shu'ba, with the following addition: He said: He started with those two, and I do not know with any of whom he started.

[23] The merits of Ubai Ibn Ka'b, and some of the Ansar

119-(2465) Anas "Allah be pleased with him" told: In the lifetime of The Prophet "Allah's blessing and peace be upon him", The Holy Qur'an was collected by four men, all of whom were from The Ansar. They were: Ubai,

كِتَابِ اللَّهِ سُورَةٌ إِلاَّ أَنَا أَعْلَمُ حَيْثُ نَزَلَتْ، وَمَا مِنْ آيَةٍ إِلاَّ أَنَا أَعْلَمُ فِيمَا أُنْزِلَتْ. وَلَوْ أَعْلَمُ أَحَداً هُوَ أَعْلَمُ بِكِتَابِ اللَّهِ مِنِّي، تَبْلُغُهُ الإِبِلُ لَرَكِبْتُ إِلَيْهِ.

[البخاري: كتاب فضائل القرآن، باب القراء من أصحاب النبي ﷺ، رقم: ٥٠٠٢].

١١٦ ـ (٢٤٦٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ. قَالَ: كُنَّا نَأْتِي عَبْدَ اللَّهِ بْنَ عَمْرٍو فَنَتَحَدَّثُ إِلَيْهِ. وَقَالَ ابْنُ نُمَيْرٍ: عِنْدَهُ. فَذَكَرْنَا يَوْماً عَبْدَ اللَّهِ بْنَ مَسْعُودٍ. فَقَالَ: لَقَدْ ذَكَرْتُمْ رَجُلاً لاَ أَزَالُ أُحِبُّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنِ ابْنِ أُمِّ عَبْدٍ، فَبَدَأَ بِهِ. وَمُعَاذِ بْنِ جَبَلٍ، وَأُبَيِّ بْنِ كَعْبٍ، وَسَالِمٍ، مَوْلَى أَبِي حُذَيْفَةَ».

[البخاري: كتاب فضائل الصحابة، باب مناقب سالم مولى ابي حذيفة، رقم: ٣٧٥٨].

١١٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالُوا: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ. قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو. فَذَكَرْنَا حَدِيثاً عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. فَقَالَ: إِنَّ ذَاكَ الرَّجُلَ لاَ أَزَالُ أُحِبُّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُهُ. سَمِعْتُهُ يَقُولُ: «اقْرَؤُا الْقُرْآنَ مِنْ أَرْبَعَةِ نَفَرٍ: مِنِ ابْنِ أُمِّ عَبْدٍ، فَبَدَأَ بِهِ. وَمِنْ أُبَيِّ بْنِ كَعْبٍ، وَمِنْ سَالِمٍ، مَوْلَى أَبِي حُذَيْفَةَ، وَمِنْ مُعَاذِ بْنِ جَبَلٍ».

وَحَرْفٌ لَمْ يَذْكُرْهُ زُهَيْرٌ. قَوْلُهُ: يَقُولُهُ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. بِإِسْنَادِ جَرِيرٍ وَوَكِيعٍ.

فِي رِوَايَةِ أَبِي بَكْرٍ، عَنْ أَبِي مُعَاوِيَةَ، قَدَّمَ مُعَاذاً قَبْلَ أُبَيٍّ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: أُبَيٌّ قَبْلَ مُعَاذٍ.

(...) ـ حدّثنا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، بِإِسْنَادِهِمْ. وَاخْتَلَفَا عَنْ شُعْبَةَ فِي تَنْسِيقِ الأَرْبَعَةِ.

١١٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، قَالَ: ذَكَرُوا ابْنَ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو. فَقَالَ: ذَاكَ رَجُلٌ لاَ أَزَالُ أُحِبُّهُ، بَعْدَمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «اسْتَقْرِؤُا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنِ ابْنِ مَسْعُودٍ، وَسَالِمٍ، مَوْلَى أَبِي حُذَيْفَةَ، وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ».

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

وَزَادَ: قَالَ شُعْبَةُ: بَدَأَ بِهَذَيْنِ، لاَ أَدْرِي بِأَيِّهِمَا بَدَأَ.

٢٣ ـ باب من فضائل أُبَيِّ بن كَعْبٍ، وجماعة من الأنصار رضي اللَّهُ تعالى عنهم

١١٩ ـ (٢٤٦٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ.

Mu'adh Ibn Jabal, Zaid Ibn Thabit, and Abu Zaid. Anas was asked: "Who is Abu Zaid?" He answered: "He is one of my uncles."

120-(...) Hammam said: I said to Anas Ibn Malik: Who collected the Qur'an during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"? He said: Four men, all of whom were from among the Ansar: Ubai, Mu'adh Ibn Jabal, Zaid Ibn Thabit, and one from among the Ansar named Abu Zaid.

121-(799) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai: "My Lord ordered me to recite The Qur'an before you". Ubai asked: "Did Allah mention me by name to you?" he (The Prophet) said: "(Yes) Allah mentioned you by name to me". Upon this, he (Ubai) started weeping.

122-(...) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai: "My Lord ordered me to recite before you (His saying): "Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence."" Ubai asked: "Did Allah mention me by name to you?" he (The Prophet) said: "Yes." Upon this, he (Ubai) started weeping.

(...) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai the same.

[24] The merits of Sa'd Ibn Mu'adh

123-(2466) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said, while the funeral procession of Sa'd Ibn Mu'adh was proceeding before them: "The Throne of (Allah) the most Gracious shook at his death."

124-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Throne of (Allah) the most Gracious shook at the death of Sa'd Ibn Mu'adh."

125-(2467) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said, while the bier of Sa'd Ibn Mu'adh was placed: "The Throne of (Allah) the most Gracious shook at his death."

126-(2468) Al-Bara "Allah be pleased with him" narrated: A silken garment was presented to The Prophet "Allah's blessing and peace be upon him". When his companions touched it and admired its smoothness, he

قَالَ: سَمِعْتُ أَنَساً يَقُولُ: جَمَعَ الْقُرْآنَ، عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، أَرْبَعَةٌ، كُلُّهُمْ مِنَ الأَنْصَارِ: مُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ.

قَالَ قَتَادَةُ: قُلْتُ لأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قَالَ: أَحَدُ عُمُومَتِي.

[البخاري: كتاب مناقب الأنصار، باب مناقب زيد بن ثابت، رقم: ٣٨١٠].

١٢٠ ـ (...) ـ حدّثني أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا هَمَّامٌ: قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: مَنْ جَمَعَ الْقُرْآنَ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَرْبَعَةٌ. كُلُّهُمْ مِنَ الأَنْصَارِ: أُبَيُّ بْنُ كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرَجُلٌ مِنَ الأَنْصَارِ، يُكْنَىٰ أَبَا زَيْدٍ.

[البخاري: كتاب فضائل القرآن، باب القراء من أصحاب النبي ﷺ، رقم: ٥٠٠٣].

١٢١ ـ (٧٩٩) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ. حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لأُبَيٍّ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ: آللَّهُ سَمَّانِي لَكَ؟ قَالَ: «اللَّهُ سَمَّاكَ لِي»، قَالَ: فَجَعَلَ أُبَيٌّ يَبْكِي.

١٢٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ [البينة: ١] قَالَ: وَسَمَّانِي؟ قَالَ: «نَعَمْ»، قَالَ: فَبَكَىٰ.

(...) ـ حدّثنيه يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لأُبَيٍّ... بِمِثْلِهِ.

٢٤ ـ بابٌ مِنْ فَضَائِلِ سَعْدِ بْنِ مُعَاذٍ، رضي اللَّهُ عنه

١٢٣ ـ (٢٤٦٦) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَجَنَازَةُ سَعْدِ بْنِ مُعَاذٍ بَيْنَ أَيْدِيهِمْ: «اهْتَزَّ لَهَا عَرْشُ الرَّحْمَٰنِ».

١٢٤ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الأَوْدِيُّ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اهْتَزَّ عَرْشُ الرَّحْمَٰنِ، لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ». [البخاري: كتاب مناقب الأنصار، باب مناقب سعد بن معاذ، رقم: ٣٨٠٣].

١٢٥ ـ (٢٤٦٧) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَفَّافُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، وَجَنَازَتُهُ مَوْضُوعَةٌ ـ يَعْنِي سَعْداً ـ: «اهْتَزَّ لَهَا عَرْشُ الرَّحْمَٰنِ».

١٢٦ ـ (٢٤٦٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ حُلَّةُ حَرِيرٍ. فَجَعَلَ أَصْحَابُهُ يَلْمُسُونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا. فَقَالَ: «أَتَعْجَبُونَ مِنْ لِينِ هَٰذِهِ؟ لَمَنَادِيلُ

said: "Do you admire its softness? No doubt, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better and softer than this."

(...) Al-Bara "Allah be pleased with him" narrated: A silken garment was presented to The Prophet "Allah's blessing and peace be upon him"...and the rest is the same.

(...) This Hadith was narrated on the authority of Shu'ba through the two chains of transmitters.

127-(2469) Anas Ibn Malik "Allah be pleased with him" reported: A silken garment was presented to The Messenger of Allah "Allah's blessing and peace be upon him" who had prohibited using the silk. When they admired it, he said: "By Him, in Whose Hand is the life of Muhammad, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better than this."

(...) Anas "Allah be pleased with him" reported: The ruler of Dumat Al-Jandal presented a (silken) cloak to The Messenger of Allah "Allah's blessing and peace be upon him"... and the rest is the same, without mentioning that he prohibited the use of silk.

[25] The merits of Abu Dujana

128-(2470) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" took hold of his sword on the Day of (the holy battle of) Uhud and said: "Who would take it from me?" All the people stretched their hands saying: "I would do it, I would do it." He (The Prophet) said: "Who would take it provided that he should fulfill its rights?" The people withdrew their hands. Simak Ibn Kharasha Abu Dujana said: "I am here to take it and fulfill its rights." He took it and struck with it the heads of the pagans.

[26] The merits of Abdullah Ibn Amr Ibn Haram, the father of Jabir

129-(2471) Jabir Ibn Abdullah "Allah be pleased with both" reported: My father fell as a martyr on the Day of Uhud. The dead body of my father was brought and he was mutilated. I made an attempt to lift the cloth, but my people prohibited me to do so. I again made an attempt to lift the cloth, but my people prohibited me. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" lifted it or he commanded it to be lifted. He heard the noise (of a loud) weeping, or the noise of a woman mourner. He asked: "Who is it?" They said: "She is the daughter of Amr or the sister of Amr." On that he said: "Why is she weeping? The Angels provide him shade with the help of their wings until he would be lifted (to his dwelling place in the heaven)."

سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ، خَيْرٌ مِنْهَا وَأَلْيَنُ».
[البخاري: كتاب مناقب الأنصار، باب مناقب سعد بن معاذ، رقم: ٣٨٠٢].

(...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَنْبَأَنِي أَبُو إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِثَوْبِ حَرِيرٍ... فَذَكَرَ الْحَدِيثَ.
ـ ثُمَّ قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ هَذَا أَوْ بِمِثْلِهِ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْحَدِيثِ. بِالإِسْنَادَيْنِ جَمِيعاً، كَرِوَايَةِ أَبِي دَاوُدَ.

١٢٧ ـ (٢٤٦٩) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّهُ أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ جُبَّةٌ مِنْ سُنْدُسٍ، وَكَانَ يَنْهَى عَنِ الْحَرِيرِ. فَعَجِبَ النَّاسُ مِنْهَا. فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَنَادِيلَ سَعْدِ بْنِ مُعَاذٍ، فِي الْجَنَّةِ، أَحْسَنُ مِنْ هَذَا». [البخاري: كتاب الهبة، باب قبول الهدية من المشركين، رقم: ٢٦١٥].

(...) ـ حدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ أُكَيْدِرَ دَومَةِ الْجَنْدَلِ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حُلَّةً... فَذَكَرَ نَحْوَهُ. وَلَمْ يَذْكُرْ فِيهِ: وَكَانَ يَنْهَى عَنِ الْحَرِيرِ.

٢٥ ـ باب من فضائل أبي دُجَانَة، سِمَاك بن خَرَشَة، رضي اللَّهُ تعالى عنه

١٢٨ ـ (٢٤٧٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ سَيْفاً يَوْمَ أُحُدٍ. فَقَالَ: «مَنْ يَأْخُذُ مِنِّي هَذَا؟» فَبَسَطُوا أَيْدِيَهُمْ. كُلُّ إِنْسَانٍ مِنْهُمْ يَقُولُ: أَنَا، أَنَا. قَالَ: «فَمَنْ يَأْخُذُهُ بِحَقِّهِ؟» قَالَ: فَأَحْجَمَ الْقَوْمُ. فَقَالَ سِمَاكُ بْنُ خَرَشَةَ، أَبُو دُجَانَةَ: أَنَا آخُذُهُ بِحَقِّهِ.
قَالَ: فَأَخَذَهُ فَفَلَقَ بِهِ هَامَ الْمُشْرِكِينَ.

٢٦ ـ بابٌ من فضائل عبد الله بن عَمْرو بن حَرَام والد جابر، رضي اللَّهُ تعالى عنهما

١٢٩ ـ (٢٤٧١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَعَمْرٌو النَّاقِدُ. كِلاَهُمَا عَنْ سُفْيَانَ. قَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا كَانَ يَوْمُ أُحُدٍ، جِيءَ بِأَبِي مُسَجًّى، وَقَدْ مُثِّلَ بِهِ. قَالَ: فَأَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ، فَنَهَانِي قَوْمِي. ثُمَّ أَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ، فَنَهَانِي قَوْمِي. فَرَفَعَهُ رَسُولُ اللَّهِ ﷺ، أَوْ أَمَرَ بِهِ فَرُفِعَ، فَسَمِعَ صَوْتَ بَاكِيَةٍ أَوْ صَائِحَةٍ. فَقَالَ: «مَنْ هَذِهِ؟» فَقَالُوا: بِنْتُ عَمْرٍو، أَوْ أُخْتُ عَمْرٍو. فَقَالَ: «وَلِمَ تَبْكِي؟ فَمَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».
[البخاري: كتاب الجنائز، باب حدثنا علي بن عبد الله...، رقم: ١٢٩٣].

130-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: My father fell as a martyr on the Day of Uhud and I attempted to uncover his face and weep, but they (the Companions of the Prophet) prohibited me, though The Messenger of Allah "Allah's blessing and peace be upon him" did not prohibit me. Moreover, Fatima Bint Amr, the sister of my father, went on weeping. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You may or may not weep, the Angels provide him shade with their wings until you lift him (to bury him)."

(...) This Hadith was narrated on the authority of Jabir through another chain of transmitters, without mentioning the Angels and the weeping of a woman mourner.

(...) Jabir "Allah be pleased with him" reported: My father was brought with his ears and nose cut off, and (his dead body) was placed before The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same.

[27] The merits of Julaibib

131-(2472) Abu Barza "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was in a certain battlefield in which Allah bestowed upon him the spoils of war. He said to his Companions: "Is anyone missing amongst you?" They said: "So and so, so and so, and so and so." He again said: "Is there anyone missing amongst you?" They said: "So and so, so and so, and so and so." He said (for the third time): "Is there anyone missing amongst you?" They said: "No." He said: "But I am missing Julaibib." They (his Companions) searched for him amongst those who had been killed and found him by the side of seven (dead bodies of pagans) whom he had killed and then, he had been killed. The Messenger of Allah "Allah's blessing and peace be upon him" came there and stood (by his side) and said: "He killed seven (pagans), then he was killed. He is from me and I am from him." He then placed him upon his hands and there was none else to lift him but The Messenger of Allah "Allah's blessing and peace be upon him". Then the grave was dug for him in which he was placed. No mention was made of a bath.

[28] The merits of Abu Dharr

132-(2473) Abdullah Ibn As-Samit reported that Abu Dharr "Allah be pleased with him" said: We set out from our tribe Ghifar who regarded as

١٣٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: أُصِيبَ أَبِي يَوْمَ أُحُدٍ. فَجَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ وَأَبْكِي، وَجَعَلُوا يَنْهَوْنَنِي، وَرَسُولُ اللَّهِ ﷺ لاَ يَنْهَانِي. قَالَ: وَجَعَلَتْ فَاطِمَةُ، بِنْتُ عَمْرٍو تَبْكِيهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَبْكِيهِ، أَوْ لاَ تَبْكِيهِ، مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا، حَتَّى رَفَعْتُمُوهُ».

[البخاري: كتاب الجنائز، باب الدخول على الميت بعد الموت...، رقم: ١٢٤٤].

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ. كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّ ابْنَ جُرَيْجٍ لَيْسَ فِي حَدِيثِهِ ذِكْرُ الْمَلاَئِكَةِ وَبُكَاءِ الْبَاكِيَةِ.

[البخاري: كتاب الجنائز، باب الدخول على الميت بعد الموت...، رقم: ١٢٤٤].

(...) ـ حدّثنا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ مُجَدَّعاً، فَوُضِعَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ. فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

٢٧ ـ باب من فضائل جُلَيْبِيبٍ رضي الله عنه

١٣١ ـ (٢٤٧٢) ـ حدّثنا إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ كِنَانَةَ بْنِ نُعَيْمٍ، عَنْ أَبِي بَرْزَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ فِي مَغْزًى لَهُ. فَأَفَاءَ اللَّهُ عَلَيْهِ، فَقَالَ لأَصْحَابِهِ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: نَعَمْ فُلاَناً وَفُلاَناً وَفُلاَناً. ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: نَعَمْ، فُلاَناً وَفُلاَناً وَفُلاَناً، ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: لاَ. قَالَ: «لَكِنِّي أَفْقِدُ جُلَيْبِيباً فَاطْلُبُوهُ»، فَطُلِبَ فِي الْقَتْلَى. فَوَجَدُوهُ إِلَى جَنْبِ سَبْعَةٍ قَدْ قَتَلَهُمْ، ثُمَّ قَتَلُوهُ. فَأَتَى النَّبِيَّ ﷺ فَوَقَفَ عَلَيْهِ. فَقَالَ: «قَتَلَ سَبْعَةً، ثُمَّ قَتَلُوهُ. هَذَا مِنِّي وَأَنَا مِنْهُ. هَذَا مِنِّي وَأَنَا مِنْهُ»، قَالَ: فَوَضَعَهُ عَلَى سَاعِدَيْهِ لَيْسَ لَهُ إِلاَّ سَاعِدَا النَّبِيِّ ﷺ. قَالَ: فَحُفِرَ لَهُ وَوُضِعَ فِي قَبْرِهِ، وَلَمْ يَذْكُرْ غَسْلاً.

٢٨ ـ باب من فضائل أَبِي ذَرٍّ رضي اللَّهُ عنه

١٣٢ ـ (٢٤٧٣) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: أَخْبَرَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ. قَالَ: قَالَ أَبُو ذَرٍّ: خَرَجْنَا مِنْ

lawful the prohibited months. I and my brother Unais and our mother stayed with our maternal uncle who treated us well. The men of his tribe fell jealous and they said: When you are away from your house, Unais commits adultery with your wife. Our maternal uncle came and he accused us of such a sin as reached him. I said: In this way, you have cancel out the good you did to us. We cannot stay with you after this. We came to our camels and loaded (our) luggage. Our maternal uncle began to weep covering himself with (a piece of) cloth. We proceeded on until we encamped by the side of Mecca. Unais drew lot on the camels (we had) in addition to an equal number. They both went to a priest who declared Unais as winner. Thus, Unais came with our camels and an equal number besides.

He (Abu Dharr) added: O my nephew! I used to offer prayers three years before I met The Messenger of Allah "Allah's blessing and peace be upon him". I said: For whom did you offer prayer? He said: For Allah. I said: To which direction did you turn your face (during prayer)? He said: I used to turn my face to the direction which Allah commanded me to turn my face. I used to offer the night prayer at the last portion of the night. I fell down in prostration like the mantle until the sun rose over me. Unais said: I have some job in Mecca, so you'd better stay here.

Unais went until he came to Mecca and then, he returned to me. I said: What did you do? He said: I met a person in Mecca who is on your religion and he claims that it is Allah Who has sent him. I said: What do the people say about him? He said: They say that he is a poet, a priest or a magician. Unais who was a poet said: I heard the words of a priest, but his (The Prophet's) words never resemble his (the priest's words). His words, if compared to the verses of poets, cannot be uttered by any poet. By Allah, he is truthful and they are liars. Then I said: you should stay here, until I go, so that I should see him. He said: I came to Mecca and I selected an insignificant person from amongst them and said to him: Where is he whom you call as-Sabi (the one who deviated from the religion of his people)?

He pointed out towards me saying: He is Sabi. The people of the valley attacked me with sods and bows until I fell down unconscious. I stood up after I had recovered and I found as if I was a red idol. I came to Zamzam and washed blood from me and drank water from it. Listen, O son of my brother! I stayed there for thirty nights or days and there was no food for me but the water of Zamzam. But, I became so bulky that there appeared

قَوْمِنَا غِفَارٍ، وَكَانُوا يُحِلُّونَ الشَّهْرَ الْحَرَامَ، فَخَرَجْتُ أَنَا وَأَخِي أُنَيْسٌ وَأُمُّنَا، فَنَزَلْنَا عَلَىٰ خَالٍ لَنَا، فَأَكْرَمَنَا خَالُنَا وَأَحْسَنَ إِلَيْنَا. فَحَسَدَنَا قَوْمُهُ فَقَالُوا: إِنَّكَ إِذَا خَرَجْتَ عَنْ أَهْلِكَ خَالَفَ إِلَيْهِمْ أُنَيْسٌ. فَجَاءَ خَالُنَا فَنَثَا عَلَيْنَا الَّذِي قِيلَ لَهُ. فَقُلْتُ: أَمَّا مَا مَضَىٰ مِنْ مَعْرُوفِكَ فَقَدْ كَدَّرْتَهُ، وَلاَ جِمَاعَ لَكَ فِيمَا بَعْدُ. فَقَرَّبْنَا صِرْمَتَنَا، فَاحْتَمَلْنَا عَلَيْهَا. وَتَغَطَّىٰ خَالُنَا ثَوْبَهُ فَجَعَلَ يَبْكِي. فَانْطَلَقْنَا حَتَّىٰ نَزَلْنَا بِحَضْرَةِ مَكَّةَ، فَنَافَرَ أُنَيْسٌ عَنْ صِرْمَتِنَا وَعَنْ مِثْلِهَا، فَأَتَيَا الْكَاهِنَ، فَخَيَّرَ أُنَيْساً، فَأَتَانَا أُنَيْسٌ بِصِرْمَتِنَا وَمِثْلِهَا مَعَهَا.

قَالَ: وَقَدْ صَلَّيْتُ، يَا ابْنَ أَخِي، قَبْلَ أَنْ أَلْقَىٰ رَسُولَ اللَّهِ ﷺ بِثَلاَثِ سِنِينَ. قُلْتُ: لِمَنْ؟ قَالَ: لِلَّهِ. قُلْتُ: فَأَيْنَ تَوَجَّهُ؟ قَالَ: أَتَوَجَّهُ حَيْثُ يُوَجِّهُنِي رَبِّي، أُصَلِّي عِشَاءً حَتَّىٰ إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ أُلْقِيتُ كَأَنِّي خِفَاءٌ، حَتَّىٰ تَعْلُونِي الشَّمْسُ.

فَقَالَ أُنَيْسٌ: إِنَّ لِي حَاجَةً بِمَكَّةَ فَاكْفِنِي. فَانْطَلَقَ أُنَيْسٌ حَتَّىٰ أَتَىٰ مَكَّةَ، فَرَاثَ عَلَيَّ. ثُمَّ جَاءَ فَقُلْتُ: مَا صَنَعْتَ؟ قَالَ: لَقِيتُ رَجُلاً بِمَكَّةَ عَلَىٰ دِينِكَ. يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ. قُلْتُ: فَمَا يَقُولُ النَّاسُ؟ قَالَ: يَقُولُونَ: شَاعِرٌ، كَاهِنٌ، سَاحِرٌ، وَكَانَ أُنَيْسٌ أَحَدَ الشُّعَرَاءِ.

قَالَ أُنَيْسٌ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ، فَمَا هُوَ بِقَوْلِهِمْ، وَلَقَدْ وَضَعْتُ قَوْلَهُ عَلَىٰ أَقْرَاءِ الشِّعْرِ، فَمَا يَلْتَئِمُ عَلَىٰ لِسَانِ أَحَدٍ بَعْدِي، أَنَّهُ شِعْرٌ. وَاللَّهِ، إِنَّهُ لَصَادِقٌ، وَإِنَّهُمْ لَكَاذِبُونَ.

قَالَ: قُلْتُ: فَاكْفِنِي حَتَّىٰ أَذْهَبَ فَأَنْظُرَ. قَالَ: فَأَتَيْتُ مَكَّةَ. فَتَضَعَّفْتُ رَجُلاً مِنْهُمْ. فَقُلْتُ: أَيْنَ هَذَا الَّذِي تَدْعُونَهُ الصَّابِىءَ؟ فَأَشَارَ إِلَيَّ، فَقَالَ: الصَّابِىءَ. فَمَالَ عَلَيَّ أَهْلُ الْوَادِي بِكُلِّ مَدَرَةٍ وَعَظْمٍ، حَتَّىٰ خَرَرْتُ مَغْشِيًّا عَلَيَّ. قَالَ: فَارْتَفَعْتُ حِينَ ارْتَفَعْتُ، كَأَنِّي نُصُبٌ أَحْمَرُ. قَالَ: فَأَتَيْتُ زَمْزَمَ فَغَسَلْتُ عَنِّي الدِّمَاءَ، وَشَرِبْتُ مِنْ مَائِهَا. وَلَقَدْ لَبِثْتُ، يَا ابْنَ أَخِي ثَلاَثِينَ، بَيْنَ لَيْلَةٍ وَيَوْمٍ. مَا كَانَ لِي طَعَامٌ إِلاَّ مَاءُ زَمْزَمَ. فَسَمِنْتُ

wrinkles upon my stomach, and I never felt any hunger in my stomach. It was during this time that the people of Mecca slept in the moonlit night and there was none to circumambulate the House except for two women who had been invoking the name of (the two idols of)Isaf and Na'ila.

They came to me while circumambulating and I said: Marry one with the other. But they did not dissuade from their invoking. They came to me and I said to them: Insert wood in the idols' privates. However, I could not express it metaphorically. These women went away crying and saying: Had there been one amongst our people (he would have taught a lesson to you for the obscene words with which you abused our idols before us). These women met The Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr who had also been coming down the hill. He asked them: What has happened to you? They said: There is Sabi, who has hidden himself between the Ka'ba and its curtain. He said: What did he say to you? They said: He uttered such words before us as we cannot express. The Messenger of Allah "Allah's blessing and peace be upon him" came, kissed the Black Stone and circumambulated the House along with his Companion. Then, he offered prayer. After he had finished his prayer, Abu Dharr said: I was the first to greet him with peace which I uttered in this way: O The Messenger of Allah!, may there be peace upon you. He said: It may be upon you too, and the mercy of Allah. He then said: Who are you? I said: I'm From the tribe of Ghifar. He leaned his hand and placed his finger on his forehead and I said to myself: Perhaps he disliked that I belong to the tribe of Ghifar.

I attempted to catch hold of his hand but his friend who knew about him more than me dissuaded me from doing so. He then lifted his head and said: How long have you been here? I said: I have been here for the last thirty nights or days. He said: Who has been feeding you? I said: There has been no food for me but the water of Zamzam. I have grown so bulky that there appear wrinkles upon my stomach and I do not feel any hunger. He said: It is blessed (water) and it also serves as food. Abu Bakr said: O The Messenger of Allah! let me be his host tonight. Then The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on, and so did Abu Bakr, and I went with them. Abu Bakr opened the door and then he brought for us the raisins of Ta'if, which was the first food I ate there. Then I stayed as long as I had to stay. Later, I came to The Messenger of Allah "Allah's blessing and peace be upon him" who said: I have been shown a

حَتَّىٰ تَكَسَّرَتْ عُكَنُ بَطْنِي. وَمَا وَجَدْتُ عَلَىٰ كَبِدِي سَخْفَةَ جُوعٍ. قَالَ: فَبَيْنَا أَهْلُ مَكَّةَ فِي لَيْلَةٍ قَمْرَاءَ إِضْحِيَانَ، إِذْ ضُرِبَ عَلَىٰ أَسْمِخَتِهِمْ. فَمَا يَطُوفُ بِالْبَيْتِ أَحَدٌ، وَامْرَأَتَيْنِ مِنْهُمْ تَدْعُوَانِ إِسَافاً وَنَائِلَةَ. قَالَ فَأَتَتَا عَلَيَّ فِي طَوَافِهِمَا. فَقُلْتُ: أَنْكِحَا أَحَدَهُمَا الأُخْرَىٰ. قَالَ: فَمَا تَنَاهَتَا عَنْ قَوْلِهِمَا. قَالَ: فَأَتَتَا عَلَيَّ فَقُلْتُ: هَنٌ مِثْلُ الْخَشَبَةِ. غَيْرَ أَنِّي لا أُكْنِي. فَانْطَلَقَتَا تُوَلْوِلاَنِ، وَتَقُولاَنِ: لَوْ كَانَ هَاهُنَا أَحَدٌ مِنْ أَنْفَارِنَا. قَالَ: فَاسْتَقْبَلَهُمَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ. وَهُمَا هَابِطَانِ. قَالَ: «مَا لَكُمَا؟» قَالَتَا: الصَّابِىءُ بَيْنَ الْكَعْبَةِ وَأَسْتَارِهَا. قَالَ: «مَا قَالَ لَكُمَا؟» قَالَتَا: إِنَّه قَالَ لَنَا كَلِمَةً تَمْلأُ الْفَمَ. وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى اسْتَلَمَ الْحَجَرَ. وَطَافَ بِالْبَيْتِ هُوَ وَصَاحِبُهُ، ثُمَّ صَلَّىٰ، فَلَمَّا قَضَىٰ صَلاَتَهُ ـ

قَالَ أَبُو ذَرٍّ : فَكُنْتُ أَنَا أَوَّلُ مَنْ حَيَّاهُ بِتَحِيَّةِ الإِسْلاَمِ. قَالَ: فَقُلْتُ: السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ. فَقَالَ: «وَعَلَيْكَ وَرَحْمَةُ اللَّهِ». ثُمَّ قَالَ: «مَنْ أَنْتَ؟» قَالَ: قُلْتُ: مِنْ غِفَارٍ. قَالَ: فَأَهْوَىٰ بِيَدِهِ فَوَضَعَ أَصَابِعَهُ عَلَىٰ جَبْهَتِهِ. فَقُلْتُ فِي نَفْسِي: كَرِهَ أَنِ انْتَمَيْتُ إِلَىٰ غِفَارٍ. فَذَهَبْتُ آخُذُ بِيَدِهِ. فَقَدَعَنِي صَاحِبُهُ. وَكَانَ أَعْلَمَ بِهِ مِنِّي، ثُمَّ رَفَعَ رَأْسَهُ. ثُمَّ قَالَ: «مَتَىٰ كُنْتَ هَاهُنَا؟» قَالَ: قُلْتُ: قَدْ كُنْتُ هَاهُنَا مِنْذُ ثَلاَثِينَ، بَيْنَ لَيْلَةٍ وَيَوْمٍ. قَالَ: «فَمَنْ كَانَ يُطْعِمُكَ؟» قَالَ: قُلْتُ: مَا كَانَ لِي طَعَامٌ إِلاَّ مَاءُ زَمْزَمَ. فَسَمِنْتُ حَتَّىٰ تَكَسَّرَتْ عُكَنُ بَطْنِي. وَمَا أَجِدُ عَلَىٰ كَبِدِي سَخْفَةَ جُوعٍ. قَالَ: «إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامُ طُعْمٍ».

فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فِي طَعَامِهِ اللَّيْلَةَ، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ. وَانْطَلَقْتُ مَعَهُمَا. فَفَتَحَ أَبُو بَكْرٍ بَاباً، فَجَعَلَ يَقْبِضُ لَنَا مِنْ زَبِيبِ الطَّائِفِ، وَكَانَ ذَلِكَ أَوَّلَ طَعَامٍ أَكَلْتُهُ بِهَا. ثُمَّ غَبَرْتُ مَا غَبَرْتُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ قَدْ وُجِّهَتْ لِي أَرْضٌ ذَاتُ نَخْلٍ، لاَ أُرَاهَا إِلاَّ يَثْرِبَ. فَهَلْ أَنْتَ مُبَلِّغٌ عَنِّي

land having abundance of date-palm trees, and I think it is but that of Yathrib (the old name of Medina). You should act as a preacher to your people on my behalf. I hope Allah would make you (a source of) benefit for them and He would reward you.

I came to Unais who said: What have you done? I said: What I have done is that I have embraced Islam and I have testified (to The true Prophethood of The Messenger of Allah). He said: I never dislike your religion and I also embrace Islam and testify (to The true Prophethood of Muhammad). Then both of us came to our mother who said: I never disapprove of your religion and I also embrace Islam and testify to The Prophethood of Muhammad. We then loaded our camels and came to our tribe Ghifar, half of which embraced Islam, whose chief was Aima Ibn Rahada Al-Ghifari, who was their leader. All of the tribe said: We will embrace Islam when The Messenger of Allah "Allah's blessing and peace be upon him" would come to Medina. When The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina the remaining half (of Ghifar tribe) embraced Islam. Then the (tribe of) Aslam came to the Prophet "Allah's blessing and peace be upon him" and said: O The Messenger of Allah! We also embrace Islam in the same way as our brothers (from Ghifar) have embraced Islam. They embraced Islam. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for (the tribe of) Ghifar, might Allah forgive them, and as for (the tribe of) Aslam, Allah might save them (from evil)."

(...) This Hadith was narrated on the authority of Humaid Ibn Hilal with the same chain of transmitters, with the following addition: When I came to Mecca, Unais said: Go, but beware of the Meccans for they are his enemies and they are angry with him.

(...) Abdullah Ibn As-Samit reported that Abu Dharr "Allah be pleased with him" said: O my nephew! I used to offer prayers two years before I met The Messenger of Allah "Allah's blessing and peace be upon him". I said: To which direction did you turn your face (during prayer)? He said: I used to turn my face to the direction which Allah commanded me to turn my face...and the rest is the same, with the substitution of "fifteen nights" for "thirty nights".

133-(2474) Ibn Abbas "Allah be pleased with both" narrated: When Abu Dharr heard of the appearance of The Prophet "Allah's blessing and peace be upon him", he said to his brother: "Ride to this valley (of Mecca) and try

قَوْمَكَ؟ عَسَى اللَّهُ أَنْ يَنْفَعَهُمْ بِكَ وَيَأْجُرَكَ فِيهِمْ». فَأَتَيْتُ أُنَيْساً فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: صَنَعْتُ أَنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ، قَالَ: مَا بِي رَغْبَةٌ عَنْ دِينِكَ. فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ. فَأَتَيْنَا أُمَّنَا. فَقَالَتْ: مَا بِي رَغْبَةٌ عَنْ دِينِكُمَا. فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ، فَاحْتَمَلْنَا حَتَّىٰ أَتَيْنَا قَوْمَنَا غِفَاراً. فَأَسْلَمَ نِصْفُهُمْ. وَكَانَ يَؤُمُّهُمْ إِيمَاءُ بْنُ رَحَضَةَ الْغِفَارِيُّ. وَكَانَ سَيِّدَهُمْ.

وَقَالَ نِصْفُهُمْ: إِذَا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَسْلَمْنَا. فَقَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَأَسْلَمَ نِصْفُهُمُ الْبَاقِي. وَجَاءَتْ أَسْلَمُ. فَقَالُوا: يَا رَسُولَ اللَّهِ، إِخْوَتُنَا، نُسْلِمُ عَلَى الَّذِي أَسْلَمُوا عَلَيْهِ. فَأَسْلَمُوا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارُ: غَفَرَ اللَّهُ لَهَا. وَأَسْلَمُ: سَالَمَهَا اللَّهُ».

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ. حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، بِهَٰذَا الإِسْنَادِ.

وَزَادَ بَعْدَ قَوْلِهِ: قُلْتُ: فَاكْفِنِي حَتَّى أَذْهَبَ فَأَنْظُرَ. قَالَ: نَعَمْ، وَكُنْ عَلَىٰ حَذَرٍ مِنْ أَهْلِ مَكَّةَ. فَإِنَّهُمْ قَدْ شَنِفُوا لَهُ وَتَجَهَّمُوا.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ. قَالَ: أَنْبَأَنَا ابْنُ عَوْنٍ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، قَالَ: قَالَ أَبُو ذَرٍّ: يَا ابْنَ أَخِي، صَلَّيْتُ سَنَتَيْنِ قَبْلَ مَبْعَثِ النَّبِيِّ ﷺ. قَالَ: قُلْتُ: فَأَيْنَ كُنْتَ تَوَجَّهُ؟ قَالَ: حَيْثُ وَجَّهَنِي اللَّهُ... وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةِ.

وَقَالَ فِي الْحَدِيثِ: فَتَنَافَرَا إِلَىٰ رَجُلٍ مِنَ الْكُهَّانِ. قَالَ: فَلَمْ يَزَلْ أَخِي، أُنَيْسٌ يَمْدَحُهُ حَتَّىٰ غَلَبَهُ. قَالَ: فَأَخَذْنَا صِرْمَتَهُ فَضَمَمْنَاهَا إِلَىٰ صِرْمَتِنَا.

وَقَالَ أَيْضاً فِي حَدِيثِهِ: قَالَ: فَجَاءَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ وَصَلَّىٰ رَكْعَتَيْنِ خَلْفَ الْمَقَامِ. قَالَ: فَأَتَيْتُهُ، فَإِنِّي لأَوَّلُ النَّاسِ حَيَّاهُ بِتَحِيَّةِ الإِسْلاَمِ. قَالَ: قُلْتُ: السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ. قَالَ: «وَعَلَيْكَ السَّلاَمُ، مَنْ أَنْتَ».

وَفِي حَدِيثِهِ أَيْضاً: فَقَالَ: «مُنْذُ كَمْ أَنْتَ هَا هُنَا؟» قَالَ: قُلْتُ: مُنْذُ خَمْسَ عَشْرَةَ.

وَفِيهِ: فَقَالَ أَبُو بَكْرٍ: أَتُحِفُنِي بِضِيَافَتِهِ اللَّيْلَةَ.

١٣٣ ـ (٢٤٧٤) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنُ عَرْعَرَةَ السَّامِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ، وَتَقَارَبَا فِي سِيَاقِ الْحَدِيثِ. وَاللَّفْظُ لاِبْنِ حَاتِمٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ

to find out the truth of the person who claims to be a prophet by being informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out, came to The Prophet "Allah's blessing and peace be upon him", listened to some of his talks, and returned to Abu Dharr and said to him: "I have seen him enjoining virtuous behaviour and saying something that is not poetry." Abu Dharr said: "You have not satisfied me as to what I wanted." He then took his journey-food and carried a water skin, containing some water till he reached Mecca. He went to the Mosque and searched for The Prophet "Allah's blessing and peace be upon him".

Though he did not know him, he disliked asking anybody about him. When a part of the night had passed away, Ali saw him and knew that he was a stranger. When Abu Dharr saw Ali, he followed him, and none of them asked his companion about anything. When it was dawn, Abu Dharr took his journey food and his water skin to the Mosque where he stayed all the day long without being perceived by The Prophet "Allah's blessing and peace be upon him". In the evening, he came back to his retiring place. Ali passed by him and said: "Hasn't the man known his dwelling place yet?" So Ali awakened him and took him with him but none of them spoke to the other about anything. On the third day, Ali did the same and Abu Dharr stayed with him. Then Ali said: "Will you tell me what has brought you here?" Abu Dharr said: "If you give me a firm promise that you will guide me, then I will tell you." Ali promised him, and he informed Ali about the matter.

Ali said: "It is true, and he is the Messenger of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abu Dharr did so, and followed Ali till he entered the place of The Prophet "Allah's blessing and peace be upon him". Abu Dharr went in with him, listened to some of The Prophet's talks, and embraced Islam on the spot. The Prophet "Allah's blessing and peace be upon him" said to him: "Go back to your people and inform them (about it) till you receive my order." Abu Dharr said: "By Him, in Whose Hand my life is, I will proclaim my conversion loudly amongst them (the pagans)." So he went out, and when he reached the Mosque, he said as loudly as possible: "I testify that there is no God (to be worshipped) except Allah, and Mohammad is the Messenger of Allah." The People got up and beat him so painfully that they caused him to fall down on the earth. Then Al-Abbas

مَهْدِيٌّ: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ بِمَكَّةَ قَالَ لأَخِيهِ: ارْكَبْ إِلَىٰ هَٰذَا الْوَادِي. فَاعْلَمْ لِي عِلْمَ هَٰذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ. فَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ ائْتِنِي. فَانْطَلَقَ الآخَرُ حَتَّىٰ قَدِمَ مَكَّةَ. وَسَمِعَ مِنْ قَوْلِهِ. ثُمَّ رَجَعَ إِلَىٰ أَبِي ذَرٍّ فَقَالَ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الأَخْلاَقِ، وَكَلاَماً مَا هُوَ بِالشِّعْرِ.

فَقَالَ: مَا شَفَيْتَنِي فِيمَا أَرَدْتُ، فَتَزَوَّدَ وَحَمَلَ شَنَّةً لَهُ، فِيهَا مَاءٌ، حَتَّىٰ قَدِمَ مَكَّةَ. فَأَتَى الْمَسْجِدَ فَالْتَمَسَ النَّبِيَّ ﷺ وَلاَ يَعْرِفُهُ. وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ، حَتَّىٰ أَدْرَكَهُ ـ يَعْنِي اللَّيْلَ ـ فَاضْطَجَعَ. فَرَآهُ عَلِيٌّ، فَعَرَفَ أَنَّهُ غَرِيبٌ. فَلَمَّا رَآهُ تَبِعَهُ. فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّىٰ أَصْبَحَ، ثُمَّ احْتَمَلَ قُرْبَتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ، فَظَلَّ ذَلِكَ الْيَوْمَ وَلاَ يَرَىٰ النَّبِيَّ ﷺ، حَتَّىٰ أَمْسَىٰ. فَعَادَ إِلَىٰ مَضْجَعِهِ. فَمَرَّ بِهِ عَلِيٌّ. فَقَالَ: مَا آنَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ مَعَهُ. وَلاَ يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّىٰ إِذَا كَانَ يَوْمُ الثَّالِثِ فَعَلَ مِثْلَ ذَلِكَ. فَأَقَامَهُ عَلِيٌّ مَعَهُ.

ثُمَّ قَالَ لَهُ: أَلاَ تُحَدِّثُنِي؟ مَا الَّذِي أَقْدَمَكَ هَٰذَا الْبَلَدَ؟ قَالَ: إِنْ أَعْطَيْتَنِي عَهْداً وَمِيثَاقاً لَتُرْشِدَنِّي، فَعَلْتُ. فَفَعَلَ. فَأَخْبَرَهُ. فَقَالَ: فَإِنَّهُ حَقٌّ. وَهُوَ رَسُولُ اللَّهِ ﷺ. فَإِذَا أَصْبَحْتَ فَاتَّبِعْنِي. فَإِنِّي إِنْ رَأَيْتُ شَيْئاً أَخَافُ عَلَيْكَ، قُمْتُ كَأَنِّي أُرِيقُ الْمَاءَ، فَإِنْ مَضَيْتُ فَاتَّبِعْنِي حَتَّىٰ تَدْخُلَ مَدْخَلِي، فَفَعَلَ. فَانْطَلَقَ يَقْفُوهُ، حَتَّىٰ دَخَلَ عَلَى النَّبِيِّ ﷺ وَدَخَلَ مَعَهُ، فَسَمِعَ مِنْ قَوْلِهِ، وَأَسْلَمَ مَكَانَهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلَىٰ قَوْمِكَ فَأَخْبِرْهُمْ حَتَّىٰ يَأْتِيَكَ أَمْرِي». فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لأَصْرُخَنَّ بِهَا بَيْنَ ظَهْرَانَيْهِمْ، فَخَرَجَ حَتَّىٰ أَتَى الْمَسْجِدَ. فَنَادَىٰ بِأَعْلَىٰ صَوْتِهِ: أَشْهَدُ أَنْ لاَ إِلَٰهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ. وَثَارَ الْقَوْمُ فَضَرَبُوهُ حَتَّىٰ أَضْجَعُوهُ. فَأَتَى الْعَبَّاسُ فَأَكَبَّ عَلَيْهِ. فَقَالَ: وَيْلَكُمْ، أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ

came and knelt over him (to save him) and said: "Woe to you! Don't you know that this man belongs to the tribe of Ghifar through whose way your trade to Sham is?" So he rescued him from them. Abu Dharr again did the same the next day. They beat him and took vengeance on him. But again Al-Abbas knelt over him and rescued him (from them).

[29] The merits of Jarir Ibn Abdullah

134-(2475) Jarir Ibn Abdullah "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" never refused to admit me since I embraced Islam and he never looked at me except that he would smile.

135-(...) Jarir Ibn Abdullah "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" never refused to admit me since I embraced Islam and he never looked at me except that he would smile on my face. Ibn Numair added the following to this Hadith from Ibn Idris: He (Jarir) complained to him (The Prophet): "I cannot sit firm upon the horse." He (The Prophet) struck his chest with his hand and invoked: "O Allah! Make him firm and rightly-guided."

136-(2476) Jarir "Allah be pleased with him" narrated: There was a house called Dhul-Khalasa in the Pre-Islamic Period which was also called Al-Ka'ba Al-Yamaniyya or Al-Ka'ba Ash-Shamiyya. The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Will you relieve me from Dhul-Khalasa?" So I left for it with 150 cavalrymen from the tribe of Ahmas. Then we destroyed it and killed whomever we found there. Then we came to The Prophet "Allah's blessing and peace be upon him" and told him about it. He invoked good upon us and upon the tribe of Ahmas.

137- (...) Jarir "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O Jarir! Will you relieve me from Dhul-Khalasa?" Dhul-Khalasa was a house (of an idol) belonging to the tribe of Khath'am called Al-Ka'ba Al-Yamaniyya. So, I proceeded with one hundred and fifty cavalrymen from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so The Prophet "Allah's blessing and peace be upon him" struck me over my chest with his hand. He said: "O Allah! Make him firm and make him a guiding and rightly guided man." Jarir proceeded towards that house, which he dismantled and burnt. Then he sent a messenger to Allah's Apostle "Allah's

غِفَارٍ. وَأَنَّ طَرِيقَ تُجَّارِكُمْ إِلَى الشَّامِ عَلَيْهِمْ. فَأَنْقَذَهُ مِنْهُمْ، ثُمَّ عَادَ مِنَ الْغَدِ بِمِثْلِهَا. وَثَارُوا إِلَيْهِ فَضَرَبُوهُ. فَأَكَبَّ عَلَيْهِ الْعَبَّاسُ فَأَنْقَذَهُ.

[البخاري: كتاب المناقب، باب قصة زمزم، رقم: ٣٥٢٢].

٢٩ ـ بابُ فَضَائِلِ جَرِيرِ بْنِ عَبْدِ الله رضي الله تعالى عنه

١٣٤ ـ (٢٤٧٥) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ.

(ح) ـ وحدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ. حَدَّثَنَا خَالِدٌ، عَنْ بَيَانٍ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ يَقُولُ: قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلاَ رَآنِي إِلاَّ ضَحِكَ.

[البخاري: كتاب الجهاد والسير، باب من لا يثبت على الخيل، رقم: ٣٠٣٥].

١٣٥ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ. قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلاَ رَآنِي إِلاَّ تَبَسَّمَ فِي وَجْهِي.

زَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ عَنِ ابْنِ إِدْرِيسَ: وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ. فَضَرَبَ بِيَدِهِ فِي صَدْرِي، وَقَالَ: «اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادِياً مَهْدِيًّا».

١٣٦ ـ (٢٤٧٦) ـ **حدّثني** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ: أَخْبَرَنَا خَالِدٌ، عَنْ بَيَانٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ. قَالَ: كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالُ لَهُ: ذُو الْخَلَصَةِ. وَكَانَ يُقَالُ لَهُ: الْكَعْبَةُ الْيَمَانِيَةُ وَالْكَعْبَةُ الشَّامِيَّةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتَ مُرِيحِي مِنْ ذِي الْخَلَصَةِ وَالْكَعْبَةِ الْيَمَانِيَةِ وَالشَّامِيَّةِ؟»، فَنَفَرْتُ إِلَيْهِ فِي مِئَةٍ وَخَمْسِينَ مِنْ أَحْمَسَ، فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ. فَأَتَيْتُهُ فَأَخْبَرْتُهُ. قَالَ: فَدَعَا لَنَا وَلأَحْمَسَ.

[البخاري: كتاب الجهاد والسير، باب حرق الدور والنخيل، رقم: ٣٠٢٠].

١٣٧ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا جَرِيرُ، أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ»: بَيْتٍ لِخَثْعَمَ كَانَ يُدْعَى كَعْبَةَ الْيَمَانِيَةِ. قَالَ: فَنَفَرْتُ فِي خَمْسِينَ وَمِئَةِ فَارِسٍ، وَكُنْتُ لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ. فَضَرَبَ يَدَهُ فِي صَدْرِي فَقَالَ: «اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادِياً مَهْدِيًّا».

blessing and peace be upon him" informing him of that. Jarir's messenger said: "By Him, Who has sent you with the Truth, I did not come to you till I had left it like a scabby camel (fully marred and spoilt)." Jarir added: The Prophet "Allah's blessing and peace be upon him" asked for Allah's Blessings for the horses and the men of Ahmas five times.

(...) This Hadith was narrated on the authority of Isma'il, through another chain of transmitters. According to the narration of Marwan it was mentioned: A giver of the glad tidings on behalf of Jarir called Abu Husain Ibn Rabie'a came in order to give glad tidings to The Messenger of Allah "Allah's blessing and peace be upon him".

[30] The merits of Abdullah Ibn Abbas

138-(2477) Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to privacy to whom I placed water for ablution. When he came out he said: "Who did place it here?" according to the narration of Zuhair, they (the Companions) said, and according to the narration of Abu Bakr, I said: "It is Ibn Abbas (who put it)." On that he (the Prophet) said: "O Allah! Grant him good understanding of religion!"

[31] The merits of Abdullah Ibn Umar

139-(2478) Ibn Umar "Allah be pleased with both" reported: I saw in a dream as if I have in my hand a piece of silk cloth and wherever I intend to reach in Paradise, that piece of cloth flies towards it. I made a mention of it to Hafsa (the sister of Ibn Umar) and she mentioned it to The Messenger of Allah "Allah's blessing and peace be upon him". On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I find Abdullah Ibn Umar a pious person."

140-(2479) Abdullah Ibn Umar "Allah be pleased with both" narrated: If a man saw a dream during the lifetime of The Prophet "Allah's blessing and peace be upon him" he would narrate it to The Prophet "Allah's blessing and peace be upon him". Once I wished to see a dream and narrate it to The Prophet "Allah's blessing and peace be upon him". I was young, unmarried, and used to sleep in the Mosque during the lifetime of The Prophet "Allah's blessing and peace be upon him". I dreamt that two angels took me and went away with me towards the (Hell) Fire, which looked like a well with the inside walls built up, and had two sidewalls like those of a well. Therein I saw some people whom I knew. I started saying: "I seek Refuge with

قَالَ: فَانْطَلَقَ فَحَرَّقَهَا بِالنَّارِ. ثُمَّ بَعَثَ جَرِيرٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ رَجُلاً يُبَشِّرُهُ. يُكْنَىٰ أَبَا أَرْطَاةَ، مِنَّا. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ لَهُ: مَا جِئْتُكَ حَتَّىٰ تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ، فَبَرَّكَ رَسُولُ اللَّهِ ﷺ عَلَىٰ خَيْلٍ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، يَعْنِي الْفَزَارِيَّ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَٰذَا الإِسْنَادِ.

وَقَالَ فِي حَدِيثِ مَرْوَانَ: فَجَاءَ بَشِيرُ جَرِيرٍ، أَبُو أَرْطَاةَ، حُصَيْنُ بْنُ رَبِيعَةَ، يُبَشِّرُ النَّبِيَّ ﷺ.

٣٠ ـ بابٌ مِنْ فَضَائِلِ عَبْدِ اللَّهِ بن عَبَّاسٍ رضي الله عنهما

١٣٨ ـ (٢٤٧٧) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ النَّضْرِ. قَالاَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ الْيَشْكُرِيُّ. قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ أَبِي يَزِيدَ يُحَدِّثُ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ أَتَى الْخَلاَءَ، فَوَضَعْتُ لَهُ وَضُوءاً، فَلَمَّا خَرَجَ قَالَ: «مَنْ وَضَعَ هَٰذَا؟». فِي رِوَايَةِ زُهَيْرٍ قَالُوا، وَفِي رِوَايَةِ أَبِي بَكْرٍ قُلْتُ: ابْنُ عَبَّاسٍ. قَالَ: «اللَّهُمَّ فَقِّهْهُ».

[البخاري: كتاب الوضوء، باب وضع الماء عند الخلاء، رقم: ١٤٣].

٣١ ـ بابٌ من فضائل عَبْدِ الله بْنِ عُمَرَ رضي الله عنهما

١٣٩ ـ (٢٤٧٨) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. كُلُّهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي قِطْعَةَ إِسْتَبْرَقٍ، وَلَيْسَ مَكَانٌ أُرِيدُ مِنَ الْجَنَّةِ إِلاَّ طَارَتْ إِلَيْهِ. قَالَ: فَقَصَصْتُهُ عَلَىٰ حَفْصَةَ، فَقَصَّتْهُ حَفْصَةُ عَلَى النَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «أَرَىٰ عَبْدَ اللَّهِ رَجُلاً صَالِحاً».

[البخاري: كتاب التهجد، باب فضل من تعارّ من الليل فصلّى، رقم: ١١٥٦].

١٤٠ ـ (٢٤٧٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لِعَبْدٍ، قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ. قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذَا رَأَىٰ رُؤْيَا، قَصَّهَا عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَتَمَنَّيْتُ أَنْ أَرَىٰ رُؤْيَا أَقُصُّهَا عَلَى النَّبِيِّ ﷺ. قَالَ: وَكُنْتُ غُلاَماً شَابًّا عَزَباً، وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ. فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ. وَإِذَا لَهَا قَرْنَانِ كَقَرْنَيِ الْبِئْرِ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ. أَعُوذُ بِاللَّهِ مِنَ النَّارِ. قَالَ: فَلَقِيَهُمَا مَلَكٌ فَقَالَ لِي: لَمْ تُرَعْ، فَقَصَصْتُهَا عَلَىٰ حَفْصَةَ. فَقَصَّتْهَا حَفْصَةُ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «نِعْمَ

Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me: "Do not worry." I narrated my dream to Hafsa. Hafsa "Allah be pleased with her" narrated it to The Prophet "Allah's blessing and peace be upon him". He said: "What an excellent man Abdullah is if he only observes the night prayer." Salim said: "Abdullah used not to sleep at night but very little hence forward."

(...) The same was narrated on the authority of Ibn Umar.

[32] The merits of Anas Ibn Malik

141-(2480) Anas "Allah be pleased with him" reported that Umm Sulaim said: "O Messenger of Allah! Here is your servant Anas, invoke blessings of Allah upon him." He (the Prophet) said: "O Allah! Make an increase in his wealth, and progeny, and confer blessings upon him in everything You have bestowed upon him."

(...) Anas "Allah be pleased with him" reported that Umm Sulaim said: "O Messenger of Allah! Here is your servant Anas...and the rest of the Hadith is the same.

(...) The same was narrated on the authority of Anas, through another chain of transmitters.

142-(2481) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" visited us and there was none else (in the house) but I, my mother and my maternal aunt Umm Haram. My mother said to him: "O The Messenger of Allah! Here is your small servant (Anas), invoke blessings of Allah upon him." He invoked blessings and good for me, and the last statement he said of his supplication for me was: "O Allah! Make an increase in his wealth, and progeny, and confer blessings (upon him) in (all) of them."

143-(...) Anas "Allah be pleased with him" reported: My mother Umm Anas came to The Messenger of Allah "Allah's blessing and peace be upon him". She used my lower garment as the half of her headdress and covered my upper body (with the other half). Then, she said: "O The Messenger of Allah! Here is my son Unais, whom I have brought for serving you. Invoke blessings of Allah upon him." He (The Prophet) said: "O Allah! Make an increase in his wealth and progeny." Anas said: By Allah, my fortune is abundant, and my children and grandchildren are now over one hundred.

الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ».
قَالَ سَالِمٌ: فَكَانَ عَبْدُ اللَّهِ، بَعْدَ ذَلِكَ، لاَ يَنَامُ مِنَ اللَّيْلِ إِلاَّ قَلِيلاً.
[البخاري: كتاب التهجد، باب فضل قيام الليل، رقم: ١١٢١].

(...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُوسَى بْنُ خَالِدٍ، خَتَنُ الْفِرْيَابِيِّ، عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: كُنْتُ أَبِيتُ فِي الْمَسْجِدِ، وَلَمْ يَكُنْ لِي أَهْلٌ. فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّمَا انْطُلِقَ بِي إِلَى بِئْرٍ... فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ.

٣٢ ـ بابٌ من فضائل أَنَسِ بْنِ مَالِكٍ رضي الله عنه

١٤١ ـ (٢٤٨٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسٍ، عَنْ أُمِّ سُلَيْمٍ، أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، خَادِمُكَ أَنَسٌ، ادْعُ اللَّهَ لَهُ، فَقَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ».
[البخاري: كتاب الدعوات، باب الدعاء بكثرة المال والولد...، رقم: ٦٣٧٨].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللَّهِ، خَادِمُكَ أَنَسٌ... فَذَكَرَ نَحْوَهُ.
(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ. سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ... مِثْلَ ذَلِكَ.

١٤٢ ـ (٢٤٨١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ إِلاَّ أَنَا وَأُمِّي وَأُمُّ حَرَامٍ، خَالَتِي. فَقَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ، خُوَيْدِمُكَ، ادْعُ اللَّهَ لَهُ. قَالَ: فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي بِهِ أَنْ قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيهِ».

١٤٣ ـ (...) ـ حدّثني أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا أَنَسٌ قَالَ: جَاءَتْ بِي أُمِّي، أُمُّ أَنَسٍ إِلَى رَسُولِ اللَّهِ ﷺ. وَقَدْ أَزَرَتْنِي بِنِصْفِ خِمَارِهَا وَرَدَّتْنِي بِنِصْفِهِ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَذَا أُنَيْسٌ، ابْنِي. أَتَيْتُكَ بِهِ يَخْدُمُكَ، فَادْعُ اللَّهَ لَهُ. فَقَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ».
قَالَ أَنَسٌ: فَوَاللَّهِ إِنَّ مَالِي لَكَثِيرٌ، وَإِنَّ وَلَدِي وَوَلَدَ وَلَدِي لَيَتَعَادُّونَ عَلَى نَحْوِ الْمِئَةِ، الْيَوْمَ.

144-(...) Anas Ibn Malik "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" came upon (our house) when my mother Umm Sulaim heard his voice and said: "O The Messenger of Allah! Let my father and mother be sacrificed for you! Here is Unais" (and requested him to invoke good and blessings upon me). So The Messenger of Allah "Allah's blessing and peace be upon him" invoked three blessings upon me, two of which I have seen in this world (i.e. the increase of wealth and progeny) and I expect to see the third one in the Hereafter.

145-(2482) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to me while I was playing with playmates. He greeted us all and sent me for some need, and I delayed in coming to my mother. When I came to her she said: what detained you? I said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me for some need. She said: What was his need? I said: It is something secret. She said: Do not then disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him" to anyone , Anas said: By Allah, if I were to disclose it to anyone, then, I would have disclosed it to you, O Thabit (a sub-narrator).

146-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" told me something in secret, of which I never informed anyone. However, Umm Sulaim asked me about it, but I did not tell her.

[33] The merits of Abdullah Ibn Salam

147-(2483) Amir Ibn Sa'd Ibn Abu Waqqas narrated from his father "Allah be pleased with him": I never heard The Messenger of Allah "Allah's blessing and peace be upon him" saying to one living and moving that he would be in Paradise except to Abdullah Ibn Salam.

148-(2484) Qais Ibn Ubad reported: I was in the company of some persons, including the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" in Medina, when a person came, whose face showed his fear (of Allah). Some people said: He is a person from among the people of Paradise, he is a person from among the people of Paradise. He prayed two short Rak'as and then went out. I followed him and he got into his house and I also got in and we started talking to each other. When he became familiar (with me) I said to him: When you entered

١٤٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرٌ، يَعْنِي ابْنَ سُلَيْمَانَ، عَنِ الْجَعْدِ، أَبِي عُثْمَانَ. قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ. فَسَمِعَتْ أُمِّي، أُمُّ سُلَيْمٍ صَوْتَهُ. فَقَالَتْ: بِأَبِي وَأُمِّي، يَا رَسُولَ اللَّهِ، أُنَيْسٌ، فَدَعَا لِي رَسُولُ اللَّهِ ﷺ ثَلاَثَ دَعَوَاتٍ، قَدْ رَأَيْتُ مِنْهَا اثْنَتَيْنِ فِي الدُّنْيَا، وَأَنَا أَرْجُو الثَّالِثَةَ فِي الآخِرَةِ.

١٤٥ ـ (٢٤٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: أَتَى عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ. قَالَ: فَسَلَّمَ عَلَيْنَا. فَبَعَثَنِي إِلَى حَاجَةٍ، فَأَبْطَأْتُ عَلَى أُمِّي، فَلَمَّا جِئْتُ قَالَتْ: مَا حَبَسَكَ؟ قُلْتُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ لِحَاجَةٍ. قَالَتْ: مَا حَاجَتُهُ؟ قُلْتُ: إِنَّهَا سِرٌّ. قَالَتْ: لاَ تُحَدِّثَنَّ بِسِرِّ رَسُولِ اللَّهِ ﷺ أَحَداً.

قَالَ أَنَسٌ: وَاللَّهِ لَوْ حَدَّثْتُ بِهِ أَحَداً لَحَدَّثْتُكَ، يَا ثَابِتُ.

١٤٦ ـ (...) ـ حدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَسَرَّ إِلَيَّ نَبِيُّ اللَّهِ ﷺ سِرًّا، فَمَا أَخْبَرْتُ بِهِ أَحَداً بَعْدُ. وَلَقَدْ سَأَلَتْنِي عَنْهُ أُمُّ سُلَيْمٍ، فَمَا أَخْبَرْتُهَا بِهِ.

[البخاري: كتاب الاستئذان، باب حفظ السر، رقم: ٦٢٨٩].

٣٣ ـ بابٌ من فَضَائِلِ عبد الله بن سَلاَمٍ رضي الله عنه

١٤٧ ـ (٢٤٨٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدٍ. قَالَ: سَمِعْتُ أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، لِحَيٍّ يَمْشِي، إِنَّهُ فِي الْجَنَّةِ، إِلاَّ لِعَبْدِ اللَّهِ بْنِ سَلاَمٍ.

[البخاري: كتاب مناقب الأنصار، باب مناقب عبد الله بن سلام، رقم: ٣٨١٢].

١٤٨ ـ (٢٤٨٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: كُنْتُ بِالْمَدِينَةِ فِي نَاسٍ. فِيهِمْ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ فِي وَجْهِهِ أَثَرٌ مِنْ خُشُوعٍ. فَقَالَ بَعْضُ الْقَوْمِ: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. فَصَلَّى رَكْعَتَيْنِ يَتَجَوَّزُ فِيهِمَا. ثُمَّ خَرَجَ فَاتَّبَعْتُهُ. فَدَخَلَ مَنْزِلَهُ. وَدَخَلْتُ فَتَحَدَّثْنَا، فَلَمَّا

(the mosque) before (your coming back to home) a person said so and so (that you are among the people of Paradise. What is the reason for that?) He said: One is not to say anything which he does not know. I will (now) tell you why they (say) this.

I saw a dream during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" and narrated it to him. I seemed to be in a garden (he described its vastness, its rich fructification and its verdure), in the midst of which, there stood an iron pillar, with its base in the earth and its top in the sky, upon which there was a handhold. It was said to me: Climb up this (pillar). I said to this (person who requested me to do so in the dream): I am unable to do it. Then, a helper came to me. (Ibn Awn said: a helper is the servant). This (helper) caught hold of my garment from behind and thus helped me with his hand. In this way, I climbed up till I was at the top of the pillar, and grasped the handhold. It was said to me: Hold it tightly. It was at this moment that I got up when this (handhold) was in (the grip) of my hand. I narrated this (dream) to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "That garden indicates to Islam, and that pillar indicates to the pillar of Islam. That handhold is the most trustworthy faith (as shown in the Qur'an). Indeed, you will remain sticking to Islam until you will die; and that man was Abdullah Ibn Salam."

149-(...) Qais Ibn Ubaid reported: I was (sitting) in a gathering including Sa'd Ibn Malik and Ibn Umar (in addition to others), when Abdullah Ibn Salam came upon (that gathering). They (the people sitting in that company) said: He is a person from amongst the people of Paradise. I stood up and said to him: They say such and such (a thing about you, what is the reason for that?) He said: Glorified be Allah! They are not to say what They do not know. Anyway, I saw (in a dream) as if a pillar had been raised in a green garden, at whose (upper) end a handhold was fixed, and at whose base there was a helper. It was said to me: Climb up. So I climbed up and caught hold of the handhold. I narrated this (dream) to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Abdullah would die while holding fast to the most trustworthy handhold (of faith)."

150-(...) Kharasha Ibn Hurr reported: I was sitting in a circle in the mosque of Medina and there was an old man, quite handsome. He was Abdullah Ibn Salim. He was telling good things to them (to the people

اسْتَأْنَسَ قُلْتُ لَهُ: إِنَّكَ لَمَّا دَخَلْتَ قَبْلُ، قَالَ رَجُلٌ كَذَا وَكَذَا. قَالَ: سُبْحَانَ اللَّهِ، مَا يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ مَا لاَ يَعْلَمُ. وَسَأُحَدِّثُكَ لِمَ ذَاكَ؟ رَأَيْتُ رُؤْيَا عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَصَصْتُهَا عَلَيْهِ. رَأَيْتُنِي فِي رَوْضَةٍ ـ ذَكَرَ سَعَتَهَا وَعُشْبَهَا وَخُضْرَتَهَا ـ وَوَسْطَ الرَّوْضَةِ عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الأَرْضِ، وَأَعْلاَهُ فِي السَّمَاءِ. فِي أَعْلاَهُ عُرْوَةٌ. فَقِيلَ لِيَ: ارْقَهْ. فَقُلْتُ لَهُ: لاَ أَسْتَطِيعُ، فَجَاءَنِي مِنْصَفٌ. قَالَ ابْنُ عَوْنٍ: وَالْمِنْصَفُ الْخَادِمُ. فَقَالَ بِثِيَابِي مِنْ خَلْفِي. وَصَفَ أَنَّهُ رَفَعَهُ مِنْ خَلْفِهِ بِيَدِهِ. فَرَقِيتُ، حَتَّى كُنْتُ فِي أَعْلَى الْعَمُودِ، فَأَخَذْتُ بِالْعُرْوَةِ. فَقِيلَ لِي: اسْتَمْسِكْ.

فَلَقَدِ اسْتَيْقَظْتُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «تِلْكَ الرَّوْضَةُ: الإِسْلاَمُ. وَذَلِكَ الْعَمُودُ: عَمُودُ الإِسْلاَمِ. وَتِلْكَ الْعُرْوَةُ: عُرْوَةُ الْوُثْقَىٰ. وَأَنْتَ عَلَى الإِسْلاَمِ حَتَّىٰ تَمُوتَ».

قَالَ: وَالرَّجُلُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ.

[البخاري: كتاب مناقب الأنصار، باب مناقب عبد الله بن سلام، رقم: ٣٨١٣].

١٤٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ. قَالَ: قَالَ قَيْسُ بْنُ عُبَادٍ: كُنْتُ فِي حَلْقَةٍ فِيهَا سَعْدُ بْنُ مَالِكٍ وَابْنُ عُمَرَ. فَمَرَّ عَبْدُ اللَّهِ بْنُ سَلاَمٍ. فَقَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَقُمْتُ فَقُلْتُ لَهُ: إِنَّهُمْ قَالُوا كَذَا وَكَذَا. قَالَ: سُبْحَانَ اللَّهِ مَا كَانَ يَنْبَغِي لَهُمْ أَنْ يَقُولُوا مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ. إِنَّمَا رَأَيْتُ كَأَنَّ عَمُوداً وُضِعَ فِي رَوْضَةٍ خَضْرَاءَ، فَنُصِبَ فِيهَا، وَفِي رَأْسِهَا عُرْوَةٌ، وَفِي أَسْفَلِهَا مِنْصَفٌ ـ وَالْمِنْصَفُ: الْوَصِيفُ ـ فَقِيلَ لِيَ: ارْقَهْ. فَرَقِيتُ، حَتَّىٰ أَخَذْتُ بِالْعُرْوَةِ. فَقَصَصْتُهَا عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَمُوتُ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِالْعُرْوَةِ الْوُثْقَىٰ».

١٥٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ. قَالَ كُنْتُ جَالِساً فِي حَلْقَةٍ فِي مَسْجِدِ الْمَدِينَةِ. قَالَ: وَفِيهَا شَيْخٌ حَسَنُ الْهَيْئَةِ وَهُوَ عَبْدُ اللَّهِ بْنُ

sitting in that company). As he stood up (to depart) the people said: He who is desirous of looking at a person from amongst the people of Paradise should see him. I said: By Allah, I will follow him, and would try to know his residence. So I followed him and he walked on until he reached the outskirts of Medina. He then entered his house. I sought permission from him to get in, and he granted me the permission, saying: My nephew, what is the need (that has brought you here)? I said to him: As you stood up, I heard people say about you: He who is desirous of seeing a person from among the people of Paradise should look at him. So I became desirous of accompanying you.

He (Abdullah Ibn Salim) said: It is Allah Who knows best who are the people of Paradise. I would, however, narrate to you as to why they said like it. (The story is) that while I was asleep (one night) there came to me a person (in the dream) who asked me to stand up. (So I stood up) and he caught hold of my hand and I walked along with him, and, lo, I found some paths on my left and I was about to set out upon them. Thereupon he said to me Do not set yourself on (them) for these are the paths of the leftists (denizens of Hell-fire). Then there were paths leading to the right side, whereupon he said: Set yourself on these paths. We came across a hill and he said to me: Climb up, and I attempted to climb up but I fell upon my buttocks. I made several attempts (but failed to succeed).

He led until he came to a pillar (so high) that its upper end touched the sky and its base was in the earth. And there was a handhold at its upper end. He said to me Climb over it. I said: How can I climb upon it, as its upper end touches the sky? He caught hold of my hand and pushed me up and I found myself suspended with the handhold. He then struck the pillar and it fell down, but I remained attached to that handhold until it was morning (and the dream was thus over). I came to The Messenger of Allah "Allah's blessing and peace be upon him" and narrated it to him. He said: "As for the paths which you saw on your left, these are paths of the leftists (dwellers of Hell), and the paths you saw on your right are the paths of the rightists (the dwellers of Paradise). The mountain indicates to the destination of the martyrs which you would not be able to attain. The pillar is the pillar of Islam. As for the handhold, it is the handhold of Islam, and you would hold fast to it until you would die."

[34] The merits of Hassan Ibn Thabit

151-(2485) Sa'id Ibn Al-Musaiyyab reported from Abu Huraira that Umar came upon Hassan while he was reciting poetry in the mosque. He

سَلامٍ. قَالَ: فَجَعَلَ يُحَدِّثُهُمْ حَدِيثاً حَسَناً. قَالَ: فَلَمَّا قَامَ قَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَىٰ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَىٰ هَٰذَا. قَالَ: فَقُلْتُ: وَاللَّهِ لأَتْبَعَنَّهُ فَلأَعْلَمَنَّ مَكَانَ بَيْتِهِ. قَالَ: فَتَبِعْتُهُ، فَانْطَلَقَ حَتَّىٰ كَادَ أَنْ يَخْرُجَ مِنَ الْمَدِينَةِ. ثُمَّ دَخَلَ مَنْزِلَهُ. قَالَ: فَاسْتَأْذَنْتُ عَلَيْهِ، فَأَذِنَ لِي. فَقَالَ: مَا حَاجَتُكَ يَا ابْنَ أَخِي؟ قَالَ: فَقُلْتُ لَهُ: سَمِعْتُ الْقَوْمَ يَقُولُونَ لَكَ، لَمَّا قُمْتَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَىٰ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَىٰ هَٰذَا. فَأَعْجَبَنِي أَنْ أَكُونَ مَعَكَ. قَالَ: اللَّهُ أَعْلَمُ بِأَهْلِ الْجَنَّةِ، وَسَأُحَدِّثُكَ مِمَّ قَالُوا ذَاكَ، إِنِّي بَيْنَمَا أَنَا نَائِمٌ، إِذْ أَتَانِي رَجُلٌ فَقَالَ لِي: قُمْ، فَأَخَذَ بِيَدِي فَانْطَلَقْتُ مَعَهُ. قَالَ: فَإِذَا أَنَا بِجَوَادَّ عَنْ شِمَالِي. قَالَ: فَأَخَذْتُ لآخُذَ فِيهَا. فَقَالَ لِي: لاَ تَأْخُذْ فِيهَا فَإِنَّهَا طُرُقُ أَصْحَابِ الشِّمَالِ. قَالَ: فَإِذَا جَوَادُّ مَنْهَجٌ عَلَىٰ يَمِينِي. فَقَالَ لِي: خُذْ هَا هُنَا. فَأَتَىٰ بِي جَبَلاً. فَقَالَ لِيَ: اصْعَدْ. قَالَ: فَجَعَلْتُ إِذَا أَرَدْتُ أَنْ أَصْعَدَ خَرَرْتُ عَلَى أَسْتِي. قَالَ: حَتَّىٰ فَعَلْتُ ذَٰلِكَ مِرَاراً. قَالَ: ثُمَّ انْطَلَقَ بِي حَتَّىٰ أَتَىٰ بِي عَمُوداً. رَأْسُهُ فِي السَّمَاءِ وَأَسْفَلُهُ فِي الأَرْضِ. فِي أَعْلاَهُ حَلْقَةٌ. فَقَالَ لِيَ: اصْعَدْ فَوْقَ هَٰذَا. قَالَ: قُلْتُ: كَيْفَ أَصْعَدُ هَٰذَا؟ وَرَأْسُهُ فِي السَّمَاءِ. قَالَ: فَأَخَذَ بِيَدِي فَزَجَلَ بِي. قَالَ: فَإِذَا أَنَا مُتَعَلِّقٌ بِالْحَلْقَةِ. قَالَ: ثُمَّ ضَرَبَ الْعَمُودَ فَخَرَّ، قَالَ: وَبَقِيتُ مُتَعَلِّقاً بِالْحَلْقَةِ حَتَّىٰ أَصْبَحْتُ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقَصَصْتُهَا عَلَيْهِ. فَقَالَ: «أَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَسَارِكَ، فَهِيَ طُرُقُ أَصْحَابِ الشِّمَالِ. قَالَ: وَأَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَمِينِكَ، فَهِيَ طُرُقُ أَصْحَابِ الْيَمِينِ. وَأَمَّا الْجَبَلُ فَهُوَ مَنْزِلُ الشُّهَدَاءِ، وَلَنْ تَنَالَهُ. وَأَمَّا الْعَمُودُ، فَهُوَ عَمُودُ الإِسْلاَمِ. وَأَمَّا الْعُرْوَةُ، فَهِيَ عُرْوَةُ الإِسْلاَمِ. وَلَنْ تَزَالَ مُتَمَسِّكاً بِهَا حَتَّىٰ تَمُوتَ».

٣٤ ـ باب فضائل حَسَّان بن ثابت رضي الله عنه

١٥١ ـ (٢٤٨٥) ـ حدّثنا عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. كُلُّهُمْ عَنْ سُفْيَانَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ عُمَرَ مَرَّ بِحَسَّانَ وَهُوَ يُنْشِدُ الشِّعْرَ فِي الْمَسْجِدِ. فَلَحَظَ إِلَيْهِ. فَقَالَ: قَدْ

(Umar) looked towards him (meaningfully), whereupon he (Hassan) said: I used to recite (poetry) when one better than you (the Prophet) was present (here). He then looked towards Abu Huraira and said to him: I beseech you by Allah (to tell) whether you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "(O Hassan!) Give a reply on my behalf. O Allah! help him with the Holy Spirit." He (Abu Huraira) said: By Allah, it is so (that I heard The Prophet saying this).

(...) The same was narrated on the authority of Hassan, through another chain of transmitters.

152-(...) Hassan Abd Ar-Rahman reported that he heard Hassan Ibn Thabit Al-Ansari calling Abu Huraira to bear witness by saying: I beseech you by Allah (to tell) whether you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "(O Hassan!) Give a reply on my behalf. O Allah! help him with the Holy Spirit." He (Abu Huraira) said: By Allah, it is so (that I heard The Prophet saying this).

153-(2486) Al-Bara Ibn Azib "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Hassan Ibn Thabit! Lampoon those (pagans); and Gabriel is with you."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

154-(2487) Urwa reported that Hassan Ibn Thabit talked much about A'isha, which led me to scold him, whereupon she said: O My nephew! Let him for he defended The Messenger of Allah "Allah's blessing and peace be upon him".

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

155-(2488) Masruq reported: I visited A'isha while Hassan was sitting there and reciting some of his poetry: She is chaste and prudent, against whom there is no calumny. She rises up early in the morning without eating the meat of the unmindful. A'isha said: But you are not so. Masruq said: I said to her: Why do you permit him to visit you, though Allah said: "And as for him among them who took upon himself the lead thereof, he shall have a grievous punishment" (An-Nur 24)? She said: What punishment can be more severe than the blindness (with which he was befallen)? He used to lampoon (the pagans) on behalf of The Messenger of Allah "Allah's blessing and peace be upon him".

كُنْتُ أُنْشِدُ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ. ثُمَّ الْتَفَتَ إِلَىٰ أَبِي هُرَيْرَةَ. فَقَالَ: أَنْشُدُكَ اللَّهَ، أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَجِبْ عَنِّي. اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ»؟ قَالَ: اللَّهُمَّ نَعَمْ.

[البخاري: كتاب الصلاة، باب الشعر في المسجد، رقم: ٤٥٣].

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّ حَسَّانَ قَالَ، فِي حَلْقَةٍ فِيهِمْ أَبُو هُرَيْرَةَ: أَنْشُدُكَ اللَّهَ، يَا أَبَا هُرَيْرَةَ، أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ... فَذَكَرَ مِثْلَهُ.

١٥٢ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتٍ الأَنْصَارِيَّ يَسْتَشْهِدُ أَبَا هُرَيْرَةَ: أَنْشُدُكَ اللَّهَ، هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «يَا حَسَّانُ، أَجِبْ عَنْ رَسُولِ اللَّهِ ﷺ. اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ». قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

١٥٣ ـ (٢٤٨٦) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، وَهُوَ ابْنُ ثَابِتٍ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَسَّانَ بْنِ ثَابِتٍ: «اهْجُهُمْ، أَوْ هَاجِهِمْ، وَجِبْرِيلُ مَعَكَ».

[البخاري: كتاب الأدب، باب هجاء المشركين، رقم: ٦١٥٣].

(...) ـ حَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَٰنِ. كُلُّهُمْ عَنْ شُعْبَةَ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

١٥٤ ـ (٢٤٨٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ؛ أَنَّ حَسَّانَ بْنَ ثَابِتٍ كَانَ مِمَّنْ كَثَّرَ عَلَىٰ عَائِشَةَ. فَسَبَّتْهُ. فَقَالَتْ: يَا ابْنَ أُخْتِي، دَعْهُ، فَإِنَّهُ كَانَ يُنَافِحُ عَنْ رَسُولِ اللَّهِ ﷺ.

(...) ـ حدّثناه عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ.

١٥٥ ـ (٢٤٨٨) ـ حدّثني بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ. قَالَ: دَخَلْتُ عَلَىٰ عَائِشَةَ وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ يُنْشِدُهَا شِعْراً. يُشَبِّبُ، بِأَبْيَاتٍ لَهُ. فَقَالَ:

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ ... وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الْغَوَافِلِ

فَقَالَتْ لَهُ عَائِشَةُ: لَكِنَّكَ لَسْتَ كَذٰلِكَ. قَالَ مَسْرُوقٌ: فَقُلْتُ لَهَا: لِمَ تَأْذَنِينَ لَهُ يَدْخُلُ عَلَيْكِ؟ وَقَدْ قَالَ اللَّهُ: ﴿وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ [النور: ١١]. فَقَالَتْ: فَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَىٰ؟ إِنَّهُ كَانَ يُنَافِحُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب المغازي، باب حديث الإفك، رقم: ٤١٤٦].

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters, with a slight variation of wording.

156-(2489) A'isha "Allah be pleased with her" reported: Hassan said: "O Messenger of Allah! Permit me to lampoon Abu Sufyan." He said: "How can it be? I am also related to him." He (Hassan) said: "By Him Who has honored you, I will draw you out from them (their family) just as hair is drawn out from the fermented (flour)." Hassan said: "The dignity and glory belong to the tribe of Hashim who belongs to the tribe of the sons of the daughter of Makhzum, whereas your father was a slave."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

157-(2490) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Lampoon (the pagans of) Quraish, for that is more grievous to them than the hurt of an arrow." So he (The Prophet) sent (someone) to Ibn Rawaha and asked him to lampoon them. He composed a satire, but it did not appeal to him (the Prophet). He then sent (someone) to Ka'b Ibn Malik (to do the same, but his composition did not satisfy the Prophet). He then sent to Hassan Ibn Thabit. When he came, Hassan said: "Now you have called for this lion who strikes (the enemies) with his tail." He then brought out his tongue and began to move it and said: "By Him, Who has sent you with the Truth, I shall tear them with my tongue as the leather is torn." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't be in a hurry. This is Abu Bakr who has the best knowledge of the lineage of those of Quraish, and he could distinguish my ancestry for you, since mine is the same as theirs."

Hassan then came to him (Abu Bakr) and after he had learnt from him (the lineage of the Prophet) he returned to him (The Prophet) and said: "O The Messenger of Allah! He (Abu Bakr) made a clear distinction to your lineage (and that of Quraish). By Him, Who has sent you with the Truth, I shall draw you out from them as hair is drawn out from the fermented flour."

A'isha said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying to Hassan: "Verily the Holy Spirit would keep helping you so long as you defend on behalf of Allah and His Messenger." She added: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Hassan lampooned them and satisfied (the Muslims) and disquieted (the unbelievers)." He said a poem which goes as follows:

(...) ـ حدّثناه ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، فِي هَٰذَا الإِسْنَادِ. وَقَالَ: قَالَتْ: كَانَ يَذُبُّ عَنْ رَسُولِ اللَّهِ ﷺ. وَلَمْ يَذْكُرْ: حَصَانٌ رَزَانٌ.

١٥٦ ـ (٢٤٨٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ حَسَّانُ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فِي أَبِي سُفْيَانَ. قَالَ: «كَيْفَ بِقَرَابَتِي مِنْهُ؟» قَالَ: وَالَّذِي أَكْرَمَكَ، لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْخَمِيرِ. فَقَالَ حَسَّانُ:

وَإِنَّ سَنَامَ الْمَجْدِ مِنْ آلِ هَاشِمٍ ... بَنُو بِنْتِ مَخْزُومٍ. وَوَالِدُكَ الْعَبْدُ

قَصِيدَتَهُ هَٰذِهِ.

(...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِهَٰذَا الإِسْنَادِ. قَالَتِ: اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ النَّبِيَّ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ. وَلَمْ يَذْكُرْ أَبَا سُفْيَانَ. وَقَالَ بَدَلَ. الْخَمِيرِ: الْعَجِينِ.

١٥٧ ـ (٢٤٩٠) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اهْجُوا قُرَيْشاً، فَإِنَّهُ أَشَدُّ عَلَيْهَا مِنْ رَشْقٍ بِالنَّبْلِ»، فَأَرْسَلَ إِلَى ابْنِ رَوَاحَةَ فَقَالَ: «اهْجُهُمْ» فَهَجَاهُمْ، فَلَمْ يُرْضِ. فَأَرْسَلَ إِلَىٰ كَعْبِ بْنِ مَالِكٍ. ثُمَّ أَرْسَلَ إِلَىٰ حَسَّانَ بْنِ ثَابِتٍ، فَلَمَّا دَخَلَ عَلَيْهِ، قَالَ حَسَّانُ: قَدْ آنَ لَكُمْ أَنْ تُرْسِلُوا إِلَىٰ هَٰذَا الأَسَدِ الضَّارِبِ بِذَنَبِهِ. ثُمَّ أَدْلَعَ لِسَانَهُ فَجَعَلَ يُحَرِّكُهُ. فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، لأَفْرِيَنَّهُمْ بِلِسَانِي فَرْيَ الأَدِيمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَعْجَلْ، فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ قُرَيْشٍ بِأَنْسَابِهَا، وَإِنَّ لِي فِيهِمْ نَسَباً، حَتَّىٰ يُلَخِّصَ لَكَ نَسَبِي»، فَأَتَاهُ حَسَّانُ. ثُمَّ رَجَعَ فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ لَخَّصَ لِي نَسَبَكَ. وَالَّذِي بَعَثَكَ بِالْحَقِّ، لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْعَجِينِ.

قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَسَّانَ: «إِنَّ رُوحَ الْقُدُسِ لاَ يَزَالُ يُؤَيِّدُكَ، مَا نَافَحْتَ عَنِ اللَّهِ وَرَسُولِهِ».

وَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هَجَاهُمْ حَسَّانُ فَشَفَىٰ وَاشْتَفَىٰ».

قَالَ حَسَّانُ:

هَجَوْتَ مُحَمَّداً فَأَجَبْتُ عَنْهُ ... وَعِنْدَ اللَّهِ فِي ذَاكَ الْجَزَاءُ

You satirized Muhammad, but I replied on his behalf, And there is reward from Allah for this. You satirized Muhammad. virtuous, righteous The Messenger of Allah is, whose nature is truthfulness. No doubt, my father and his father and my honour Are as a shield (to protect) the honour of Muhammad. Let me bereaved of my dear daughter, if you don't see her, Wiping away the dust from the two sides of Kada, They pull at the rein, going upward. On their shoulders, there are spears which are thirsty (for the blood of the enemy) . our steeds are sweating, and our women wipe them with their mantles. If you turned away from us, we would perform Umra, And (then) there would be the Victory, with the darkness clearing away.

Otherwise wait for the fighting on the day on which Allah will honour whomever He pleases. Indeed, Allah said: I have sent a servant who says the Truth in which there is no ambiguity. Allah also said: I have prepared an army from the Ansar whose main goal is to fight (the enemy). Everyday, we receive from Ma'add abuse, or fighting or satire. But, whoever lampoons The Messenger from amongst you, or praises him or supports him, it is all the same. That is for Gabriel, The Messenger (Angel) of Allah is among us, besides the Holy Spirit who has no equal."

[35] The merits of Abu Huraira Ad-Dawsi

158-(2491) Abu Huraira "Allah be pleased with him" reported: I used to call my mother, who was a pagan, to Islam. I called her one-day and she said to me something (abusive) about The Messenger of Allah "Allah's blessing and peace be upon him" which I disliked. I came to The Messenger of Allah "Allah's blessing and peace be upon him" weeping and said: "O The Messenger of Allah! I called my mother to Islam but she refused (my call). I called her today but she said to me something (abusive about you) which I disliked. Please, invoke Allah so that He may guide the mother of Abu Huraira to the truth." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Guide the mother of Abu Huraira to the right path." I came out, well-pleased with the invocation of The Messenger of Allah "Allah's blessing and peace be upon him".

When I came near the door it was closed from within. My mother heard the noise of my footsteps and said: "O Abu Huraira! Just wait (for a little)." I heard the noise of falling of water. She took a bath and put on the shirt. Then she quickly covered her head with a headdress and opened the door and said: "O Abu Huraira! I testify that there is no god but Allah and that Muhammad is His slave and Messenger." He (Abu Huraira) added: I went

هَجَوْتَ مُحَمَّداً بَرًّا تَقِيًّا ... رَسُولَ اللَّهِ شِيمَتُهُ الْوَفَاءُ
فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي ... لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ
تَكِلْتُ بُنَيَّتِي إِنْ لَمْ تَرَوْهَا ... تُثِيرُ النَّقْعَ مِنْ كَنَفَيْ كَدَاءِ
يُبَارِينَ الأَعِنَّةَ مُصْعِدَاتٍ ... عَلَى أَكْتَافِهَا الأَسَلُ الظِّمَاءُ
تَظَلُّ جِيَادُنَا مُتَمَطِّرَاتٍ ... تُلَطِّمُهُنَّ بِالْخُمُرِ النِّسَاءُ
فَإِنْ أَعْرَضْتُمُو عَنَّا اعْتَمَرْنَا ... وَكَانَ الْفَتْحُ وَانْكَشَفَ الْغِطَاءُ
وَإِلاَّ فَاصْبِرُوا لِضِرَابِ يَوْمٍ ... يُعِزُّ اللَّهُ فِيهِ مَنْ يَشَاءُ
وَقَالَ اللَّهُ: قَدْ أَرْسَلْتُ عَبْداً ... يَقُولُ الْحَقَّ لَيْسَ بِهِ خَفَاءُ
وَقَالَ اللَّهُ: قَدْ يَسَّرْتُ جُنْداً ... هُمُ الأَنْصَارُ عُرْضَتُهَا اللِّقَاءُ
لَنَا فِي كُلِّ يَوْمٍ مِنْ مَعَدٍّ ... سِبَابٌ أَوْ قِتَالٌ أَوْ هِجَاءُ
فَمَنْ يَهْجُو رَسُولَ اللَّهِ مِنْكُمْ ... وَيَمْدَحُهُ وَيَنْصُرُهُ سَوَاءُ
وَجِبْرِيلٌ رَسُولُ اللَّهِ فِينَا ... وَرُوحُ الْقُدْسِ لَيْسَ لَهُ كِفَاءُ

٣٥ ـ باب من فضائل أَبِي هُرَيْرَةَ الدَّوْسِي، رضي الله عنه

١٥٨ ـ (٢٤٩١) ـ حدثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ أَبِي كَثِيرٍ، يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: كُنْتُ أَدْعُو أُمِّي إِلَى الإِسْلاَمِ وَهِيَ مُشْرِكَةٌ، فَدَعَوْتُهَا يَوْماً فَأَسْمَعَتْنِي فِي رَسُولِ اللَّهِ ﷺ مَا أَكْرَهُ. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا أَبْكِي. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَدْعُو أُمِّي إِلَى الإِسْلاَمِ فَتَأْبَى عَلَيَّ، فَدَعَوْتُهَا الْيَوْمَ فَأَسْمَعَتْنِي فِيكَ مَا أَكْرَهُ. فَادْعُ اللَّهَ أَنْ يَهْدِيَ أُمَّ أَبِي هُرَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اهْدِ أُمَّ أَبِي هُرَيْرَةَ»، فَخَرَجْتُ مُسْتَبْشِراً بِدَعْوَةِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا جِئْتُ فَصِرْتُ إِلَى الْبَابِ. فَإِذَا هُوَ مُجَافٌ، فَسَمِعَتْ أُمِّي خَشْفَ قَدَمَيَّ. فَقَالَتْ: مَكَانَكَ يَا أَبَا هُرَيْرَةَ، وَسَمِعْتُ خَضْخَضَةَ الْمَاءِ. قَالَ: فَاغْتَسَلَتْ وَلَبِسَتْ دِرْعَهَا وَعَجِلَتْ عَنْ خِمَارِهَا. فَفَتَحَتِ الْبَابَ. ثُمَّ قَالَتْ: يَا أَبَا هُرَيْرَةَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. قَالَ: فَرَجَعْتُ إِلَى

back to The Messenger of Allah "Allah's blessing and peace be upon him", shedding the tears of joy. I said: "O The Messenger of Allah! Be happy, for Allah has responded to your invocation, and He has guided the mother of Abu Huraira to the right path." He (The Prophet) praised Allah, and lauded Him, and stated good words.

I said: "O The Messenger of Allah! Invoke Allah so that He may plant the love of mine and that of my mother in the (hearts of the) believing servants, and let our hearts be filled with their love too." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Install the love of those two servants of yours, i.e. Abu Huraira and his mother in the hearts of the believing servants and let their hearts be filled with love for the believing servants." Indeed, this invocation has been accepted by Allah so much that no believer was born who heard of me and saw me but that he loved me.

159-(2492) Abu Huraira "Allah be pleased with him" narrated: You people say that Abu Huraira tells many narrations from The Messenger of Allah "Allah's blessing and peace be upon him". In fact Allah knows whether I say the truth or not. I was a poor man, and I used to stick to The Messenger of Allah "Allah's blessing and peace be upon him", satisfied with what fills my stomach. (On the other hand) my emigrant brothers were busy in the market, and my Ansari brothers used to be busy with their properties. No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" once said: "Whoever spreads his garment (till I have finished my present speech and then gathers it to himself), will remember whatever I will say." So, I spread my collared garment which I was wearing till The Messenger of Allah "Allah's blessing and peace be upon him" had finished his saying, and then I gathered it to my chest. So, I did forget nothing I heard from him.

(...) This Hadith was narrated on the authority of Abu Huraira but with the difference that the narration of Malik ended with the statement of Abu Huraira, and the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "whoever spreads his garment" was not mentioned.

160-(2493) A'isha "Allah be pleased with her" reported: Don't you be surprised at Abu Huraira? He came (one day) and sat near the gate of my dwelling place, and started narrating (the traditions of The Messenger of Allah). Though I was hearing, I was busy in glorifying Allah. He stood up before I finished my glorification. Had I met him, I would have said to him that The Messenger of Allah "Allah's blessing and peace be upon him" used not to speak so quickly as you talk.

رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَبْشِرْ قَدِ اسْتَجَابَ اللَّهُ دَعْوَتَكَ وَهَدَىٰ أُمَّ أَبِي هُرَيْرَةَ، فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ وَقَالَ خَيْراً.

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يُحَبِّبَنِي أَنَا وَأُمِّي إِلَىٰ عِبَادِهِ الْمُؤْمِنِينَ، وَيُحَبِّبَهُمْ إِلَيْنَا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ حَبِّبْ عُبَيْدَكَ هَٰذَا ـ يَعْنِي أَبَا هُرَيْرَةَ ـ وَأُمَّهُ إِلَىٰ عِبَادِكَ الْمُؤْمِنِينَ. وَحَبِّبْ إِلَيْهِمُ الْمُؤْمِنِينَ»، فَمَا خُلِقَ مُؤْمِنٌ يَسْمَعُ بِي، وَلاَ يَرَانِي، إِلاَّ أَحَبَّنِي.

١٥٩ ـ (٢٤٩٢) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ سُفْيَانَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ. وَاللَّهُ الْمَوْعِدُ. كُنْتُ رَجُلاً مِسْكِيناً. أَخْدُمُ رَسُولَ اللَّهِ ﷺ عَلَىٰ مِلْءِ بَطْنِي. وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ. وَكَانَتِ الأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَىٰ أَمْوَالِهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَبْسُطُ ثَوْبَهُ فَلَنْ يَنْسَىٰ شَيْئاً سَمِعَهُ مِنِّي». فَبَسَطْتُ ثَوْبِي حَتَّىٰ قَضَىٰ حَدِيثَهُ. ثُمَّ ضَمَمْتُهُ إِلَيَّ، فَمَا نَسِيتُ شَيْئاً سَمِعْتُهُ مِنْهُ.

[البخاري: كتاب العلم، باب حفظ العلم، رقم: ١١٨].

(...) ـ **حدّثني** عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَىٰ بْنِ خَالِدٍ: أَخْبَرَنَا مَعْنٌ: أَخْبَرَنَا مَالِكٌ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، بِهَٰذَا الْحَدِيثِ. غَيْرَ أَنَّ مَالِكاً انْتَهَىٰ حَدِيثُهُ عِنْدَ انْقِضَاءِ قَوْلِ أَبِي هُرَيْرَةَ. وَلَمْ يَذْكُرْ فِي حَدِيثِهِ الرِّوَايَةَ عَنِ النَّبِيِّ ﷺ: «مَنْ يَبْسُطْ ثَوْبَهُ» إِلَىٰ آخِرِهِ.

١٦٠ ـ (٢٤٩٣) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ، أَنَّ عَائِشَةَ قَالَتْ: أَلاَ يُعْجِبُكَ أَبُو هُرَيْرَةَ، جَاءَ فَجَلَسَ إِلَىٰ جَنْبِ حُجْرَتِي، يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، يُسْمِعُنِي ذٰلِكَ، وَكُنْتُ أُسَبِّحُ فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ.

[البخاري: كتاب المناقب، باب صفة النبي ﷺ، رقم: ٣٥٦٨].

(2492) Abu Huraira "Allah be pleased with him" narrated: People say that Abu Huraira tells too many narrations from The Messenger of Allah "Allah's blessing and peace be upon him". In fact Allah knows whether I say the truth or not. They also ask: "Why do not the emigrants and the Ansar narrate as he does?" I'm going to tell you about that. In fact, my emigrant brethren were busy trading in the markets, and my Ansar brethren were busy with their properties. I was a poor man keeping on the company of The Messenger of Allah "Allah's blessing and peace be upon him", satisfied with what filled my stomach. So, I used to be present while they were absent, and I used to remember what they forgot.

One day The Prophet "Allah's blessing and peace be upon him" said: "Whoever spreads his sheet till I finish this statement of mine and then gathers it on his chest, will never forget anything of my statement." So, I spread my (woollen covering) sheet, till The Prophet "Allah's blessing and peace be upon him" finished his statement. Then I gathered it over my chest. By Him Who had sent him (Allah's Apostle) with the truth, since then I did not forget even a single word of what he said, until this day of mine. By Allah, but for two verses in Allah's Book, I would never have related any narration (from The Prophet "Allah's blessing and peace be upon him"). (Those verses are): "Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book, on them shall be Allah's curse, and the curse of those entitled to curse, Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful." (The Heifer "Al-Baqara" 159:160)

(...) Abu Huraira "Allah be pleased with him" narrated: People say that Abu Huraira tells too many narrations from The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

[36] The merits of those of Badr, and the story of Hatib Ibn Abu Balta'a

161-(2494) Abdullah Ibn Abu Rafi, the clerk of Ali, narrated: I heard Ali saying: The Messenger of Allah "Allah's blessing and peace be upon him" sent me, Az-Zubair and Al-Miqdad somewhere saying: "Proceed till you reach Rawdat (garden of) Khakh where you will find a lady with a letter. Take the letter from her." So, we set out and our horses ran at full pace till we got at this garden, where we found the lady and said (to her): "Bring out the letter." She replied: "I have no letter with me." We said: "Either you bring out the letter lest we will take off your clothes." So, she brought it out

(٢٤٩٢) ـ قَالَ ابْنُ شِهَابٍ: وَقَالَ ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: يَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ قَدْ أَكْثَرَ. وَاللَّهُ الْمَوْعِدُ. وَيَقُولُونَ: مَا بَالُ الْمُهَاجِرِينَ وَالأَنْصَارِ لاَ يَتَحَدَّثُونَ مِثْلَ أَحَادِيثِهِ؟ وَسَأُخْبِرُكُمْ عَنْ ذٰلِكَ: إِنَّ إِخْوَانِي مِنَ الأَنْصَارِ كَانَ يَشْغَلُهُمْ عَمَلُ أَرَضِيهِمْ، وَإِنَّ إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ. وَكُنْتُ أَلْزَمُ رَسُولَ اللَّهِ ﷺ عَلَىٰ مِلْءِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا، وَأَحْفَظُ إِذَا نَسُوا، وَلَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ يَوْماً: «أَيُّكُمْ يَبْسُطُ ثَوْبَهُ فَيَأْخُذُ مِنْ حَدِيثِي هٰذَا، ثُمَّ يَجْمَعُهُ إِلَىٰ صَدْرِهِ، فَإِنَّهُ لَمْ يَنْسَ شَيْئاً سَمِعَهُ»، فَبَسَطْتُ بُرْدَةً عَلَيَّ، حَتَّىٰ فَرَغَ مِنْ حَدِيثِهِ، ثُمَّ جَمَعْتُهَا إِلَىٰ صَدْرِي، فَمَا نَسِيتُ بَعْدَ ذٰلِكَ الْيَوْمِ شَيْئاً حَدَّثَنِي بِهِ. وَلَوْلاَ آيَتَانِ أَنْزَلَهُمَا اللَّهُ فِي كِتَابِهِ مَا حَدَّثْتُ شَيْئاً أَبَداً: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ﴾ [البقرة: ١٥٩] إِلَىٰ آخِرِ الآيَتَيْنِ.

(...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّكُمْ تَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِهِمْ.

٣٦ ـ بابٌ من فضائل أهل بَدْر رضي اللَّه عنهم، وقِصَّةِ حَاطِبِ بْنِ أبي بَلْتَعَةَ

١٦١ ـ (٢٤٩٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لِعَمْرٍو. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ، وَهُوَ كَاتِبُ عَلِيٍّ. قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ. فَقَالَ: «ائْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا»، فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا، فَإِذَا نَحْنُ بِالْمَرْأَةِ. فَقُلْنَا:

of her braid. We brought the letter to The Messenger of Allah "Allah's blessing and peace be upon him" and it contained a statement from Hatib Ibn Abu Balta'a to many Meccan pagans informing them of some of the intentions of Allah's Apostle "Allah's blessing and peace be upon him".

Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Hatib! What is this?" Hatib replied: "O Allah's Apostle! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief, apostasy, nor out of preferring disbelief to Islam." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hatib has told you the truth." Umar said: "O Allah's Apostle! Let me chop off the head of this hypocrite." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hatib was of those who took part in the battle of Badr. Who knows! Perhaps Allah has already looked at the Badr warriors and said: "Do whatever you like, for I have forgiven you."" Furthermore, Allah "Exalted and Glorified be He" said: "O ye who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them; for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path." (Al-Mumtahina 1) but, this verse was not mentioned in the narration of Abu Bakr and Zuhair. Ishaq mentioned in his narration this verse as recited by Sufyan.

(...) Ali "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent me, Abu Marthad Al-Ghanawi and Az-Zubair Ibn Al-Awwam and all of us were horsemen. He said: "Ride on until you reach the garden of Khakh for there is an unbelieving woman having a letter with her sent by Hatib to the pagans...and the rest of the Hadith is the same.

أَخْرِجِي الْكِتَابَ. فَقَالَتْ: مَا مَعِي كِتَابٌ. فَقُلْنَا: لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ، فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ. فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَىٰ نَاسٍ مِنَ الْمُشْرِكِينَ، مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ، مَا هَٰذَا؟» قَالَ: لاَ تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ امْرَأً مُلْصَقاً فِي قُرَيْشٍ. قَالَ سُفْيَانُ: كَانَ حَلِيفاً لَهُمْ، وَلَمْ يَكُنْ مِنْ أَنْفُسِهَا. وَكَانَ مِمَّنْ كَانَ مَعَكَ مِنَ الْمُهَاجِرِينَ، لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ، فَأَحْبَبْتُ، إِذْ فَاتَنِي ذَٰلِكَ مِنَ النَّسَبِ فِيهِمْ، أَنْ أَتَّخِذَ فِيهِمْ يَداً يَحْمُونَ بِهَا قَرَابَتِي، وَلَمْ أَفْعَلْهُ كُفْراً، وَلاَ ارْتِدَاداً عَنْ دِينِي، وَلاَ رِضاً بِالْكُفْرِ بَعْدَ الإِسْلاَمِ. فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ»، فَقَالَ عُمَرُ: دَعْنِي، يَا رَسُولَ اللَّهِ، أَضْرِبْ عُنُقَ هَٰذَا الْمُنَافِقِ. فَقَالَ: «إِنَّهُ قَدْ شَهِدَ بَدْراً، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَىٰ أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾ [الممتحنة: ١]، وَلَيْسَ فِي حَدِيثِ أَبِي بَكْرٍ وَزُهَيْرٍ ذِكْرُ الآيَةِ. وَجَعَلَهَا إِسْحَاقُ، فِي رِوَايَتِهِ، مِنْ تِلاَوَةِ سُفْيَانَ.

[البخاري: كتاب المغازي، باب غزوة الفتح...، رقم: ٤٢٧٤].

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. (ح) وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ عَبْدِ اللَّهِ، كُلُّهُمْ عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ. قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَأَبَا مَرْثَدٍ الْغَنَوِيَّ وَالزُّبَيْرَ بْنَ الْعَوَّامِ. وَكُلُّنَا فَارِسٌ. فَقَالَ: «انْطَلِقُوا حَتَّىٰ تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبٍ إِلَىٰ الْمُشْرِكِينَ»... فَذَكَرَ بِمَعْنَىٰ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ.

[البخاري: كتاب المغازي، باب فضل من شهد بدراً، رقم: ٣٩٨٢].

162-(2495) Jabir "Allah be pleased with him" reported that a slave of Hatib came to The Messenger of Allah "Allah's blessing and peace be upon him" and made a complaint against Hatib and said: "Hatib will surely be admitted in the (fire of) Hell." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you have told a lie. He would not be admitted in it, for he took part in (the holy battles of) Badr and Al-Hudaibiya."

[37] The merits of those of the tree, i.e. those who gave the pledge of allegiance of Allah's pleasure

163-(2496) Umm Mubashshir "Allah be pleased with her" reported that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying in the house of Hafsa: "Allah willing, the people of the Tree would never enter the fire of Hell, i.e. those who gave the pledge of allegiance under it." She said: "O The Messenger of Allah! why not?" He scolded her. Hafsa said: "And there is none amongst you but shall have to pass over that (narrow Bridge)." (Mary 71) The Messenger of Allah "Allah's blessing and peace be upon him" said: "But, Allah "Exalted and Glorified be He" said: "We would rescue those persons who are God-conscious and we would leave the tyrants to their fate there."" (Mary 72).

[38] The merits of Abu Musa and Abu Amir

164-(2497) Abu Musa "Allah be pleased with him" reported: I was in the company of The Messenger of Allah "Allah's blessing and peace be upon him" as he had been sitting in Al-Ju'rana (a place) between Mecca and Medina and Bilal was also there, that there came to The Messenger of Allah "Allah's blessing and peace be upon him" a desert Arab, and he said: Mohammad, fulfill your promise that you made with me. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: Accept glad tidings. Thereupon the desert Arab said: You shower glad tidings upon me very much; then The Messenger of Allah "Allah's blessing and peace be upon him" turned towards Abu Musa and Bilal seemingly in a state of annoyance and said: Verily he has rejected glad tidings but you two should accept them. We said: The Messenger of Allah, we have readily accepted them. Then The Messenger of Allah "Allah's blessing and peace be upon him" called for a cup of water and washed his hands in that, and face too, and put the saliva in it and then said: Drink out of it and pour it over your faces and over your chest and gladden yourselves. They took hold of the

١٦٢ ـ (٢٤٩٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ عَبْداً لِحَاطِبٍ جَاءَ رَسُولَ اللَّهِ ﷺ يَشْكُو حَاطِباً. فَقَالَ: يَا رَسُولَ اللَّهِ، لَيَدْخُلَنَّ حَاطِبٌ النَّارَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبْتَ لاَ يَدْخُلُهَا، فَإِنَّهُ شَهِدَ بَدْراً وَالْحُدَيْبِيَةَ».

٣٧ ـ بابٌ من فَضَائل أصْحَابِ الشَّجَرَةِ أَهْلِ بَيْعَةِ الرِّضْوَانِ رضي اللَّه عنهم

١٦٣ ـ (٢٤٩٦) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَتْنِي أُمُّ مُبَشِّرٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ عِنْدَ حَفْصَةَ: «لاَ يَدْخُلُ النَّارَ، إِنْ شَاءَ اللَّهُ، مِنْ أَصْحَابِ الشَّجَرَةِ، أَحَدٌ. الَّذِينَ بَايَعُوا تَحْتَهَا»، قَالَتْ: بَلَىٰ، يَا رَسُولَ اللَّهِ، فَانْتَهَرَهَا. فَقَالَتْ حَفْصَةُ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾ [مريم: ٧١]. فَقَالَ النَّبِيُّ ﷺ: قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾﴾ [مريم: ٧٢].

٣٨ ـ بابٌ من فضائل أبي مُوسَى وأبي عَامِرٍ الأشعريّين رضي اللّه عنهما

١٦٤ ـ (٢٤٩٧) ـ حدّثنا أَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي أُسَامَةَ: قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ. وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَمَعَهُ بِلاَلٌ. فَأَتَىٰ رَسُولَ اللَّهِ ﷺ رَجُلٌ أَعْرَابِيٌّ. فَقَالَ: أَلاَ تُنْجِزُ لِي ـ يَا مُحَمَّدُ ـ مَا وَعَدْتَنِي؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَبْشِرْ». فَقَالَ لَهُ الأَعْرَابِيُّ: أَكْثَرْتَ عَلَيَّ مِنْ: «أَبْشِرْ»، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ أَبِي مُوسَىٰ وَبِلاَلٍ، كَهَيْئَةِ الْغَضْبَانِ. فَقَالَ: «إِنَّ هَذَا قَدْ رَدَّ الْبُشْرَىٰ. فَاقْبَلاَ أَنْتُمَا» فَقَالاَ: قَبِلْنَا، يَا رَسُولَ اللَّهِ، ثُمَّ دَعَا رَسُولُ اللَّهِ ﷺ

cup and did as The Messenger of Allah "Allah's blessing and peace be upon him" had commanded them to do. Thereupon Umm Salama called from behind the veil: Spare some water in your vessel for your mother also, and they also gave some water which had been spared for her.

165-(2498) Abu Musa "Allah be pleased with him" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" had been free from the Battle of Hunain, he sent Abu Amir as the head of the army of Awtas. He had an encounter with Duraid Ibn As-Simma. Duraid was killed and Allah gave defeat to his friends. Abu Musa said: He (the Prophet) sent me along with Abu Amir who received a wound in his knee from the arrow (shot by) a person from Banu Jushm. It stuck in his knee. I went to him and said: O Uncle, who shot an arrow upon you? Abu Amir pointed out to Abu Musa and said: Verily it is that one who shot an arrow upon me and killed me.

Abu Musa said: I followed him with the determination to kill him and over-took him and when he saw me he turned upon his heels. I followed him and I said to him: Do you not feel ashamed (that you run), are you not an Arab? Why do you not stop? He stopped and I had an encounter with him and we exchanged the strokes of (swords). I struck him with the sword and killed him. Then I came back to Abu Amir and said: Verily Allah has killed the one who killed you. And he said: Now draw out this arrow. I drew out the arrow and there came out from that (wound) blood. Abu Amir said: O My nephew, go to The Messenger of Allah "Allah's blessing and peace be upon him" and convey my greetings to him and tell him that Abu Amir begs you to ask forgiveness for him. Abu Amir appointed me as the chief of the people and he died a short time later.

When I came to The Messenger of Allah "Allah's blessing and peace be upon him" I visited him and he had been lying on the cot woven by strings and there was (no) bed over it and so there had been marks of the strings on the back of The Messenger of Allah "Allah's blessing and peace be upon him" and on his sides. I narrated to him what had happened to us and narrated to him about Abu Amir and said to him that he had made a request to the effect that forgiveness should be sought for him (from Allah). The Messenger of Allah "Allah's blessing and peace be upon him" called for water and performed ablution with it. He then lifted his hands and said: "O Allah, grant pardon to Your servant Abu Amir." (The Prophet had raised his hands so high for supplication) that I saw the whiteness of his armpits.

بِقَدَحٍ فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ: «اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَىٰ وُجُوهِكُمَا وَنُحُورِكُمَا. وَأَبْشِرَا»، فَأَخَذَا الْقَدَحَ. فَفَعَلاَ مَا أَمَرَهُمَا بِهِ رَسُولُ اللَّهِ ﷺ، فَنَادَتْهُمَا أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّتْرِ: أَفْضِلاَ لأُمِّكُمَا مِمَّا فِي إِنَائِكُمَا، فَأَفْضَلاَ لَهَا مِنْهُ طَائِفَةً.

[البخاري: كتاب المغازي، باب غزوة الطائف في شوال...، رقم: ٤٣٢٨].

١٦٥ ـ (٢٤٩٨) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ، أَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ، وَاللَّفْظُ لأَبِي عَامِرٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ. قَالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ، بَعَثَ أَبَا عَامِرٍ عَلَىٰ جَيْشٍ إِلَىٰ أَوْطَاسٍ. فَلَقِيَ دُرَيْدَ بْنَ الصِّمَّةِ. فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللَّهُ أَصْحَابَهُ. فَقَالَ أَبُو مُوسَىٰ: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ. قَالَ: فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ رَجُلٌ مِنْ بَنِي جُشَمٍ بِسَهْمٍ، فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَانْتَهَيْتُ إِلَيْهِ، فَقُلْتُ: يَا عَمِّ، مَنْ رَمَاكَ؟ فَأَشَارَ أَبُو عَامِرٍ إِلَىٰ أَبِي مُوسَىٰ. فَقَالَ: إِنَّ ذَاكَ قَاتِلِي، تَرَاهُ ذٰلِكَ الَّذِي رَمَانِي. قَالَ أَبُو مُوسَىٰ: فَقَصَدْتُ لَهُ فَاعْتَمَدْتُهُ فَلَحِقْتُهُ. فَلَمَّا رَآنِي وَلَّىٰ عَنِّي ذَاهِباً، فَاتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ: أَلاَ تَسْتَحْيِي؟ أَلَسْتَ عَرَبِيًّا؟ أَلاَ تَثْبُتُ؟ فَكَفَّ. فَالْتَقَيْتُ أَنَا وَهُوَ، فَاخْتَلَفْنَا أَنَا وَهُوَ ضَرْبَتَيْنِ، فَضَرَبْتُهُ بِالسَّيْفِ فَقَتَلْتُهُ. ثُمَّ رَجَعْتُ إِلَىٰ أَبِي عَامِرٍ فَقُلْتُ: إِنَّ اللَّهَ قَدْ قَتَلَ صَاحِبَكَ. قَالَ: فَانْزِعْ هٰذَا السَّهْمَ. فَنَزَعْتُهُ فَنَزَا مِنْهُ الْمَاءُ. فَقَالَ: يَا ابْنَ أَخِي، انْطَلِقْ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَأَقْرِئْهُ مِنِّي السَّلاَمَ. وَقُلْ لَهُ: يَقُولُ لَكَ أَبُو عَامِرٍ: اسْتَغْفِرْ لِي.

قَالَ: وَاسْتَعْمَلَنِي أَبُو عَامِرٍ عَلَى النَّاسِ، وَمَكَثَ يَسِيراً ثُمَّ إِنَّهُ مَاتَ. فَلَمَّا رَجَعْتُ إِلَىٰ النَّبِيِّ ﷺ دَخَلْتُ عَلَيْهِ، وَهُوَ فِي بَيْتٍ عَلَىٰ سَرِيرٍ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ، وَقَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِ رَسُولِ اللَّهِ ﷺ وَجَنْبَيْهِ. فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرِ أَبِي عَامِرٍ. وَقُلْتُ لَهُ: قَالَ: قُلْ لَهُ: يَسْتَغْفِرْ لِي. فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ، فَتَوَضَّأَ مِنْهُ، ثُمَّ رَفَعَ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ، أَبِي عَامِرٍ»، حَتَّىٰ رَأَيْتُ بَيَاضَ إِبْطَيْهِ. ثُمَّ قَالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ، أَوْ مِنَ النَّاسِ» فَقُلْتُ: وَلِي

He again said: "O Allah, grant him distinction among the majority of Your created beings or from among the people." I said: "O Messenger of Allah, ask forgiveness for me too." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah, forgive the sins of Abdullah Ibn Qais and admit him to an elevated place on the Day of Resurrection.

[39] The merits of the Ash'arites

166-(2499) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I recognize the voice of the Ash'arites while they recite the Qur'an as they arrive during the night and I also recognize their station from the recital of the Qur'an during the night time, although I have not seen their encampments as they encamp during the day time. And there is a person among them, Hakim; when he encounters the horsemen or the enemies he says to them: My friends order you to wait for them."

167-(2500) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever the Ash'arites run short of provisions in the campaigns or run short of food for their children in Medina, they would collect whatever is with them in the cloth and then partake equally from one vessel. They are from me and I am from them."

[40] The merits of Abu Sufyan Ibn Harb

168-(2501) Ibn Abbas "Allah be pleased with both" reported that the Muslims neither looked to Abu Sufyan (with respect) nor did they sit with him. He (Abu Sufyan) said to The Messenger of Allah "Allah's blessing and peace be upon him": "O The Messenger of Allah, bestow upon me three things." He replied in the affirmative. He (Abu Sufyan) said: "I have with me the most handsome and the best (woman) Umm Habiba, daughter of Abu Sufyan; marry her." He (The Prophet) said: "Yes." he said: "Admit Mu'awiya as your clerk." He said: "Yes." He said: "Make me a leader (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims." He said: "Yes." Abu Zumail said: Had he not asked for these three things from The Messenger of Allah "Allah's blessing and peace be upon him", he would have never bestowed them upon him, for it was (his convention) not to reject everybody's request.

[41] The merits of Ja'far Ibn Abu Talib and Asma Bint Umais

169-(2502) Abu Musa "Allah be pleased with him" reported: We were in Yemen when we heard of the Migration of The Messenger of Allah

يَا رَسُولَ اللَّهِ، فَاسْتَغْفِرْ. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ. وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلاً كَرِيماً».

قَالَ أَبُو بُرْدَةَ: إِحْدَاهُمَا لأَبِي عَامِرٍ. وَالأُخْرَىٰ لأَبِي مُوسَىٰ.

[البخاري: كتاب الجهاد والسير، باب نزع السهم من البدن، رقم: ٢٨٤٤].

٣٩ ـ باب من فضائل الأَشْعَرِيِّينَ رضي اللَّه عنهم

١٦٦ ـ (٢٤٩٩) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْرِفُ أَصْوَاتَ رُفْقَةِ الأَشْعَرِيِّينَ بِالْقُرْآنِ، حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ، بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ، أَوْ قَالَ: الْعَدُوَّ. قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ».

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢٣٢].

١٦٧ ـ (٢٥٠٠) ـ حدّثنا أَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي أُسَامَةَ. قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الأَشْعَرِيِّينَ، إِذَا أَرْمَلُوا فِي الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ، بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ».

[البخاري: كتاب الشركة، باب الشركة في الطعام والنهد والعروض...، رقم: ٢٤٨٦].

٤٠ ـ باب من فضائل أبي سُفْيَان بن حَرْبٍ رضي الله عنه

١٦٨ ـ (٢٥٠١) ـ حدّثني عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ وَأَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ. قَالاَ: حَدَّثَنَا النَّضْرُ، وَهُوَ ابْنُ مُحَمَّدٍ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: كَانَ الْمُسْلِمُونَ لاَ يَنْظُرُونَ إِلَىٰ أَبِي سُفْيَانَ وَلاَ يُقَاعِدُونَهُ. فَقَالَ لِلنَّبِيِّ ﷺ: يَا نَبِيَّ اللَّهِ، ثَلاَثٌ أَعْطِنِيهِنَّ. قَالَ: «نَعَمْ»، قَالَ: عِنْدِي أَحْسَنُ الْعَرَبِ وَأَجْمَلُهُ، أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ، أُزَوِّجُكَهَا. قَالَ: «نَعَمْ»، قَالَ: وَمُعَاوِيَةُ، تَجْعَلُهُ كَاتِباً بَيْنَ يَدَيْكَ. قَالَ «نَعَمْ». قَالَ: وَتُؤَمِّرُنِي حَتَّىٰ أُقَاتِلَ الْكُفَّارَ، كَمَا كُنْتُ أُقَاتِلُ الْمُسْلِمِينَ. قَالَ: «نَعَمْ».

قَالَ أَبُو زُمَيْلٍ: وَلَوْلاَ أَنَّهُ طَلَبَ ذَلِكَ مِنَ النَّبِيِّ ﷺ، مَا أَعْطَاهُ ذَلِكَ. لأَنَّهُ لَمْ يَكُنْ يُسْأَلُ شَيْئاً إِلاَّ قَالَ: «نَعَمْ».

٤١ ـ بابٌ من فضائل جَعْفَرِ بن أبي طالب، وأَسْمَاءَ بِنْتِ عُمَيْسٍ وأَهْلِ سفينتهم رضي الله عنهم

١٦٩ ـ (٢٥٠٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ.

"Allah's blessing and peace be upon him". We also set out as immigrants to him. And I was accompanied by two brothers of mine, I being the youngest of them; one of them was Abu Burda and the other one was Abu Ruhm, and there were some other persons with them. Some say they were fifty-three or fifty-two persons of my tribe. We embarked upon a boat, and the boat sailed away to the Negus of Abyssinia. There we met Ja'far Ibn Abu Talib and his companions. Ja'far said: The Messenger of Allah "Allah's blessing and peace be upon him" has sent us here and has commanded us to stay here and you should also stay with us.

So we stayed with him until we came back (to Medina) and met The Messenger of Allah "Allah's blessing and peace be upon him" when Khaibar had been conquered. He (the Prophet) allocated a share of the booty to us, though he did not use to allocate the share to one who had been absent on the occasion of the conquest of Khaibar but conferred (a share) upon him only who had been present there with him. He, however, made an exception for the People of the Boat, i.e. for Ja'far and his companions. He allocated a share to them, and some persons from among the people said to us, i.e. the People of the Boat: We have preceded you in migration.

(2503) Asma Bint Umais who had migrated to Abyssinia and had come back along with them (along with immigrants) visited Hafsa, the wife of The Messenger of Allah "Allah's blessing and peace be upon him". She had migrated to the Negus. Meanwhile, Umar had been sitting with her (Hafsa). When Umar saw Asma, he said: Who is she? She (Hafsa) said: She is Asma Bint Umais. He said: She is an Abyssinian and a sea-woman. Asma said: Yes, it is so. Thereupon Umar said: We preceded you in migration and so we have more right to The Messenger of Allah "Allah's blessing and peace be upon him" than you.

At this she felt annoyed and said: O Umar, you are not telling the truth. By Allah, you had the privilege of being in the company of the Messenger "Allah's blessing and peace be upon him" who fed the hungry among you and instructed the ignorant among you, whereas we had been far (from here) in the land of Abyssinia among the enemies and that was all for the sake of Allah and The Messenger of Allah "Allah's blessing and peace be upon him" and, by Allah, I would never take food nor water unless I mention what you said to The Messenger of Allah "Allah's blessing and peace be upon him". We remained in that country in constant trouble, and dread and I will talk about it to The Messenger of Allah "Allah's blessing and peace be upon him" and ask him (about it). By Allah, neither I will tell a lie, nor will I deviate (from the truth) nor add anything to that.

قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: بَلَغَنَا مَخْرَجُ رَسُولِ اللَّهِ ﷺ وَنَحْنُ بِالْيَمَنِ. فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ. أَنَا وَأَخَوَانِ لِي، أَنَا أَصْغَرُهُمَا، أَحَدُهُمَا أَبُو بُرْدَةَ وَالآخَرُ أَبُو رُهْمٍ ـ إِمَّا قَالَ بِضْعاً، وَإِمَّا قَالَ ثَلاَثَةً وَخَمْسِينَ، أَو اثْنَيْنِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي ـ قَالَ: فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَىٰ النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وأَصْحَابَهُ عِنْدَهُ. فَقَالَ جَعْفَرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنَا هَا هُنَا. وَأَمَرَنَا بِالإِقَامَةِ، فَأَقِيمُوا مَعَنَا. فَأَقَمْنَا مَعَهُ حَتَّىٰ قَدِمْنَا جَمِيعاً. قَالَ: فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ حِينَ افْتَتَحَ خَيْبَرَ. فَأَسْهَمَ لَنَا، أَوْ قَالَ: أَعْطَانَا مِنْهَا. وَمَا قَسَمَ لأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئاً. إِلاَّ لِمَنْ شَهِدَ مَعَهُ، إِلاَّ لأَصْحَابِ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ. قَالَ: فَكَانَ نَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا ـ يَعْنِي لأَهْلِ السَّفِينَةِ ـ: نَحْنُ سَبَقْنَاكُمْ بِالْهِجْرَةِ.

(٢٥٠٣) ـ قَالَ: فَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِمَّنْ قَدِمَ مَعَنَا، عَلَىٰ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً. وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ إِلَيْهِ. فَدَخَلَ عُمَرُ عَلَىٰ حَفْصَةَ، وَأَسْمَاءُ عِنْدَهَا. فَقَالَ عُمَرُ حِينَ رَأَىٰ أَسْمَاءَ: مَنْ هَٰذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ. قَالَ عُمَرُ: الْحَبَشِيَّةُ هَٰذِهِ؟ الْبَحْرِيَّةُ هَٰذِهِ؟ فَقَالَتْ أَسْمَاءُ: نَعَمْ. فَقَالَ عُمَرُ: سَبَقْنَاكُمْ بِالْهِجْرَةِ. فَنَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ مِنْكُمْ، فَغَضِبَتْ، وَقَالَتْ كَلِمَةً: كَذَبْتَ يَا عُمَرُ. كَلاَّ، وَاللَّهِ، كُنْتُمْ مَعَ رَسُولِ اللَّهِ ﷺ يُطْعِمُ جَائِعَكُمْ، وَيَعِظُ جَاهِلَكُمْ. وَكُنَّا فِي دَارٍ، أَوْ فِي أَرْضِ، الْبُعَدَاءِ الْبُغَضَاءِ فِي الْحَبَشَةِ. وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ. وَايْمُ اللَّهِ، لاَ أَطْعَمُ طَعَاماً وَلاَ أَشْرَبُ شَرَاباً حَتَّىٰ أَذْكُرَ مَا قُلْتَ لِرَسُولِ اللَّهِ ﷺ، وَنَحْنُ كُنَّا نُؤْذَىٰ وَنُخَافُ. وَسَأَذْكُرُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ وَأَسْأَلُهُ. وَوَاللَّهِ، لاَ أَكْذِبُ وَلاَ أَزِيغُ وَلاَ أَزِيدُ عَلَىٰ ذَلِكَ. قَالَ: فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا.

So, when The Messenger of Allah "Allah's blessing and peace be upon him" came, she said: O Messenger of Allah! Umar says so and so. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "His right is not more than yours, for him and his companions there is one migration, but for you, i.e. for the People of the Boat, there are two migrations." She said: I saw Abu Musa and the People of the Boat coming to me in groups and asking me about this Hadith, because there was nothing dearer and more significant for them than this. Abu Burda reported that Asma said: I saw Abu Musa asking me to repeat this Hadith to him so many times.

[42] The merits of Salman, Suhaib, and Bilal

170-(2504) 'A'idh Ibn Amr reported that Abu Sufyan came upon Salman, Suhaib and Bilal in the presence of a group of persons. They said: By Allah, the sword of Allah did not reach the neck of the enemy of Allah as it had to reach. Abu Bakr said: Do you say this to the old man and chief of Quraish? Then he came to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him of this. Thereupon he (The Prophet) said: "O Abu Bakr, perhaps you caused them to be angry, and if you made them angry, you really made your Lord angry." So Abu Bakr came to them and said: O my brothers, did I cause you to be angry? They said: No, our brother, may Allah forgive you!

[43] The merits of the Ansar

171-(2505) Jabir Ibn Abdullah "Allah be pleased with both" reported: It was in connection with us (the Ansar) that the following verse was revealed: "When the two groups among you were about to lose heart and Allah was the Guardian of them both ." (Al Imran 122) This concerned Banu Salama and Banu Haritha, and we did not like that Allah "Exalted and Glorified be He" should not have revealed this verse for the fact that Allah (gave an assurance) of being (The Guardian of both).

172-(2506) Zaid Ibn Arqam "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Grant forgiveness to the Ansar, the offspring of the Ansar and the offspring of the offspring of the Ansar."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ. وَلَكُمْ أَنْتُمْ ـ أَهْلَ السَّفِينَةِ ـ هِجْرَتَانِ».

قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَىٰ وَأَصْحَابَ السَّفِينَةِ يَأْتُونِي أَرْسَالاً، يَسْأَلُونِي عَنْ هَذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلاَ أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو بُرْدَةَ: فَقَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَىٰ، وَإِنَّهُ لَيَسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي.

[البخاري: كتاب فرض الخمس، باب ومن الدليل على أنّ الخمس لنوائب المسلمين، رقم: ٣١٣٦].

٤٢ ـ باب من فضائل سَلْمَان وصُهَيب وبلال رضي الله تعالى عنهم

١٧٠ ـ (٢٥٠٤) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عَائِذِ بْنِ عَمْرٍو، أَنَّ أَبَا سُفْيَانَ أَتَى عَلَىٰ سَلْمَانَ وَصُهَيْبٍ وَبِلاَلٍ فِي نَفَرٍ. فَقَالُوا: وَاللَّهِ، مَا أَخَذَتْ سُيُوفُ اللَّهِ مِنْ عُنُقِ عَدُوِّ اللَّهِ مَأْخَذَهَا. قَالَ: فَقَالَ أَبُو بَكْرٍ: أَتَقُولُونَ هَذَا لِشَيْخِ قُرَيْشٍ وَسَيِّدِهِمْ؟ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ. فَقَالَ: «يَا أَبَا بَكْرٍ، لَعَلَّكَ أَغْضَبْتَهُمْ. لَئِنْ كُنْتَ أَغْضَبْتَهُمْ لَقَدْ أَغْضَبْتَ رَبَّكَ».

فَأَتَاهُمْ أَبُو بَكْرٍ فَقَالَ: يَا إِخْوَتَاهْ، أَغْضَبْتُكُمْ؟ قَالُوا: لاَ، يَغْفِرُ اللَّهُ لَكَ يَا أَخِي.

٤٣ ـ باب من فضائل الأنصار رضي اللَّهُ تعالى عنهم

١٧١ ـ (٢٥٠٥) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ عَبْدَةَ، وَاللَّفْظُ لإِسْحَاقَ، قَالاَ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: فِينَا نَزَلَتْ: ﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا﴾ [آل عمران: ١٢٢] بَنُو سَلِمَةَ وَبَنُو حَارِثَةَ، وَمَا نُحِبُّ أَنَّهَا لَمْ تَنْزِلْ، لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَاللَّهُ وَلِيُّهُمَا﴾ [آل عمران: ١٢٢].

[البخاري: كتاب المغازي، باب: ﴿إذ همت طائفتان منكم أن تفشلا...﴾، رقم: ٤٠٥١].

١٧٢ ـ (٢٥٠٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ، وَلأَبْنَاءِ الأَنْصَارِ، وَأَبْنَاءِ أَبْنَاءِ الأَنْصَارِ».

(...) ـ وحدّثنيه يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

173-(2507) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" asked for Allah's forgiveness for the Ansar. he (Anas) said: I think (he did the same) for the offspring of the Ansar and the slaves and the freed men of the Ansar. I have no doubt about it.

174-(2508) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" saw children and women of the Ansar coming back from a wedding feast. The Messenger of Allah "Allah's blessing and peace be upon him" stood up motionless (showing respect for them) and said: "O Allah! (and addressing the Ansar) You are the dearest to me among the people." He meant the Ansar.

175-(2509) Anas Ibn Malik "Allah be pleased with him" reported: A woman from the Ansar came to The Messenger of Allah "Allah's blessing and peace be upon him" and The Messenger of Allah "Allah's blessing and peace be upon him" stood aside with her and said: "By Him in Whose Hand is my life, you are the dearest to me from among the people" (thrice).

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

176-(2510) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Ansar are my family and my trusted friends, and the people would increase in number whereas they (the Ansar) would become more less and less. So, appreciate the deeds of those who do good from amongst them, and overlook the faults of those who fail from amongst them."

[44] The merits of the clans of the Ansar

177-(2511) Abu Usaid "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best clans of the Ansar are those of Banu An-Najjar, then Banu Abd Al-Ashhal, then Banu Al-Harith Ibn Al-Khazraj, and then Banu Sa'ida, and there is goodness in all clans of the Ansar." Sa'd said: I see that he (the Prophet) has placed others above us. It was said to (him): But, he has placed you above many others.

(...) Abu Usaid Al-Ansari reported this Hadith through another chain of transmitters.

(...) Anas reported a Hadith like this from The Messenger of Allah "Allah's blessing and peace be upon him", without mentioning the statement of Sa'd.

١٧٣ ـ (٢٥٠٧) ـ حدّثني أَبو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ، وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَنَساً حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَغْفَرَ لِلأَنْصَارِ. قَالَ: وَأَحْسِبُهُ قَالَ: «وَلِذَرَارِيِّ الأَنْصَارِ، وَلِمَوَالِي الأَنْصَارِ»، لاَ أَشُكُّ فِيهِ.

١٧٤ ـ (٢٥٠٨) ـ حدّثني أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ: جَمِيعاً عَنِ ابْنِ عُلَيَّةَ، وَاللَّفْظُ لِزُهَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْعَزِيزِ، وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَى صِبْيَاناً وَنِسَاءً مُقْبِلِينَ مِنْ عُرْسٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مُمْثِلاً. فَقَالَ: «اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ»، يَعْنِي الأَنْصَارَ.

١٧٥ ـ (٢٥٠٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ غُنْدَرٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَتِ امْرَأَةٌ مِنَ الأَنْصَارِ إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: فَخَلاَ بِهَا رَسُولُ اللَّهِ ﷺ. وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّكُمْ لأَحَبُّ النَّاسِ إِلَيَّ»، ثَلاَثَ مَرَّاتٍ.

[البخاري: كتاب مناقب الأنصار، باب قول النبي ﷺ للأنصار: «أنتم أحب الناس إليّ»، رقم: ٣٧٨٦].

(...) ـ حدّثنيه يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ إِدْرِيسَ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ.

١٧٦ ـ (٢٥١٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الأَنْصَارَ كَرِشِي وَعَيْبَتِي، وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقِلُّونَ. فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَاعْفُوا عَنْ مُسِيئِهِمْ».

[البخاري: كتاب مناقب الأنصار، باب قول النبي ﷺ: «اقبلوا من محسنهم...»، رقم: ٣٨٠١].

٤٤ ـ باب في خير دُورِ الأنصار، رضي الله عنهم

١٧٧ ـ (٢٥١١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ. وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ». فَقَالَ سَعْدٌ: مَا أَرَى رَسُولَ اللَّهِ ﷺ إِلاَّ قَدْ فَضَّلَ عَلَيْنَا. فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ.

[البخاري: كتاب مناقب الأنصار، باب فضل دور الأنصار، رقم: ٣٧٨٩].

(...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. سَمِعْتُ أَنَساً يُحَدِّثُ، عَنْ أَبِي أُسَيْدٍ الأَنْصَارِيِّ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

(...) ـ حدّثنا قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ. كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ لاَ يَذْكُرُ فِي الْحَدِيثِ قَوْلَ سَعْدٍ.

178-(...) Ibrahim Ibn Muhammad Ibn Talha reported: I heard Abu Sa'd delivering a speech in the presence of Abu Utba in which he mentioned that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best clans of the Ansar are those of Banu An-Najjar, then Banu Abd Al-Ashhal, then Banu Al-Harith Ibn Al-Khazraj and then Banu Sa'ida; and if I were to give preference to anyone besides them I would have given preference to my clan."

179-(...) Abu Usaid Al-Ansari reported: I bear witness to the fact that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best clans of the Ansar are those of Banu An-Najjar, then Banu Abd Al-Ashhal, then Banu Al-Harith Ibn Al-Khazraj and then Banu Sa'ida; and there is goodness in all clans of the Ansar." Abu Salama reported that Abu Usaid said: Can I tell a lie about The Messenger of Allah "Allah's blessing and peace be upon him"? Had I been a liar, I would have started with my tribe of Banu Sa'ida. This news reached Sa'd Ibn Ubada who felt it and said: We have been left behind (in the sense) that we have been (mentioned) last of the four. He (Sa'd) said: Saddle my pony so that I should go to The Messenger of Allah "Allah's blessing and peace be upon him". His nephew Sahl saw him and said: Are you going to contradict (the statement of) The Messenger of Allah "Allah's blessing and peace be upon him", though The Messenger of Allah "Allah's blessing and peace be upon him" has the best knowledge of it? Is it not sufficient for you that you are the fourth amongst the four (best clans of the Ansar)? So he returned and said: Allah and His Messenger know best, and he ordered that his pony be unsaddled.

(...) Abu Usaid Al-Ansari reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The best of the Ansar or the best clans of the Ansar"...and the rest of the Hadith is the same, without mentioning the story of Sa'd Ibn Ubada "Allah be pleased with him".

180-(2512) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said in a large gathering of the Muslims: "Should I not tell you of the best clans of the Ansar?" They said: "O Messenger of Allah! Do so." The Messenger of Allah "Allah's blessing and peace be upon him" said: "That is Banu Abd Al-Ashhal." They said: "O The Messenger of Allah! Then next?" He said: "Banu An-Najjar." They again said: "O The Messenger of Allah! Then next?" He said: "Then Banu Al-Harith Ibn Al-Khazraj." They then said: "O

١٧٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَمُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، وَاللَّفْظُ لابْنِ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ، وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ. قَالَ: سَمِعْتُ أَبَا أُسَيْدٍ خَطِيباً عِنْدَ ابْنِ عُتْبَةَ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الأَنْصَارِ دَارُ بَنِي النَّجَّارِ، وَدَارُ بَنِي عَبْدِ الأَشْهَلِ، وَدَارُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَدَارُ بَنِي سَاعِدَةَ». وَاللَّهِ، لَوْ كُنْتُ مُؤْثِراً بِهَا أَحَداً لآثَرْتُ بِهَا عَشِيرَتِي.

١٧٩ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ. قَالَ: شَهِدَ أَبُو سَلَمَةَ لَسَمِعَ أَبَا أُسَيْدٍ الأَنْصَارِيَّ يَشْهَدُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ. ثُمَّ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ. وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ».

قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو أُسَيْدٍ: أَتُّهِمُ أَنَا عَلَى رَسُولِ اللَّهِ ﷺ؟ لَوْ كُنْتُ كَاذِباً لَبَدَأْتُ بِقَوْمِي، بَنِي سَاعِدَةَ. وَبَلَغَ ذَلِكَ سَعْدَ بْنَ عُبَادَةَ فَوَجَدَ فِي نَفْسِهِ. وَقَالَ: خُلِّفْنَا فَكُنَّا آخِرَ الأَرْبَعِ. أَسْرِجُوا لِي حِمَارِي آتِي رَسُولَ اللَّهِ ﷺ. وَكَلَّمَهُ ابْنُ أَخِيهِ، سَهْلٌ. فَقَالَ: أَتَذْهَبُ لِتَرُدَّ عَلَى رَسُولِ اللَّهِ ﷺ؟ وَرَسُولُ اللَّهِ ﷺ أَعْلَمُ. أَوَلَيْسَ حَسْبُكَ أَنْ تَكُونَ رَابِعَ أَرْبَعٍ. فَرَجَعَ وَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، وَأَمَرَ بِحِمَارِهِ فَحُلَّ عَنْهُ.

[البخاري: كتاب الأدب، باب قول النبي ﷺ: «خير دور الأنصار...»، رقم: ٦٠٥٣].

(...) ـ حدّثنا عَمْرُو بْنُ عَلِيِّ بْنِ بَحْرٍ: حَدَّثَنِي أَبُو دَاوُدَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا أُسَيْدٍ الأَنْصَارِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ الأَنْصَارِ، أَوْ خَيْرُ دُورِ الأَنْصَارِ»... بِمِثْلِ حَدِيثِهِمْ. فِي ذِكْرِ الدُّورِ. وَلَمْ يَذْكُرْ قِصَّةَ سَعْدِ بْنِ عُبَادَةَ رضي اللَّهُ عنه.

١٨٠ ـ (٢٥١٢) ـ وحدّثني عَمْرٌو النَّاقِدُ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. قَالَ: قَالَ أَبُو سَلَمَةَ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ فِي مَجْلِسٍ عَظِيمٍ مِنَ الْمُسْلِمِينَ: «أُحَدِّثُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «بَنُو عَبْدِ الأَشْهَلِ»، قَالُوا:

The Messenger of Allah! Then next?" He said: "Then Banu Sa'ida." They said: "O The Messenger of Allah! Then next?" He said: "There is goodness in all the clans of the Ansar." It was upon this that Sa'd Ibn Ubada stood up in annoyance and said: Are we the last of the four according to the statement of The Messenger of Allah "Allah's blessing and peace be upon him"? He decided to talk with The Messenger of Allah "Allah's blessing and peace be upon him" on this issue, but the people Of his tribe said to him: Be seated, are you not happy with this that The Messenger of Allah' "Allah's blessing and peace be upon him" has mentioned your clan as one of the four (best) clans and those whom he left and did not include (in the best clans) are more than those whom he mentioned? Sa'd Ibn Ubada abandoned the idea of talking to The Messenger of Allah "Allah's blessing and peace be upon him" (on this issue).

[45] The good companionship of The Ansar

181-(2513) Anas Ibn Malik "Allah be pleased with him" reported: I set out along with Jarir Ibn Abdullah Al-Bajali on a journey and he used to serve me. I said to him: Do not do that. Thereupon he said: I have seen the Ansar doing this with The Messenger of Allah "Allah's blessing and peace be upon him". I swore by Allah whenever I accompany any one of the Ansar, I would serve him. Ibn Al-Muthanna and Ibn Bashshar added the following in their narrations: Jarir was older than Anas. Ibn Bashshar said: He was of a more advanced age than Anas.

[46] The Messenger of Allah "Allah's blessing and peace be upon him" invokes blessings for the tribes of Ghifar and Aslam.

182-(2514) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To the tribe of Ghifar Allah has granted pardon, and to the tribe of Aslam Allah has granted safety."

183-(...) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

184-(2515) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon."

ثُمَّ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «ثُمَّ بَنُو النَّجَّارِ»، قَالُوا: ثُمَّ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ»، قَالُوا: ثُمَّ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «ثُمَّ بَنُو سَاعِدَةَ»، قَالُوا: ثُمَّ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «ثُمَّ فِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ»، فَقَامَ سَعْدُ بْنُ عُبَادَةَ مُغْضَباً. فَقَالَ: أَنَحْنُ آخِرُ الأَرْبَعِ؟ حِينَ سَمَّى رَسُولُ اللَّهِ ﷺ دَارَهُمْ. فَأَرَادَ كَلاَمَ رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ رِجَالٌ مِنْ قَوْمِهِ: اجْلِسْ، أَلاَ تَرْضَى أَنْ سَمَّى رَسُولُ اللَّهِ ﷺ دَارَكُمْ فِي الأَرْبَعِ الدُّورِ الَّتِي سَمَّى؟ فَمَنْ تَرَكَ فَلَمْ يُسَمِّ أَكْثَرُ مِمَّنْ سَمَّى. فَانْتَهَى سَعْدُ بْنُ عُبَادَةَ عَنْ كَلاَمِ رَسُولِ اللَّهِ ﷺ.

٤٥ ـ باب في حُسْنِ صُحْبَةِ الأنصار، رضي الله عنهم

١٨١ ـ (٢٥١٣) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنِ ابْنِ عَرْعَرَةَ، وَاللَّفْظُ لِلْجَهْضَمِيِّ: حَدَّثَنِي مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: خَرَجْتُ مَعَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ فِي سَفَرٍ، فَكَانَ يَخْدُمُنِي. فَقُلْتُ لَهُ: لاَ تَفْعَلْ. فَقَالَ: إِنِّي قَدْ رَأَيْتُ الأَنْصَارَ تَصْنَعُ بِرَسُولِ اللَّهِ ﷺ شَيْئاً، آلَيْتُ أَنْ لاَ أَصْحَبَ أَحَداً مِنْهُمْ إِلاَّ خَدَمْتُهُ.

زَادَ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ فِي حَدِيثِهِمَا: وَكَانَ جَرِيرٌ أَكْبَرَ مِنْ أَنَسٍ. وَقَالَ ابْنُ بَشَّارٍ: أَسَنَّ مِنْ أَنَسٍ. [البخاري: كتاب الجهاد والسير، باب فضل الخدمة في الغزو، رقم: ٢٨٨٨].

٤٦ ـ بابُ دُعَاءِ النَّبِيِّ ﷺ لِغِفَار وأَسْلَم

١٨٢ ـ (٢٥١٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ. قَالَ: قَالَ أَبُو ذَرٍّ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارُ: غَفَرَ اللَّهُ لَهَا. وَأَسْلَمُ سَالَمَهَا اللَّهُ».

١٨٣ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنِ ابْنِ مَهْدِيٍّ. قَالَ: قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «ائْتِ قَوْمَكَ فَقُلْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمُ: سَالَمَهَا اللَّهُ، وَغِفَارُ: غَفَرَ اللَّهُ لَهَا».

(...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ.

١٨٤ ـ (٢٥١٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَسُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ وحدّثنا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ أَبِي عَاصِمٍ. كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللَّهُ، وَغِفَارُ غَفَرَ اللَّهُ لَهَا».

185-(2516) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon. Verily it is not that I say this, but (it is) Allah, the Exalted and Glorious (Who) says this."

186-(2517) Khufaf Ibn Ima Al-Ghifari reported that The Messenger of Allah "Allah's blessing and peace be upon him" said in prayer: "O Allah! Curse the tribe of Lihyan, Ra'l, Dhakwan and Usaiyya for they disobeyed Allah and His Messenger. To (the tribe of) Ghifar Allah has granted pardon and to (the tribe of) Aslam Allah has granted safety."

187-(2518) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has granted pardon to the tribe of Ghifar, and to the tribe of Aslam Allah has granted safety. But as for the Usaiyya tribe, they disobeyed Allah and His Messenger."

(...) This Hadith was narrated on the authority of Ibn Umar with a slight variation that The Messenger of Allah "Allah's blessing and peace be upon him" said this on the pulpit.

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

[47] The merits of the tribes of Ghifar, Ashja, Muzaina, Tamim, Daws and Taiyy

188-(2519) Abu Aiyyub "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The tribes of Ansar, Muzaina, Juhaina, Ghifar, Ashja and those from Banu Abdullah, are my friends from amongst the people, and Allah and His Messenger are their protectors."

189-(2520) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The tribes of Quraish, Ansar, Muzaina, Juhaina and Ghifar are my friends and there is no friend of theirs besides Allah and His Messenger."

(...) This Hadith was transmitted on the authority of Sa'd Ibn Ibrahim with a slight variation of wording.

190-(2521) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The tribes of Aslam, Ghifar, Muzaina and those of the tribe of Juhaina, or

١٨٥ ـ (٢٥١٦) ـ وحدّثني حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ، عَنْ خُثَيْمِ بْنِ عِرَاكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللَّهُ، وَغِفَارُ غَفَرَ اللَّهُ لَهَا. أَمَا إِنِّي لَمْ أَقُلْهَا. وَلَكِنْ قَالَهَا اللَّهُ عَزَّ وَجَلَّ».

١٨٦ ـ (٢٥١٧) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَافِ بْنِ إِيمَاءَ الْغِفَارِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلاَةٍ: «اللَّهُمَّ الْعَنْ بَنِي لَحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ: عَصَوُا اللَّهَ وَرَسُولَهُ. غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ».

١٨٧ ـ (٢٥١٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارُ غَفَرَ اللَّهُ لَهَا. وَأَسْلَمُ سَالَمَهَا اللَّهُ. وَعُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ».

(...) ـ حدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ. (ح) وحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَالْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

وَفِي حَدِيثِ صَالِحٍ وَأُسَامَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ عَلَى الْمِنْبَرِ.

(...) ـ وحدّثنيه حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَىٰ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي ابْنُ عُمَرَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... مِثْلَ حَدِيثِ هَؤُلاَءِ عَنِ ابْنِ عُمَرَ.

٤٧ ـ باب من فضائل غِفَار وأَسْلَم وجُهَيْنة وأَشْجع ومُزَينة وتميم ودوس وطَيِّىء

١٨٨ ـ (٢٥١٩) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ، وَهُوَ ابْنُ هَارُونَ: أَخْبَرَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَغِفَارُ وَأَشْجَعُ، وَمَنْ كَانَ مِنْ بَنِي عَبْدِ اللَّهِ، مَوَالِيَّ دُونَ النَّاسِ. واللَّهُ وَرَسُولُهُ مَوْلاَهُمْ».

١٨٩ ـ (٢٥٢٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُرَيْشٌ وَالأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَأَسْلَمُ وَغِفَارُ وَأَشْجَعُ، مَوَالِيَّ. لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ». [البخاري: كتاب المناقب، باب مناقب قريش، رقم: ٣٥٠٤].

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي الْحَدِيثِ: قَالَ سَعْدٌ فِي بَعْضِ هَذَا: فِيمَا أَعْلَمُ.

١٩٠ ـ (٢٥٢١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يُحَدِّثُ، عَنْ أَبِي

Juhaina are better than the tribes of Banu Tamim, Banu Amir and the two allies of Asad and Ghatafan."

191-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is the life of Muhammad, (the tribes of) Ghifar, Aslam, Muzaina, and those from the tribe of Juhaina, or Juhaina and those from the tribe of Muzaina would be better in the sight of Allah than (the tribes of) Asad, Taiyy, and Ghatafan on the Day of Judgement."

192-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Aslam, Ghifar, some from Muzaina, Juhaina or Juhaina and some from Muzaina are better in the sight of Allah than Asad, Ghatafan, Hawazin and Tamim." The narrator said: I think he also added: "On the Day of Judgement."

193-(2522) Abu Bakra "Allah be pleased with him" reported: Al-Aqra Ibn Habis reported that he came to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "How did the tribes of Aslam, Ghifar, Muzaina (and I think he also said Juhaina, the narrator Muhammad is in doubt about it) give the pledge of allegiance to you, whereas they plundered the pilgrims?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you know that Aslam, Ghifar, Muzaina and I think Juhaina are better than Banu Tamim, Banu Amir, Asad and Ghatafan, then would they (the latter group) be disappointed and losers?" He said: "Yes." He (the Prophet) said: "By Him in Whose Hand is my life, these people (of the first group) are better than those of Banu Tamim, Banu Amir, Asad and Ghatafan." In the narration of Abu Shaiba, the doubt of Muhammad (the narrator) was not mentioned.

194-(...) Abu Bakra "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him": "Aslam, Ghifar, Muzaina and Juhaina are better than Banu Tamim, Banu Amir and their two allies of Banu Asad and Ghatafan."

(...) This Hadith was reported on the authority of Abu Bishr with the same chain of transmitters.

195-(...) Abd Ar-Rahman Ibn Abu Bakra reported on the authority of his father "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you see if

هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ جُهَيْنَةُ، خَيْرٌ مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ، وَالْحَلِيفَيْنِ: أَسَدٍ وَغَطَفَانَ».

١٩١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) ـ وحدّثنا عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ الأَعْرَجِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَغِفَارُ وَأَسْلَمُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ قَالَ: جُهَيْنَةُ، وَمَنْ كَانَ مِنْ مُزَيْنَةَ، خَيْرٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَطَيِّئٍ وَغَطَفَانَ».

١٩٢ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ الدَّوْرَقِيُّ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِيَانِ ابْنَ عُلَيَّةَ ـ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمُ وَغِفَارُ، وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ، أَوْ شَيْءٌ مِنْ جُهَيْنَةَ وَمُزَيْنَةَ، خَيْرٌ عِنْدَ اللَّهِ ـ قَالَ: أَحْسِبُهُ قَالَ: يَوْمَ الْقِيَامَةِ ـ مِنْ أَسَدٍ وَغَطَفَانَ وَهَوَازِنَ وَتَمِيمٍ».

١٩٣ ـ (٢٥٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ. سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ يُحَدِّثُ، عَنْ أَبِيهِ، أَنَّ الأَقْرَعَ بْنَ حَابِسٍ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ. وَأَحْسِبُ جُهَيْنَةَ ـ مُحَمَّدٌ الَّذِي شَكَّ ـ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ، وَأَحْسِبُ جُهَيْنَةَ. خَيْراً مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ، أَخَابُوا وَخَسِرُوا؟» فَقَالَ: نَعَمْ. قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهُمْ لَأَخَيْرٌ مِنْهُمْ».

وَلَيْسَ فِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ: مُحَمَّدٌ الَّذِي شَكَّ.

[البخاري: كتاب المناقب، باب ذكر أسلم وغفار...، رقم: ٣٥١٥].

(...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي سَيِّدُ بَنِي تَمِيمٍ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ الضَّبِّيُّ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: «وَجُهَيْنَةُ»، وَلَمْ يَقُلْ: أَحْسِبُ.

١٩٤ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ، خَيْرٌ مِنْ بَنِي تَمِيمٍ وَمِنْ بَنِي عَامِرٍ، وَالْحَلِيفَيْنِ: بَنِي أَسَدٍ وَغَطَفَانَ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ. (ح) وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، بِهَذَا الإِسْنَادِ.

١٩٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَأَسْلَمُ وَغِفَارُ خَيْراً مِنْ بَنِي تَمِيمٍ وَبَنِي عَبْدِ اللَّهِ بْنِ

Juhaina, Aslam, and Ghifar are better than Banu Tamim, Banu Abdullah Ibn Ghatafan and Amir Ibn Sa'sa'a in particular?" He said this loudly. They said: "O The Messenger of Allah! They would be definitely losers and disappointed." Thereupon he said: "They (the first group) are surely better than the others." According to the narration of Abu Kuraib: "What do you see if Juhaina, Muzaina and Aslam and Ghifar (are better...)"

196-(2523) Adi Ibn Hatim reported: I came to Umar Ibn Al-Khattab "Allah be pleased with him" who said: The first consignment of Charity brought to The Messenger of Allah "Allah's blessing and peace be upon him" which brightened the face of The Messenger of Allah "Allah's blessing and peace be upon him" and the faces of his Companions was that of Taiyy.

197-(2524) Abu Huraira "Allah be pleased with him" reported: At-Tufail and his companions said: "O Messenger of Allah! The tribe of Daws has disbelieved and has belied you, so invoke curse upon them." It was said: "Let the (tribe of) Daws be destroyed!" He (The Messenger of Allah) said: "O Allah! Guide the tribe of Daws (to the straight path, and direct them to me."

198-(2525) Abu Huraira "Allah be pleased with him" reported: I still love Banu Tamim Since I heard three things from The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to them: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying about them: "They would show stout resistance against Ad-Dajjal most from among my nation." He (the narrator) said: When the consignment of the obligatory charity was brought to him, The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the Charity of our people." There was a female-slave in the house of A'isha and she was from the tribe of Banu Tamim. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Set her free, for she is from the offspring of Ishmael."

(...) Abu Huraira "Allah be pleased with him" reported: I still love Banu Tamim Since I heard three things from The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to them...and the rest is the same.

(...) Abu Huraira "Allah be pleased with him" reported: Since I heard three things from The Messenger of Allah "Allah's blessing and peace be upon him" my love for Banu Tamim is never on the decline...and the rest is the same, with the difference that he said: "They are the bravest amongst people in the battlefield." Ad-Dajjal was not mentioned.

غَطَفَانَ وَعَامِرِ بْنِ صَعْصَعَةَ»! وَمَدَّ بِهَا صَوْتَهُ. فَقَالُوا: يَا رَسُولَ اللَّهِ، فَقَدْ خَابُوا وَخَسِرُوا. قَالَ: «فَإِنَّهُمْ خَيْرٌ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَغِفَارُ».

١٩٦ ـ (٢٥٢٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ لِي: إِنَّ أَوَّلَ صَدَقَةٍ بَيَّضَتْ وَجْهَ رَسُولِ اللَّهِ ﷺ وَوُجُوهَ أَصْحَابِهِ، صَدَقَةُ طَيِّءٍ، جِئْتَ بِهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ.

١٩٧ ـ (٢٥٢٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَدِمَ الطُّفَيْلُ وَأَصْحَابُهُ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ دَوْساً قَدْ كَفَرَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا. فَقِيلَ: هَلَكَتْ دَوْسٌ. فَقَالَ: «اللَّهُمَّ اهْدِ دَوْساً وَائْتِ بِهِمْ».

١٩٨ ـ (٢٥٢٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ، عَنْ أَبِي زُرْعَةَ. قَالَ: قَالَ أَبُو هُرَيْرَةَ: لاَ أَزَالُ أُحِبُّ بَنِي تَمِيمٍ مِنْ ثَلاَثٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَّالِ». قَالَ: وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ النَّبِيُّ ﷺ: «هَٰذِهِ صَدَقَاتُ قَوْمِنَا». قَالَ: وَكَانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عَائِشَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْتِقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ».

[البخاري: كتاب العتق، باب من ملك رقيقاً فوهب وباع...، رقم: ٢٥٤٣].

(...) ـ وحدّثنيه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لا أَزَالُ أُحِبُّ بَنِي تَمِيمٍ بَعْدَ ثَلاَثٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُهَا فِيهِمْ... فَذَكَرَ مِثْلَهُ.

(...) ـ وحدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ الْمَازِنِيُّ، إِمَامُ مَسْجِدِ دَاوُدَ: حَدَّثَنَا دَاوُدُ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: ثَلاَثُ خِصَالٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ فِي بَنِي تَمِيمٍ، لاَ أَزَالُ أُحِبُّهُمْ بَعْدُ... وَسَاقَ الْحَدِيثَ بِهَٰذَا الْمَعْنَىٰ. غَيْرَ أَنَّهُ قَالَ: «هُمْ أَشَدُّ النَّاسِ قِتَالاً فِي الْمَلاَحِمِ»، وَلَمْ يَذْكُرِ الدَّجَّالَ.

[48] The best of the people

199-(2526) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would find people like those of mine, the good amongst you in the Days of Ignorance would be good amongst you in the days of Islam, provided that they have a religious understanding. Moreover, you would find that the good amongst the people are those who dislike the matter (of authority) until it is thrust upon them. You would find that the worst from amongst the people is the one who has double face. He meets those with one face and others with the other face."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would find people like those of mine...and the rest is the same, with a slight variation of wording.

[49] The merits of The women of Quraish

200-(2527) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good among the women are those who ride camels. (One of the sub-narrators said: They are pious women of Quraish, and the other said: The women of Quraish) are kind to the orphans in their childhood and look after the property of their spouses."

(...) This Hadith was transmitted on the authority of Abu Huraira with a slight variation of wording.

201-(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The women of Quraish are the best amongst the women to ride camels, show mercy to their children and look after the wealth of their husbands." Abu Huraira said at the end of this narration that Mary, the daughter of Imran, never rode a camel.

(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" demanded the hand of Umm Hani, the daughter of Abu Talib. She said: "O The Messenger of Allah! I grew very old, having a lot of dependents." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best women are those who ride (the camels) ...and the rest of the Hadith is the same but with a slight variation of wording.

٤٨ ـ باب خِيَار النَّاس

١٩٩ ـ (٢٥٢٦) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَجِدُونَ النَّاسَ مَعَادِنَ، فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقِهُوا. وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَذَا الأَمْرِ، أَكْرَهُهُمْ لَهُ قَبْلَ أَنْ يَقَعَ فِيهِ، وَتَجِدُونَ مِنْ شِرَارِ النَّاسِ ذَا الْوَجْهَيْنِ: الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ وَهَؤُلاَءِ بِوَجْهٍ».

(...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ النَّاسَ مَعَادِنَ»... بِمِثْلِ حَدِيثِ الزُّهْرِيِّ.

غَيْرَ أَنَّ فِي حَدِيثِ أَبِي زُرْعَةَ وَالأَعْرَجِ: «تَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً حَتَّىٰ يَقَعَ فِيهِ».

[البخاري: كتاب المناقب، باب قول الله تعالى: ﴿يا أيها الناس إنا خلقناكم من ذكر وانثى...﴾، رقم: ٣٤٩٣].

٤٩ ـ باب من فضائل نساء قُرَيش

٢٠٠ ـ (٢٥٢٧) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ.

وَعَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ. قَالَ أَحَدُهُمَا: صَالِحُ نِسَاءِ قُرَيْشٍ. وَقَالَ الآخَرُ: نِسَاءُ قُرَيْشٍ. أَحْنَاهُ عَلَىٰ يَتِيمٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ».

[البخاري: كتاب النفقات، باب حفظ المرأة زوجها في ذات يده...، رقم: ٥٣٦٥].

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. يَبْلُغُ بِهِ النَّبِيَّ ﷺ.

ـ وَابْنُ طَاوُسٍ، عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «أَرْعَاهُ عَلَىٰ وَلَدٍ فِي صِغَرِهِ»، وَلَمْ يَقُلْ: يَتِيمٍ.

٢٠١ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ: أَحْنَاهُ عَلَىٰ طِفْلٍ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ».

قَالَ: يَقُولُ أَبُو هُرَيْرَةَ عَلَىٰ إِثْرِ ذَلِكَ: وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيراً قَطُّ.

[البخاري: كتاب أحاديث الأنبياء، باب قوله تعالى: ﴿إذ قالت الملائكة يا مريم...﴾، رقم: ٣٤٣٤].

202-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best women who ride the camels are the pious women of Quraish, who treat kindly children in their childhood and look after the wealth of their spouses."

(...) This Hadith was reported on the authority of Abu Huraira with the same chain of transmitters.

[50] The bond of fraternity established by The Messenger of Allah amongst his companions

203-(2528) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" the bond of brotherhood between Abu Ubaida Ibn Al-Jarrah and Abu Talha.

204-(2529) Asim Al-Ahwal reported: I said to Anas Ibn Malik: Did the news reach you that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no alliance of brotherhood in Islam"? Anas said: The Messenger of Allah "Allah's blessing and peace be upon him" established the bond of fraternity between Quraish and the Ansar at his home.

205-(...) Anas "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" established the bond of brotherhood between the people of Quraish and the Ansar at his home in Medina.

206-(2530) Jubair Ibn Mut'im "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no alliance in Islam but whatever (alliance) established in the pre-Islamic period of ignorance (for good), should be intensified and strengthened by Islam."

[51] The presence of The Messenger of Allah is a source of security for his companions, and the presence of the companions is a source of security for the (Muslim) nation

207-(2531) Abu Burda reported from his father: We offered the sunset "Maghrib" prayer along with The Messenger of Allah "Allah's blessing and peace be upon him". We then said: If we sit (along with The Messenger of Allah) in order to offer the night "Isha" prayer with him it would be better, so we sat down and when he came to us he said: "Are you still sitting here?" I said: "O Messenger of Allah! We offered the evening prayer with

٢٠٢ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ خَطَبَ أُمَّ هَانِىءٍ، بِنْتَ أَبِي طَالِبٍ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ كَبِرْتُ، وَلِيَ عِيَالٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ»... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ. غَيْرَ أَنَّهُ قَالَ: «أَحْنَاهُ عَلَىٰ وَلَدٍ فِي صِغَرِهِ».

(...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ عَبْدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ وحدّثنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ، صَالِحُ نِسَاءِ قُرَيْشٍ: أَحْنَاهُ عَلَىٰ وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ».

(...) ـ حدّثني أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ مَخْلَدٍ ـ: حَدَّثَنِي سُلَيْمَانُ، وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَعْمَرٍ هَذَا سَوَاءً.

٥٠ ـ باب مُؤَاخَاةِ النَّبِيِّ ﷺ بين أصحابه، رضي الله تعالى عنهم

٢٠٣ ـ (٢٥٢٨) ـ حدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ آخَىٰ بَيْنَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَبَيْنَ أَبِي طَلْحَةَ.

٢٠٤ ـ (٢٥٢٩) ـ حدّثني أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ. قَالَ: قِيلَ لأَنَسِ بْنِ مَالِكٍ: بَلَغَكَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ حِلْفَ فِي الإِسْلاَمِ؟» فَقَالَ أَنَسٌ: قَدْ حَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالأَنْصَارِ، فِي دَارِهِ.

[البخاري: كتاب الكفالة، باب قول الله عز وجل: ﴿والذين عاقدت أيمانكم...﴾، رقم: ٢٢٩٤].

٢٠٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ، قَالَ: حَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالأَنْصَارِ، فِي دَارِهِ الَّتِي بِالْمَدِينَةِ.

٢٠٦ ـ (٢٥٣٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ زَكَرِيَّاءَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ حِلْفَ فِي الإِسْلاَمِ، وَأَيُّمَا حِلْفٍ، كَانَ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الإِسْلاَمُ إِلاَّ شِدَّةً».

٥١ ـ بابُ بيان أن بقاء النبي ﷺ أمانٌ لأصحابه، وبقاء أصحابه أمانٌ للأمة

٢٠٧ ـ (٢٥٣١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ. كُلُّهُمْ عَنْ حُسَيْنٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ مُجَمِّعِ بْنِ يَحْيَىٰ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ. قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ

you, and then we said: Let us sit down and offer the night prayer along with you." He said: "You have done well or you have done right." He then lifted his head towards the sky and he used to lift his head. When he lifted his head towards the sky, he said: "The stars are a source of security for the sky and when the stars disappear, the sky would receive what it has been promised (i.e. it would plunge into darkness). I am a source of security for my Companions and when I would go away, they (my Companions) would receive what they have been promised. my Companions are a source of security for the (Muslim) nation, and when they go, my nation would receive what it has been promised."

[52] The merits of the companions of The Prophet and of those who are next to them and then of those who are next to them

208-(2532) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time would come for the people when groups of people would set out for fighting in the cause of Allah and it would be said to them: Is there one among you who saw The Messenger of Allah "Allah's blessing and peace be upon him"? They would say: Yes. Then, they would be victorious. Then a group of the people would set out for fighting in the cause of Allah and it would be said to them: Is there one among you who saw those who accompanied The Messenger of Allah? They would say: Yes. Then, they would emerge victorious. Then a group of persons would set out for fighting in the cause of Allah and it would be said to them: Is there one among you who saw one of those who saw those who accompanied The Messenger of Allah "Allah's blessing and peace be upon him"? They would say: Yes. Then, they would emerge victorious."

209-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time would come upon the people when a detachment would be sent for fighting in the cause of Allah and they would say: See, if you can find in them someone from amongst the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". They would find a person because of whom they would be granted victory. Then a second detachment would be sent (for fighting) and they would say: See if you could find in them one who saw the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". (They would find one) because of whom the victory would be granted to them. Then the third detachment would be

رَسُولِ اللَّهِ ﷺ. ثُمَّ قُلْنَا: لَوْ جَلَسْنَا حَتَّىٰ نُصَلِّيَ مَعَهُ الْعِشَاءَ. قَالَ: فَجَلَسْنَا، فَخَرَجَ عَلَيْنَا فَقَالَ: «مَا زِلْتُمْ هَاهُنَا؟» قُلْنَا: يَا رَسُولَ اللَّهِ، صَلَّيْنَا مَعَكَ الْمَغْرِبَ. ثُمَّ قُلْنَا: نَجْلِسُ حَتَّىٰ نُصَلِّيَ مَعَكَ الْعِشَاءَ. قَالَ: «أَحْسَنْتُمْ، أَوْ أَصَبْتُمْ»، قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ. وَكَانَ كَثِيراً مِمَّا يَرْفَعُ رَأْسَهُ إِلَىٰ السَّمَاءِ. فَقَالَ: «النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ، فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ. وَأَنَا أَمَنَةٌ لأَصْحَابِي، فَإِذَا ذَهَبْتُ أَتَىٰ أَصْحَابِي مَا يُوعَدُونَ. وَأَصْحَابِي أَمَنَةٌ لأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَىٰ أُمَّتِي مَا يُوعَدُونَ».

٥٢ ـ بابُ فَضْلِ الصَّحَابَةِ ثُمَّ الذين يَلُونَهُمْ ثُمَّ الذين يَلُونَهُمْ

٢٠٨ ـ (٢٥٣٢) ـ حدّثنا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، واللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرٌو جَابِراً يُخْبِرُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ. قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ لَهُمْ: فِيكُمْ مَنْ رَأَىٰ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ. ثُمَّ يَغْزُو فِئَامٌ مِنَ النَّاسِ. فَيُقَالُ لَهُمْ: فِيكُمْ مَنْ رَأَىٰ مَنْ صَحِبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ. ثُمَّ يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ لَهُمْ: هَلْ فِيكُمْ مَنْ رَأَىٰ مَنْ صَحِبَ مَنْ صَحِبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَم، فَيُفْتَحُ لَهُمْ».

[البخاري: كتاب الجهاد والسير، باب من استعان بالضعفاء والصالحين في الحرب، رقم: ٢٨٩٧].

٢٠٩ ـ (...) ـ حدّثني سَعِيدُ بْنُ يَحْيَىٰ بْنِ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: زَعَمَ أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يُبْعَثُ مِنْهُمُ الْبَعْثُ فَيَقُولُونَ: انْظُرُوا هَلْ تَجِدُونَ فِيكُمْ أَحَداً مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيُفْتَحُ لَهُمْ بِهِ. ثُمَّ يُبْعَثُ الْبَعْثُ الثَّانِي فَيَقُولُونَ: هَلْ فِيهِمْ مَنْ رَأَىٰ أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُفْتَحُ لَهُمْ بِهِ، ثُمَّ يُبْعَثُ الْبَعْثُ الثَّالِثُ فَيُقَالُ: انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ مَنْ رَأَىٰ مَنْ رَأَىٰ أَصْحَابَ

sent and it would be said to them: See, if you find in them one who saw one who saw those who saw the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". Then the fourth detachment would be sent and it would be said to them: See it you find in them one who saw one who saw those who saw those who saw the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". Somebody would be found because of whom they would be granted victory."

210-(2533) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of my nation would be those of the generation nearest to mine. Then those nearest to them, then those nearest to them, and then people would come whose witness would precede their oath and their oath will precede their witness."

211-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best generation from amongst the people. He said: "The best of my nation would be those of the generation nearest to mine. Then those nearest to them, then those nearest to them, and then people would come whose witness would precede their oath and their oath will precede their witness." Ibrahim said: They used to forbid us to take pledges and bear witness when we were too young.

(...) This Hadith was narrated by Mansur on the authority of Abu Al-Ahwas and Jarir with a slight variation of wording.

212-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best from amongst the people are those of my generation, then those next to them. (The narrator said: I do not know whether he said (the following) in the third or the fourth time) Then there would follow them such people as whose witness would precede their oath, and their oath would precede their witness."

213-(2534) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best generation of my nation is one in which I was sent (by Allah as an Apostle), then the one next to that. (The narrator said: And Allah knows best whether he mentioned the third (generation) or not). Then there would come people who would like bulkiness and they would hasten to bear witness before they are asked to give it."

النَّبِيِّ ﷺ؟ ثُمَّ يَكُونُ الْبَعْثُ الرَّابِعُ فَيُقَالُ: انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ أَحَداً رَأَى مَنْ رَأَى أَحَداً رَأَى أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيُفْتَحُ لَهُمْ بِهِ».

٢١٠ ـ (٢٥٣٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ يَلُونِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ».

لَمْ يَذْكُرْ هَنَّادٌ الْقَرْنَ فِي حَدِيثِهِ. وَقَالَ قُتَيْبَةُ: «ثُمَّ يَجِيءُ أَقْوَامٌ».

[البخاري: كتاب الشهادات، باب لا يشهد على شهادة جور، رقم: ٢٦٥٢].

٢١١ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «قَرْنِي. ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَبْدُرُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَتَبْدُرُ يَمِينُهُ شَهَادَتَهُ».

قَالَ إِبْرَاهِيمُ: كَانُوا يَنْهَوْنَنَا، وَنَحْنُ غِلْمَانٌ، عَنِ الْعَهْدِ وَالشَّهَادَاتِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ مَنْصُورٍ. بِإِسْنَادِ أَبِي الأَحْوَصِ وَجَرِيرٍ... بِمَعْنَى حَدِيثِهِمَا.

وَلَيْسَ فِي حَدِيثِهِمَا: سُئِلَ رَسُولُ اللَّهِ ﷺ.

٢١٢ ـ (...) ـ وحدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ السَّمَّانُ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»، فَلاَ أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ، قَالَ: «ثُمَّ يَتَخَلَّفُ مِنْ بَعْدِهِمْ خَلْفٌ: تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ».

٢١٣ ـ (٢٥٣٤) ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ. (ح) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ؛ أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». وَاللَّهُ أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لاَ. قَالَ: «ثُمَّ يَخْلُفُ قَوْمٌ يُحِبُّونَ السَّمَانَةَ، يَشْهَدُونَ قَبْلَ أَنْ يُسْتَشْهَدُوا».

(...) This Hadith was narrated on the authority of Abu Bishr through another chain of transmitters with a slight variation of wording.

214-(2535) Imran Ibn Husain "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you (are) the people (who belong to) my age. Then those next to them, then those next to them, and then those next to them. (Imran said: I do not know whether The Messenger of Allah "Allah's blessing and peace be upon him" mentioned two or three ages after his (own age) Then after them there would come a people who would give evidence before they are asked for it, and would be dishonest and not trustworthy, who would make vows but would not fulfill them, and would be distinguished with bulkiness."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

215-(...) Imran Ibn Husain "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you (are) the people (who belong to) my age. Then those next to them, then those next to them. According to the narration of Abu Awana: And Allah knows best whether he made a mention of the third (generation) or not...and the rest of the Hadith is the same as narrated by Zahdam from Imran. According to the narration of Quatada there is the following addition: They take an oath though they are not asked to do.

216-(2536) A'isha "Allah be pleased with her" reported: A man asked The Messenger of Allah "Allah's blessing and peace be upon him" as to who amongst the people were the best. He said: "They are those of the generation to which I belong, then those of the second generation, and then those of the third generation."

[53] The saying of the prophet: "No person of those living by this time would survive one hundred years later from now"

217-(2537) Abdullah Ibn Umar "Allah be pleased with both" reported that Allah's Messenger "Allah's blessing and peace be upon him" led us in the Isha prayer at the latter part of the night and after he had finished it with the end salutations he stood up and said: "Have you seen this night of yours? At the end of one hundred years from now, none would survive on the surface of the earth (from among my Companions)." Ibn Umar said: People did (not understand) the statement of The Messenger of Allah

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ كِلاَهُمَا عَنْ أَبِي بِشْرٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: قَالَ أَبُو هُرَيْرَةَ: فَلاَ أَدْرِي مَرَّتَيْنِ، أَوْ ثَلاَثَةً.

٢١٤ ـ (٢٥٣٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ غُنْدَرٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. سَمِعْتُ أَبَا جَمْرَةَ: حَدَّثَنِي زَهْدَمُ بْنُ مُضَرِّبٍ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ خَيْرَكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». قَالَ عِمْرَانُ: فَلاَ أَدْرِي أَقَالَ رَسُولُ اللَّهِ ﷺ، بَعْدَ قَرْنِهِ، مَرَّتَيْنِ أَوْ ثَلاَثَةً: «ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَنْذِرُونَ وَلاَ يُوفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ».

(...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِهِمْ: قَالَ: لاَ أَدْرِي أَذَكَرَ بَعْدَ قَرْنِهِ قَرْنَيْنِ أَوْ ثَلاَثَةً.

وَفِي حَدِيثِ شَبَابَةَ قَالَ: سَمِعْتُ زَهْدَمَ بْنَ مُضَرِّبٍ، وَجَاءَنِي فِي حَاجَةٍ عَلَى فَرَسٍ، فَحَدَّثَنِي، أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ.

وَفِي حَدِيثِ يَحْيَى وَشَبَابَةَ «يَنْذُرُونَ وَلاَ يَفُونَ».

وَفِي حَدِيثِ بَهْزٍ «يُوفُونَ» كَمَا قَالَ ابْنُ جَعْفَرٍ.

[البخاري: كتاب الشهادات، باب لا يشهد على شهادة جور، رقم: ٢٦٥١].

٢١٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ. قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ: «خَيْرُ هَذِهِ الأُمَّةِ الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ».

زَادَ فِي حَدِيثِ أَبِي عَوَانَةَ قَالَ: وَاللَّهُ أَعْلَمُ. أَذَكَرَ الثَّالِثَ أَمْ لاَ، بِمِثْلِ حَدِيثِ زَهْدَمٍ، عَنْ عِمْرَانَ.

وَزَادَ فِي حَدِيثِ هِشَامٍ، عَنْ قَتَادَةَ «وَيَحْلِفُونَ وَلاَ يُسْتَحْلَفُونَ».

٢١٦ ـ (٢٥٣٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَشُجَاعُ بْنُ مَخْلَدٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا حُسَيْنٌ، وَهُوَ ابْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ اللَّهِ الْبَهِيِّ، عَنْ عَائِشَةَ. قَالَتْ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «الْقَرْنُ الَّذِي أَنَا فِيهِ، ثُمَّ الثَّانِي، ثُمَّ الثَّالِثُ».

٥٣ ـ باب قوله ﷺ: «لا تَأْتِي مائة سَنَةٍ وعلى الأَرْضِ نَفْسٌ مَنْفُوسَةٌ الْيَوْمَ»

٢١٧ ـ (٢٥٣٧) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ عَبْدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَأَبُو بَكْرِ بْنُ سُلَيْمَانَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، صَلاَةَ الْعِشَاءِ، فِي آخِرِ حَيَاتِهِ. فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ؟ فَإِنَّ عَلَى رَأْسِ مِئَةِ سَنَةٍ مِنْهَا لاَ يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ».

"Allah's blessing and peace be upon him" which had been uttered pertaining to one hundred years. The Messenger of Allah "Allah's blessing and peace be upon him" in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (one hundred years later from his time) and that would be the end of this generation.

(...) This Hadith was narrated by Az-Zuhri on the authority of Ma'mar.

218-(2538) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying one month before his death: "You asked me about the Last Hour though its knowledge is only with Allah. But, I swear by Allah that none upon the earth, of the created beings (from amongst my Companions), would survive at the end of one hundred years."

(...) This Hadith was narrated on the authority of Ibn Juraij with the same chain of transmitters, but without mentioning: "one month before his death".

(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying one month or so before his death: "No one upon the earth, from the created beings living by that time would survive at the end of one hundred years." Abd Ar-Rahman interpreted this statement of The Messenger of Allah "Allah's blessing and peace be upon him" as (indicating to) the decrease of the ages (of the people).

(...) This Hadith was narrated on the authority of Sulaiman At-Taimi through other chains of transmitters.

219-(2539) Abu Sa'id "Allah be pleased with him" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" returned from (the holy battle of) Tabuk they (his Companions) asked about the Last Hour. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "The end of one hundred years would not come but that none from amongst the created beings living on the earth (by that time) would survive.

220-(2538) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "None amongst the created beings (living by that time) would survive after one hundred years." Salim said: We mentioned it to him (Jabir), whereupon he said: It means those who had been living on that day (The Prophet had said so).

قَالَ ابْنُ عُمَرَ: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ، فِيمَا يَتَحَدَّثُونَ مِنْ هَذِهِ الأَحَادِيثِ، عَنْ مِئَةِ سَنَةٍ. وَإِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَبْقَىٰ مِمَّنْ هُوَ الْيَوْمَ عَلَىٰ ظَهْرِ الأَرْضِ أَحَدٌ». يُرِيدُ بِذَلِكَ أَنْ يَنْخَرِمَ ذَلِكَ الْقَرْنُ.

(...) ـ حدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، وَرَوَاهُ اللَّيْثُ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ خَالِدِ بْنِ مُسَافِرٍ. كِلاَهُمَا عَنِ الزُّهْرِيِّ. بِإِسْنَادِ مَعْمَرٍ... كَمِثْلِ حَدِيثِهِ.

[البخاري: كتاب العلم، باب السمر في العلم، رقم: ١١٦].

٢١٨ ـ (٢٥٣٨) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، قَبْلَ أَنْ يَمُوتَ بِشَهْرٍ: «تَسْأَلُونِي عَنِ السَّاعَةِ؟ وَإِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ، وَأُقْسِمُ بِاللَّهِ، مَا عَلَى الأَرْضِ مِنْ نَفْسٍ مَنْفُوسَةٍ تَأْتِي عَلَيْهَا مِئَةُ سَنَةٍ».

(...) ـ حَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: قَبْلَ مَوْتِهِ بِشَهْرٍ.

(...) ـ حدّثني يَحْيَىٰ بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. كِلاَهُمَا عَنِ الْمُعْتَمِرِ. قَالَ ابْنُ حَبِيبٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ. قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ ذَٰلِكَ قَبْلَ مَوْتِهِ بِشَهْرٍ. أَوْ نَحْوَ ذَٰلِكَ: «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، الْيَوْمَ، تَأْتِي عَلَيْهَا مِئَةُ سَنَةٍ، وَهِيَ حَيَّةٌ يَوْمَئِذٍ».

ـ وَعَنْ عَبْدِ الرَّحْمَٰنِ صَاحِبِ السِّقَايَةِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَٰلِكَ. وَفَسَّرَهَا عَبْدُ الرَّحْمَٰنِ قَالَ: نَقْصُ الْعُمُرِ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ بِالإِسْنَادَيْنِ جَمِيعاً... مِثْلَهُ.

٢١٩ ـ (٢٥٣٩) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ دَاوُدَ، وَاللَّفْظُ لَهُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ تَبُوكَ، سَأَلُوهُ عَنِ السَّاعَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَأْتِي مِئَةُ سَنَةٍ، وَعَلَى الأَرْضِ نَفْسٌ مَنْفُوسَةٌ الْيَوْمَ».

٢٢٠ ـ (٢٥٣٨) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْوَلِيدِ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، تَبْلُغُ مِئَةَ سَنَةٍ».

فَقَالَ سَالِمٌ: تَذَاكَرْنَا ذَٰلِكَ عِنْدَهُ. إِنَّمَا هِيَ كُلُّ نَفْسٍ مَخْلُوقَةٍ يَوْمَئِذٍ.

[54] The prohibition of abusing the companions (of The Prophet)

221-(2540) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should revile my Companions, none should revile my Companions for by Him with Whose hand is my life, if one among you were to spend as much gold as Uhud, it would not amount to as much as one mud of one of them or half of it."

222-(2541) Abu Sa'id "Allah be pleased with him" reported: There was some altercation between Khalid Ibn Al-Walid and Abd Ar-Rahman Ibn Awf and Khalid reviled him. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should revile my Companions, for if one among you were to spend as much gold as (the mountain of) Uhud, it would not amount to as much as one mud of one of them or half of it."

(...) This Hadith was narrated on the authority of Al-A'mash, but Shu'ba and Waki did not mention Abd Ar-Rahman Ibn Awf and Khalid.

[55] The merits of Uwais Al-Qarani

223-(2542) Usair Ibn Jabir reported that a delegation from Kufa came to Umar and there was a person amongst them who jeered at Uwais. Umar said: Is there amongst us one from Qaran? That person came and Umar said: Verily The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would come to you a person from Yemen who would be called Uwais and he would leave none in Yemen (behind him) except his mother, and he would have the whiteness (due to leprosy) and he supplicated Allah Who removed it from him except for the size of a Dinar or Dirham. Whoever amongst you meets him should ask him to seek for forgiveness (from Allah) for you."

224-(...) Umar Ibn Al-Khattab "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The best amongst the successors would be a person who would be called Uwais. He would have his mother (living with him) and he would have a sign of leprosy. Ask him to seek forgiveness for you (from Allah)."

225-(...) Usair Ibn Jabir reported that when people from Yemen came as reinforcement (for Jihad) to Umar, he asked them: Is there amongst you Uwais Ibn Amir? (He kept searching for him) until he met Uwais. He said: Are you Uwais Ibn Amir? He said: Yes. He said: Are you from (the branch

٥٤ ـ بابُ تَحْرِيمِ سَبِّ الصَّحَابَةِ رضي الله عنهم

٢٢١ ـ (٢٥٤٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَسُبُّوا أَصْحَابِي، لاَ تَسُبُّوا أَصْحَابِي. فَوَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً، مَا أَدْرَكَ مُدَّ أَحَدِهِمْ، وَلاَ نَصِيفَهُ».

٢٢٢ ـ (٢٥٤١) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ شَيْءٌ، فَسَبَّهُ خَالِدٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَسُبُّوا أَحَداً مِنْ أَصْحَابِي، فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً، مَا أَدْرَكَ مُدَّ أَحَدِهِمْ، وَلاَ نَصِيفَهُ».

[البخاري: كتاب فضائل الصحابة، باب قول النبي ﷺ: «لو كنت متخذاً خليلاً»، رقم: ٣٦٧٣].

(...) ـ حدّثنا أَبُو سَعِيدٍ الأَشَجُّ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. جَمِيعاً عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ... بِمِثْلِ حَدِيثِهِمَا.

وَلَيْسَ فِي حَدِيثِ شُعْبَةَ وَوَكِيعٍ ذِكْرُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ وَخَالِدِ بْنِ الْوَلِيدِ.

٥٥ ـ باب من فضائل أُوَيس القَرَنيّ، رضي اللَّه عنه

٢٢٣ ـ (٢٥٤٢) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنِي سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، أَنَّ أَهْلَ الْكُوفَةِ وَفَدُوا إِلَىٰ عُمَرَ. وَفِيهِمْ رَجُلٌ مِمَّنْ كَانَ يَسْخَرُ بِأُوَيْسٍ. فَقَالَ عُمَرُ: هَلْ هَا هُنَا أَحَدٌ مِنَ الْقَرَنِيِّينَ؟ فَجَاءَ ذٰلِكَ الرَّجُلُ. فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ: «إِنَّ رَجُلاً يَأْتِيكُمْ مِنَ الْيَمَنِ، يُقَالُ لَهُ أُوَيْسٌ، لاَ يَدَعُ بِالْيَمَنِ غَيْرَ أُمٍّ لَهُ قَدْ كَانَ بِهِ بَيَاضٌ. فَدَعَا اللَّهَ فَأَذْهَبَهُ عَنْهُ. إِلاَّ مَوْضِعَ الدِّينَارِ أَوِ الدِّرْهَمِ، فَمَنْ لَقِيَهُ مِنْكُمْ فَلْيَسْتَغْفِرْ لَكُمْ».

٢٢٤ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ سَلَمَةَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، بِهٰذَا الإِسْنَادِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ أُوَيْسٌ، وَلَهُ وَالِدَةٌ، وَكَانَ بِهِ بَيَاضٌ، فَمُرُوهُ فَلْيَسْتَغْفِرْ لَكُمْ».

٢٢٥ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ:

of) Murad from the tribe of Qaran? He said: Yes. He said: Did you suffer from leprosy and then you recovered from it but for a spot of a Dirham? He said: Yes. He (Umar) said: Is your mother (living)? He said: Yes. He (Umar) said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There would come to you Uwais Ibn Amir with the reinforcement from the people of Yemen. He is from (the branch of) Murad from Qaran,. He had been suffering from leprosy from which he recovered but for a spot of a Dirham. He would be dutiful to his mother. If he were to take an oath in the name of Allah, He would fulfill it. If it is possible for you, then ask him to seek for forgiveness for you (from Allah)." So he (Uwais) asked for forgiveness for him.

Umar said: Where do you intend to go? He said: To Kufa. He (Umar) said: Let me write a letter for you to its governor. He (Uwais) said: I love to live amongst the poor people. When it was the next year, a person from among the elite (of Kufa) performed Hajj and he met Umar. He asked him about Uwais. He said: I left him in a state of low sustenance. Umar said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: "There would come to you Uwais Ibn Amir with the reinforcement from the people of Yemen. He is from (the branch of) Murad from Qaran,. He had been suffering from leprosy from which he recovered but for a spot of a Dirham. He would be dutiful to his mother. If he were to take an oath in the name of Allah, He would fulfill it. If it is possible for you, then ask him to seek for forgiveness for you (from Allah)."

So he came to Uwais and said: Ask for forgiveness (from Allah) for me. He (Uwais) said: You have just come from a sacred journey (Hajj). So, you'd better ask forgiveness for me. He (the person who had performed Hajj) said: Ask forgiveness for me (from Allah). He said: You have just come from the sacred journey, so you'd better ask forgiveness for me. He then added: Did you meet Umar? He said: Yes. He (Uwais) then asked for forgiveness for him (from Allah). When the people came to know about (the religious piety of) Uwais, he went away (from that place). Usair said: His clothes consisted of a mantle, and whoever saw him said: From where did Uwais get this mantle?

[56] The advice of The Messenger of Allah to treat well the Egyptians

226-(2543) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would soon conquer a land whose people use the Qirat. They have a right of protection and kinship upon you. And when you see two persons fighting for the space of a brick, then get out of it." He (Abu Dharr) then happened

حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ، إِذَا أَتَىٰ عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ، سَأَلَهُمْ: أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ؟ حَتَّىٰ أَتَىٰ عَلَىٰ أُوَيْسٍ. فَقَالَ: أَنْتَ أُوَيْسُ بْنُ عَامِرٍ؟ قَالَ: نَعَمْ. قَالَ: مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَانَ بِكَ بَرَصٌ فَبَرَأْتَ مِنْهُ إِلاَّ مَوْضِعَ دِرْهَمٍ؟ قَالَ: نَعَمْ. قَالَ: لَكَ وَالِدَةٌ؟ قَالَ: نَعَمْ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرَنٍ. كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلا مَوْضِعَ دِرْهَمٍ. لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ. لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ». فَاسْتَغْفِرْ لِي. فَاسْتَغْفَرَ لَهُ.

فَقَالَ لَهُ عُمَرُ: أَيْنَ تُرِيدُ؟ قَالَ: الْكُوفَةَ. قَالَ: أَلاَ أَكْتُبُ لَكَ إِلَىٰ عَامِلِهَا؟ قَالَ: أَكُونُ فِي غَبْرَاءِ النَّاسِ أَحَبُّ إِلَيَّ.

قَالَ: فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ. فَوَافَقَ عُمَرَ. فَسَأَلَهُ عَنْ أُوَيْسٍ. قَالَ: تَرَكْتُهُ رَثَّ الْبَيْتِ قَلِيلَ الْمَتَاعِ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ، كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ، إِلاَّ مَوْضِعَ دِرْهَمٍ. لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ»، فَأَتَىٰ أُوَيْساً فَقَالَ: اسْتَغْفِرْ لِي. قَالَ: أَنْتَ أَحْدَثُ عَهْداً بِسَفَرٍ صَالِحٍ. فَاسْتَغْفِرْ لِي. قَالَ: أَسْتَغْفِرْ لِي. قَالَ: أَنْتَ أَحْدَثُ عَهْداً بِسَفَرٍ صَالِحٍ. فَاسْتَغْفِرْ لِي. قَالَ: لَقِيتَ عُمَرَ؟ قَالَ: نَعَمْ. فَاسْتَغْفَرَ لَهُ. فَفَطِنَ لَهُ النَّاسُ، فَانْطَلَقَ عَلَىٰ وَجْهِهِ.

قَالَ أُسَيْرٌ: وَكَسَوْتُهُ بُرْدَةً. فَكَانَ كُلَّمَا رَآهُ إِنْسَانٌ قَالَ: مِنْ أَيْنَ لأُوَيْسٍ هَٰذِهِ الْبُرْدَةُ؟

٥٦ ـ بَابُ وَصِيَّةِ النَّبِيِّ ﷺ بِأَهْلِ مِصْرَ

٢٢٦ ـ (٢٥٤٣) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَرْمَلَةُ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي حَرْمَلَةُ، وَهُوَ ابْنُ عِمْرَانَ التُّجِيبِيُّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ شَمَاسَةَ الْمَهْرِيِّ. قَالَ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ أَرْضاً يُذْكَرُ فِيهَا الْقِيرَاطُ، فَاسْتَوْصُوا بِأَهْلِهَا خَيْراً، فَإِنَّ لَهُمْ ذِمَّةً وَرَحِماً. فَإِذَا رَأَيْتُمْ رَجُلَيْنِ يَقْتَتِلاَنِ فِي مَوْضِعِ لَبِنَةٍ فَاخْرُجْ مِنْهَا».

to pass by Rabie'a and Abd Ar-Rahman, the two sons of Sharhabil Ibn Hasana, who were disputing for the space of a brick. So he left the land.

227-(...) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would soon conquer Egypt, a land in which the Qirat is used. So when you conquer it, treat its inhabitants well. For they have upon you the right of protection in view of the blood-relation or relationship of marriage (with them). When you see two persons disputing for the space of a brick in it, then get out of it." He (Abu Dharr) said: I saw Abd Ar-Rahman Ibn Sharhabil Ibn Hasana and his brother Rabie'a disputing with one another for the space of a brick. So I left that (portion of land).

[57] The merits of the people of Uman

228-(2544) Abu Barza "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent a person to one of the Arab tribes, who reviled and beat him. He came to The Messenger of Allah "Allah's blessing and peace be upon him" and narrated to him (what had happened to him). On that he (The Prophet) said: "Had you come to the people of Uman, they would have neither reviled you nor beaten you."

[58] What about both the liar and the murderer of Thaqif

229-(2545) Abu Nawfal reported: I saw (the dead body) of Abdullah Ibn Az-Zubair hanging on the road of Medina (in the direction of Mecca). The people of Quraish and others passed by it. When Abdullah Ibn Umar happened to pass by it, He stood up there and said: Peace be upon you, O Abu Khubaib, Peace be upon you, O Abu Khubaib, Peace be upon you,, O Abu Khubaib! By Allah, I used to forbid you from this, by Allah, I used to forbid you from this, by Allah I used to forbid you from this. By Allah, to my knowledge, you had been very much devoted to fasting and prayer and you had been keeping good relation with your kith and kin. By Allah, the group to which you belong (though labeled) as a wicked (person) is indeed a fine group. Then Abdullah Ibn Umar went away. The news of the situation and statement of Abdullah Ibn Umar reached Al-Hajjaj Ibn Yusuf, who ordered it (the body of Abdullah Ibn Az-Zubair) to be brought down from the stump by which it was hanging and thrown into the graves of the Jews.

Al-Hajjaj sent (his messenger) to Asma' (Bint Abu Bakr, Abdullah's mother). But she refused to come. He again sent The Messenger to her with the message that she must come, otherwise he would bring her forcibly, dragging her by pulling the braids of her hair. But she again refused and

قَالَ: فَمَرَّ بِرَبِيعَةَ وَعَبْدِ الرَّحْمَنِ ابْنَيْ شُرَحْبِيلَ بْنِ حَسَنَةَ. يَتَنَازَعَانِ فِي مَوْضِعِ لَبِنَةٍ. فَخَرَجَ مِنْهَا.

٢٢٧ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي: سَمِعْتُ حَرْمَلَةَ الْمِصْرِيَّ يُحَدِّثُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَمَاسَةَ، عَنْ أَبِي بَصْرَةَ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ مِصْرَ، وَهِيَ أَرْضٌ يُسَمَّى فِيهَا الْقِيرَاطُ، فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَى أَهْلِهَا. فَإِنَّ لَهُمْ ذِمَّةً وَرَحِماً». أَوْ قَالَ: «ذِمَّةً وَصِهْراً، فَإِذَا رَأَيْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِيهَا فِي مَوْضِعِ لَبِنَةٍ، فَاخْرُجْ مِنْهَا».

قَالَ: فَرَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ شُرَحْبِيلَ بْنِ حَسَنَةَ وَأَخَاهُ رَبِيعَةَ، يَخْتَصِمَانِ فِي مَوْضِعِ لَبِنَةٍ، فَخَرَجْتُ مِنْهَا.

٥٧ ـ باب فضل أهل عُمَان

٢٢٨ ـ (٢٥٤٤) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ أَبِي الْوَازِعِ، جَابِرِ بْنِ عَمْرٍو الرَّاسِبِيِّ: سَمِعْتُ أَبَا بَرْزَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلاً إِلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَسَبُّوهُ وَضَرَبُوهُ. فَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَهْلَ عُمَانَ أَتَيْتَ، مَا سَبُّوكَ وَلاَ ضَرَبُوكَ».

٥٨ ـ بابُ ذِكْرِ كَذَّابِ ثَقِيفٍ ومُبِيرِهَا

٢٢٩ ـ (٢٥٤٥) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ إِسْحَاقَ الْحَضْرَمِيَّ: أَخْبَرَنَا الأَسْوَدُ بْنُ شَيْبَانَ، عَنْ أَبِي نَوْفَلٍ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ عَلَى عَقَبَةِ الْمَدِينَةِ. قَالَ: فَجَعَلَتْ قُرَيْشٌ تَمُرُّ عَلَيْهِ وَالنَّاسُ. حَتَّى مَرَّ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، فَوَقَفَ عَلَيْهِ. فَقَالَ: السَّلاَمُ عَلَيْكَ، أَبَا خُبَيْبٍ، السَّلاَمُ عَلَيْكَ، أَبَا خُبَيْبٍ، السَّلاَمُ عَلَيْكَ، أَبَا خُبَيْبٍ، أَمَا وَاللَّهِ، لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا. أَمَا وَاللَّهِ، لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا.أَمَا وَاللَّهِ، لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا. أَمَا وَاللَّهِ، إِنْ كُنْتَ، مَا عَلِمْتُ، صَوَّاماً قَوَّاماً. وَصُولاً لِلرَّحِمِ. أَمَا وَاللَّهِ، لأُمَّةٌ أَنْتَ أَشَرُّهَا لأُمَّةٌ خَيْرٌ.

ثُمَّ نَفَذَ عَبْدُ اللَّهِ بْنُ عُمَرَ، فَبَلَغَ الْحَجَّاجَ مَوْقِفُ عَبْدِ اللَّهِ وَقَوْلُهُ. فَأَرْسَلَ إِلَيْهِ، فَأُنْزِلَ عَنْ جِذْعِهِ، فَأُلْقِيَ فِي قُبُورِ الْيَهُودِ. ثُمَّ أَرْسَلَ إِلَى أُمِّهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ.

said: By Allah, I will not come to you until you send one to me who would drag me by pulling the braids of my hair. Thereupon he said: Bring me my shoes. He put on his shoes and walked on quickly swollen with vanity and pride until he came to her. Then, he said to her: How do you find what I have done with the enemy of Allah? She said: I find that you wronged him in this world, whereas he has spoiled your hereafter. I was reported that you used to call him (Abdullah) as the son of the woman having two belts. By Allah, I am indeed that woman. The first (belt) is that with the help of which I used to carry the food of The Messenger of Allah "Allah's blessing and peace be upon him" and that of Abu Bakr, and as for the other belt, it is that with which no woman can dispense. Verily The Messenger of Allah "Allah's blessing and peace be upon him" told us that in Thaqif, there would appear a great liar and great murderer. As for the liar, we have seen him, and as for the murderer, I do not find anyone else besides you. Thereupon he (Al-Hajjaj) stood up and did not give any reply to her.

[59] The merits of the people of Persia

230-(2546) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the religion were at the Pleiades, even then one from Persia would have taken hold of it, or one from the Persian descent would have surely found it."

231-(...) Abu Huraira "Allah be pleased with him" reported: We were sitting in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when the Sura of Al-Jumu'a was revealed to him. When he recited: "Others from amongst them who have not yet joined them", a person amongst them (those who were sitting there) said: "O The Messenger of Allah!" But The Messenger of Allah "Allah's blessing and peace be upon him" made no reply, until he questioned him once, twice or thrice. And there was amongst us Salman the Persian. The Messenger of Allah "Allah's blessing and peace be upon him" placed his hand on Salman and then said: "Even if faith were near the Pleiades, a man from amongst these would surely find it."

[60] The similitude of persons is that of camels that one out of hundred is not found fit for riding

232-(2547) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would find people like one hundred camels and you would not find even one (camel out of them) fitting for riding."

فَأَبَتْ أَنْ تَأْتِيَهُ، فَأَعَادَ عَلَيْهَا الرَّسُولَ: لَتَأْتِيَنِّي أَوْ لأَبْعَثَنَّ إِلَيْكِ مَنْ يَسْحَبُكِ بِقُرُونِكِ. قَالَ: فَأَبَتْ وَقَالَتْ: وَاللَّهِ لاَ آتِيكَ حَتَّىٰ تَبْعَثَ إِلَيَّ مَنْ يَسْحَبُنِي بِقُرُونِي. قَالَ: فَقَالَ: أَرُونِي سِبَتِيَّ. فَأَخَذَ نَعْلَيْهِ، ثُمَّ انْطَلَقَ يَتَوَذَّفُ، حَتَّىٰ دَخَلَ عَلَيْهَا. فَقَالَ: كَيْفَ رَأَيْتِنِي صَنَعْتُ بِعَدُوِّ اللَّهِ؟ قَالَتْ: رَأَيْتُكَ أَفْسَدْتَ عَلَيْهِ دُنْيَاهُ، وَأَفْسَدَ عَلَيْكَ آخِرَتَكَ. بَلَغَنِي أَنَّكَ تَقُولُ لَهُ: يَا ابْنَ ذَاتِ النِّطَاقَيْنِ! أَنَا، وَاللَّهِ ذَاتُ النِّطَاقَيْنِ. أَمَّا أَحَدُهُمَا فَكُنْتُ أَرْفَعُ بِهِ طَعَامَ رَسُولِ اللَّهِ ﷺ، وَطَعَامَ أَبِي بَكْرٍ مِنَ الدَّوَابِّ. وَأَمَّا الآخَرُ فَنِطَاقُ الْمَرْأَةِ الَّتِي لا تَسْتَغْنِي عَنْهُ، أَمَا إِنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَنَا: «أَنَّ فِي ثَقِيفٍ كَذَّاباً وَمُبِيراً»، فَأَمَّا الْكَذَّابُ فَرَأَيْنَاهُ. وَأَمَّا الْمُبِيرُ فَلاَ أَخَالُكَ إِلاَّ إِيَّاهُ. قَالَ: فَقَامَ عَنْهَا وَلَمْ يُرَاجِعْهَا.

٥٩ ـ بَابُ فَضْلِ فَارِسَ

٢٣٠ ـ (٢٥٤٦) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ جَعْفَرٍ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ الدِّينُ عِنْدَ الثُّرَيَّا لَذَهَبَ بِهِ رَجُلٌ مِنْ فَارِسَ. أَوْ قَالَ: مِنْ أَبْنَاءِ فَارِسَ، حَتَّىٰ يَتَنَاوَلَهُ».

٢٣١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ، إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ. فَلَمَّا قَرَأَ: ﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ﴾ [الجمعة: ٣] قَالَ رَجُلٌ: مَنْ هَؤُلاَءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ النَّبِيُّ ﷺ. حَتَّىٰ سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلاَثاً. قَالَ: وَفِينَا سَلْمَانُ الْفَارِسِيُّ. قَالَ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَىٰ سَلْمَانَ، ثُمَّ قَالَ: «لَوْ كَانَ الإِيمَانُ عِنْدَ الثُّرَيَّا، لَنَالَهُ رِجَالٌ مِنْ هَؤُلاَءِ».

[البخاري: كتاب التفسير، باب قوله: ﴿وآخرين منهم لما يلحقوا بهم﴾، رقم: ٤٨٩٧].

٦٠ ـ باب قوله ﷺ: «النَّاسُ كإِبِلٍ مائةٍ، لا تَجِدُ فيها رَاحِلَةً»

٢٣٢ ـ (٢٥٤٧) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. وَاللَّفْظُ لِمُحَمَّدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ النَّاسَ كَإِبِلٍ مِئَةٍ، لاَ يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً».

(45) The Book Of Virtue, Keeping Good Relations With One's Kith And Kin, And Good Manners

[1] One's dutifulness to his mother

1-(2548) Abu Huraira "Allah be pleased with him" narrated: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Who is more entitled to be treated with the best companionship by me?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man said: "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man further said: "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man asked : "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your father. "

2-(...) Abu Huraira "Allah be pleased with him" reported that a person said: "O The Messenger of Allah! Who amongst the people is most deserving of my good companionship?" He said: "Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of kinship)."

3-(...) Abu Huraira "Allah be pleased with him" reported: A man came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same with the following addition: "By your father, you would get the information."

4-(...) This Hadith was narrated on the authority of Ibn Shubruma with the same chain of transmitters, with a slight variation of wording.

5-(2549) Abdullah Ibn Amr "Allah be pleased with both" reported: A person came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked for his permission (to participate) in jihad, whereupon he (the Prophet) said: "Are your parents living?" He said: "Yes." he (the Prophet) said: "You should do your best in their service."

(...) Abdullah Ibn Amr "Allah be pleased with both" reported: A person came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

6-(...) This Hadith was narrated on the authority of Habib with the same chain of transmitters.

(...) Abdullah Ibn Amr "Allah be pleased with both" reported: A person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I give you the pledge of allegiance for migration and Jihad

٤٥ ـ كِتَابُ البِرِّ والصِّلَةِ والآدَابِ

١ ـ باب بِرِّ الوَالِدَينِ وأنهما أحق به

١ ـ (٢٥٤٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفٍ الثَّقَفِيُّ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوكَ». وَفِي حَدِيثِ قُتَيْبَةَ: مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ وَلَمْ يَذْكُرِ النَّاسَ. [البخاري: كتاب الادب، باب من احق الناس بحسن الصحبة، رقم: ٥٩٧١].

٢ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ؟ قَالَ: «أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبُوكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ».

٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ عُمَارَةَ وَابْنِ شُبْرُمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ. وَزَادَ: فَقَالَ: «نَعَمْ، وَأَبِيكَ، لَتُنَبَّأَنَّ».

٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ. (ح) وَحَدَّثَنِي أَحْمَدُ ابْنُ خِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ. كِلاَهُمَا عَنِ ابْنِ شُبْرُمَةَ، بِهَذَا الإِسْنَادِ. فِي حَدِيثِ وُهَيْبٍ: مَنْ أَبَرُّ؟. وَفِي حَدِيثِ مُحَمَّدِ بْنِ طَلْحَةَ: أَيُّ النَّاسِ أَحَقُّ مِنِّي بِحُسْنِ الصُّحْبَةِ؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ.

٥ ـ (٢٥٤٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ، عَنْ سُفْيَانَ وَشُعْبَةَ. قَالاَ: حَدَّثَنَا حَبِيبٌ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَسْتَأْذِنُهُ فِي الْجِهَادِ. فَقَالَ: «أَحَيٌّ وَالِدَاكَ؟» قَالَ: نَعَمْ. قَالَ: «فَفِيهِمَا فَجَاهِدْ».

[البخاري: كتاب الجهاد والسير، باب الجهاد بإذن الابوين، رقم: ٣٠٠٤].

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ: سَمِعْتُ أَبَا الْعَبَّاسِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِهِ.

قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ اسْمُهُ السَّائِبُ بْنُ فَرُّوخَ الْمَكِّيُّ.

(...) ـ حدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، عَنْ أَبِي إِسْحَاقَ. (ح) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ. كِلاَهُمَا عَنِ الأَعْمَشِ. جَمِيعاً عَنْ حَبِيبٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٦ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ،

seeking reward only from Allah." He (The Prophet) said: "Is anyone from amongst your parents living?" He said: "Yes, both of them are living." He asked: "Do you really expect reward from Allah?" He said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Go back to your parents and treat them with the best companionship."

[2] Giving preference to one's dutifulness to his parents over the voluntary prayers

7-(2550) Abu Huraira "Allah be pleased with him" reported: Juraij was one who was devoted to (the Prayer) in the temple. His mother came to him. Humaid said that Abu Rafi demonstrated before us like the demonstration made by Abu Huraira to whom The Messenger of Allah "Allah's blessing and peace be upon him" had demonstrated as his mother called him placing her palms upon the eyebrows and lifting her head for calling him and said: O Juraij, it is your mother, so talk to her. She found him at that time absorbed in the Prayer, so he said (to himself): O Lord, my mother (is calling me) (whereas I am absorbed) in my Prayer. He opted for the Prayer. She (his mother) went back, then came again for the second time and said: O Juraij, it is your mother (calling you), so talk to me. He said: O Allah, there is my mother also and my Prayer, and he opted for the Prayer. She said: O Allah, this Juraij is my son. I called him to talk to him but he refuses to talk to me. O Allah, do not bring death to him unless he has seen the prostitutes. Had she invoked the curse upon him (from the depth of her heart) he would have been involved in afflictions.

There was a shepherd living near by his temple (the temple where Juraij was engaged in the Prayer). It so happened that a woman of that village came there and that shepherd committed fornication with her and she became pregnant and gave birth to a child. It was said to her: Whose child is this? She said: He is the child of one who is living in this temple. So they came with hatchets and spades. They called Juraij, but he was absorbed in the Prayer and did not talk to them, and they were about to demolish that temple. He saw them and then came to them and they said: Ask her (this woman) what she says. He smiled and then touched the head of the child and said: Who is your father? He (the child) said: My father is the shepherd of the sheep. When they heard this, they said: We are prepared to rebuild with gold and silver what we have demolished from your temple. He said: No, rebuild it with clay as it had been before. He then went up (to his room and devoted himself to the Prayer).

عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ نَاعِماً، مَوْلَىٰ أُمِّ سَلَمَةَ حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: أَقْبَلَ رَجُلٌ إِلَىٰ نَبِيِّ اللَّهِ ﷺ فَقَالَ: أُبَايِعُكَ عَلَى الْهِجْرَةِ وَالْجِهَادِ، أَبْتَغِي الأَجْرَ مِنَ اللَّهِ. قَالَ: «فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟» قَالَ: نَعَمْ. بَلْ كِلاَهُمَا. قَالَ: «فَتَبْتَغِي الأَجْرَ مِنَ اللَّهِ؟» قَالَ: نَعَمْ. قَالَ: «فَارْجِعْ إِلَىٰ وَالِدَيْكَ فَأَحْسِنْ صُحْبَتَهُمَا».

٢ ـ باب تَقْدِيمِ بِرِّ الوَالدين على التطوع بالصلاة وغيرها

٧ ـ (٢٥٥٠) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: كَانَ جُرَيْجٌ يَتَعَبَّدُ فِي صَوْمَعَةٍ، فَجَاءَتْ أُمُّهُ.

قَالَ حُمَيْدٌ: فَوَصَفَ لَنَا أَبُو رَافِعٍ صِفَةَ أَبِي هُرَيْرَةَ لِصِفَةِ رَسُولِ اللَّهِ ﷺ أُمَّهُ حِينَ دَعَتْهُ. كَيْفَ جَعَلَتْ كَفَّهَا فَوْقَ حَاجِبِهَا. ثُمَّ رَفَعَتْ رَأْسَهَا إِلَيْهِ تَدْعُوهُ. فَقَالَتْ: يَا جُرَيْجُ، أَنَا أُمُّكَ، كَلِّمْنِي، فَصَادَفَتْهُ يُصَلِّي. فَقَالَ: اللَّهُمَّ أُمِّي وَصَلاَتِي، فَاخْتَارَ صَلاَتَهُ، فَرَجَعَتْ ثُمَّ عَادَتْ فِي الثَّانِيَةِ. فَقَالَتْ: يَا جُرَيْجُ، أَنَا أُمُّكَ، فَكَلِّمْنِي. قَالَ: اللَّهُمَّ أُمِّي وَصَلاَتِي. فَاخْتَارَ صَلاَتَهُ. فَقَالَتِ: اللَّهُمَّ إِنَّ هَذَا جُرَيْجٌ، وَهُوَ ابْنِي، وَإِنِّي كَلَّمْتُهُ، فَأَبَىٰ أَنْ يُكَلِّمَنِي. اللَّهُمَّ فَلاَ تُمِتْهُ حَتَّىٰ تُرِيَهُ الْمُومِسَاتِ. قَالَ: وَلَوْ دَعَتْ عَلَيْهِ أَنْ يُفْتَنَ لَفُتِنَ.

قَالَ: وَكَانَ رَاعِي ضَأْنٍ يَأْوِي إِلَىٰ دَيْرِهِ. قَالَ: فَخَرَجَتِ امْرَأَةٌ مِنَ الْقَرْيَةِ فَوَقَعَ عَلَيْهَا الرَّاعِي. فَحَمَلَتْ فَوَلَدَتْ غُلاَماً. فَقِيلَ لَهَا: مَا هَذَا؟ قَالَتْ: مِنْ صَاحِبِ هَذَا الدَّيْرِ. قَالَ: فَجَاؤُوا بِفُؤُوسِهِمْ وَمَسَاحِيهِمْ، فَنَادَوْهُ، فَصَادَفُوهُ يُصَلِّي، فَلَمْ يُكَلِّمْهُمْ. قَالَ: فَأَخَذُوا يَهْدِمُونَ دَيْرَهُ. فَلَمَّا رَأَىٰ ذَلِكَ نَزَلَ إِلَيْهِمْ. فَقَالُوا لَهُ: سَلْ هَذِهِ. قَالَ: فَتَبَسَّمَ ثُمَّ مَسَحَ رَأْسَ الصَّبِيِّ فَقَالَ: مَنْ أَبُوكَ؟ قَالَ: أَبِي رَاعِي الضَّأْنِ. فَلَمَّا سَمِعُوا ذَلِكَ مِنْهُ قَالُوا: نَبْنِي مَا هَدَمْنَا مِنْ دَيْرِكَ بِالذَّهَبِ وَالْفِضَّةِ. قَالَ: لاَ، وَلَكِنْ أَعِيدُوهُ تُرَاباً كَمَا كَانَ، ثُمَّ عَلاَهُ.

8-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None spoke in cradle but three: (The first was) Jesus. (The second was that) there was a man from Israelites called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself): "Shall I answer her or keep on praying?" (He went on praying and did not answer her). She returned and she came on the next day and he was busy in prayer, and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer and she went back, and then on the next day she again came and he was busy in prayer and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged in my prayer, and he continued with the prayer. His mother said: "O Allah! Do not let him die till he sees the faces of prostitutes."

The story of Juraij and that of his meditation and prayer gained currency amongst the children of Israel. There was a prostitute who had been a beauty incarnate. She said (to the people): If you like I can allure him to evil. So while he was in his hermitage, she came and sought to seduce him, but he refused. So she went to a shepherd who lived near the temple to whom she presented herself to commit adultery with her. Later on, she was pregnant, and then she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him, dismantled his hermitage, expelled him out of it, and started beating him. He said: What is the matter? They said: You have committed fornication with this prostitute and she has given birth to a child from your you. He said: Where is the child? They brought him (the child) and he said: just leave me so that I should observe prayer. He observed prayer and when he finished, he came to the child. He struck his stomach and said: O boy, who is your father? He said: He is such and such a shepherd. So they turned towards Juraij, kissed him and touched him (for seeking blessing) and said: We are prepared to rebuild your temple with gold. He said: No, just rebuild it with mud as it was , and they did so.

(As for the third one who spoke in cradle) it was a babe who was sucking his mother when a person dressed in fine garment came riding a mount. His mother said: O Allah, make my child like this one. He (the babe) left sucking and began to see towards him, and said: O Allah, don't make me like him. He then returned to his mother's breast and began to suck the milk of his mother." He (Abu Huraira) said: I feel as if I am seeing The Messenger of Allah "Allah's blessing and peace be upon him"

٨ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلاَّ ثَلاثَةٌ: عِيسَى ابْنُ مَرْيَمَ. وَصَاحِبُ جُرَيْجٍ. وَكَانَ جُرَيْجٌ رَجُلاً عَابِداً، فَاتَّخَذَ صَوْمَعَةً، فَكَانَ فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي. فَقَالَتْ: يَا جُرَيْجُ. فَقَالَ: يَا رَبِّ، أُمِّي وَصَلاتِي. فَأَقْبَلَ عَلَىٰ صَلاتِهِ، فَانْصَرَفَتْ. فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي. فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: يَا رَبِّ، أُمِّي وَصَلاتِي. فَأَقْبَلَ عَلَى صَلاتِهِ، فَانْصَرَفَتْ. فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: أَيْ رَبِّ، أُمِّي وَصَلاتِي. فَأَقْبَلَ عَلَىٰ صَلاتِهِ. فَقَالَتِ: اللَّهُمَّ لاَ تُمِتْهُ حَتَّىٰ يَنْظُرَ إِلَى وُجُوهِ الْمُومِسَاتِ. فَتَذَاكَرَ بَنُو إِسْرَائِيلَ جُرَيْجاً وَعِبَادَتَهُ. وَكَانَتِ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لأَفْتِنَنَّهُ لَكُمْ. قَالَ: فَتَعَرَّضَتْ لَهُ، فَلَمْ يَلْتَفِتْ إِلَيْهَا. فَأَتَتْ رَاعِياً كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ، فَأَمْكَنَتْهُ مِنْ نَفْسِهَا. فَوَقَعَ عَلَيْهَا، فَحَمَلَتْ، فَلَمَّا وَلَدَتْ. قَالَتْ: هُوَ مِنْ جُرَيْجٍ، فَأَتَوْهُ، فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ وَجَعَلُوا يَضْرِبُونَهُ. فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: زَنَيْتَ بِهَٰذِهِ الْبَغِيِّ، فَوَلَدَتْ مِنْكَ! فَقَالَ: أَيْنَ الصَّبِيُّ؟ فَجَاؤُوا بِهِ. فَقَالَ: دَعُونِي حَتَّىٰ أُصَلِّيَ، فَصَلَّىٰ، فَلَمَّا انْصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ. وَقَالَ: يَا غُلاَمُ، مَنْ أَبُوكَ؟ قَالَ: فُلاَنٌ الرَّاعِي. قَالَ: فَأَقْبَلُوا عَلَىٰ جُرَيْجٍ يُقَبِّلُونَهُ وَيَتَمَسَّحُونَ بِهِ. وَقَالُوا: نَبْنِي لَكَ صَوْمَعَتَكَ مِنْ ذَهَبٍ. قَالَ: لا، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ، فَفَعَلُوا.

وَبَيْنَا صَبِيٌّ يَرْضَعُ مِنْ أُمِّهِ، فَمَرَّ رَجُلٌ رَاكِبٌ عَلَىٰ دَابَّةٍ فَارِهَةٍ وَشَارَةٍ حَسَنَةٍ. فَقَالَتْ أُمُّهُ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَ هَٰذَا. فَتَرَكَ الثَّدْيَ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ. فَقَالَ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ. ثُمَّ أَقْبَلَ عَلَىٰ ثَدْيِهِ فَجَعَلَ يَرْتَضِعُ.

قَالَ: فَكَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ يَحْكِي ارْتِضَاعَهُ بِإِصْبَعِهِ السَّبَّابَةِ فِي فَمِهِ. فَجَعَلَ يَمَصُّهَا.

explaining the scene of his sucking milk, with his index finger in his mouth and sucking. He (Abu Huraira) resumed: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There happened to pass by him a girl who was being beaten and they were saying: You have committed adultery and you have committed theft and she was saying: Allah is enough for me and He is my good Protector. His mother said: O Allah, don't make my child like her. On that he left sucking milk, and looked towards her and said: O Allah, make me like her. There was a talk between them.

She said: O one with shaven head! A good-looking person happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don't make me like him. Then the people passed by, having a girl whom they were beating and saying: You committed fornication and you committed theft. I said: O Allah, don't make my child like her, and you said: O Allah, make me like her. He said: That person was a tyrant, and I said: O Allah, don't make me like him. (As for the girl) they were saying about her: You committed fornication though she had not committed that, and they were saying: You committed theft, though she had not committed theft, so I said: O Allah, make me like her.

[3] Let him be humbled into dust, who sees one or both of his parents during their old age, but he does not enter Paradise

9-(2551) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him be humbled into dust, let him be humbled into dust!" It was said: "O The Messenger of Allah! Who is he?" He said: "It is he who sees one or both of his parents during their old age, but he does not enter Paradise."

10-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him be humbled into dust, let him be humbled into dust, let him be humbled into dust!" It was said: "O The Messenger of Allah! Who is he?" He said: "It is he who sees one or both of his parents during their old age, but he does not enter Paradise."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him be humbled into dust" thrice...and the rest is the same.

[4] Kindness towards the friends of one's father and mother

11-(2552) Ibn Dinar reported that a desert Arab met Abdullah Ibn Umar on the way to Mecca. Abdullah greeted him and mounted him upon the

قَالَ: «وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: زَنَيْتِ، سَرَقْتِ. وَهِيَ تَقُولُ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. فَقَالَتْ أُمُّهُ: اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَهَا. فَتَرَكَ الرَّضَاعَ وَنَظَرَ إِلَيْهَا. فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَهُنَاكَ تَرَاجَعَا الْحَدِيثَ. فَقَالَتْ: حَلْقَى، مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقُلْتُ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ فَقُلْتَ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ. وَمَرُّوا بِهَذِهِ الأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: زَنَيْتِ. سَرَقْتِ. فَقُلْتُ: اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَهَا. فَقُلْتَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا»!!

قَالَ: إِنَّ ذَاكَ الرَّجُلَ كَانَ جَبَّاراً. فَقُلْتُ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ. وَإِنَّ هَذِهِ يَقُولُونَ لَهَا: زَنَيْتِ وَلَمْ تَزْنِ، وَسَرَقْتِ، وَلَمْ تَسْرِقْ. فَقُلْتُ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واذكر في الكتاب مريم...﴾، رقم: ٣٤٣٦].

٣ ـ بابٌ رَغِمَ أنفُ من أدركَ أبويْه أو أحدهما عند الكِبَر فلم يدخل الجنة

٩ ـ (٢٥٥١) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ»، قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ: أَحَدَهُمَا أَوْ كِلَيْهِمَا، فَلَمْ يَدْخُلِ الْجَنَّةَ».

١٠ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ»، قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ: أَحَدَهُمَا أَوْ كِلَيْهِمَا، ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفُهُ» ثَلاَثاً... ثُمَّ ذَكَرَ مِثْلَهُ.

٤ ـ باب فَضْلِ صِلَةِ أصدقاءِ الأبِ والأمِّ ونحوهما

١١ ـ (٢٥٥٢) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ

donkey on which he had been riding and gave him the turban that he had on his head. Ibn Dinar added: We said to him (Abdullah Ibn Umar): May Allah do good to you, these are desert Arabs and they are satisfied even with whatever is little. Thereupon Abdullah said: His father was beloved by Umar Ibn Al-Khattab and I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The best deed on the part of a son is to treat kindly the beloved ones to his father."

12-(...) Abdullah Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best deed is that a person should keep good relation with the dearest ones to his father."

13-(...) Abdullah Ibn Dinar reported that whenever Abdullah Ibn Umar "Allah be pleased with both" set out to Mecca, he kept a donkey with him, which he used to relieve himself from the tedium of journey on mounts. He also had a turban which he tied round his head. One day, as he was riding the donkey a desert Arab happened to pass by him. He (Abdullah Ibn Umar) said: Aren't you so and so? He said: Yes. Subsequently, He gave him his donkey and said: Ride it, and tie the turban round your head. Some of his companions said: May Allah forgive you! You gave to this desert Arab the donkey which you used to relieve yourself (from the boredom of mounts), and the turban which you tied round your head. He said: Verily I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The finest act of goodness is the kind treatment of a person to the dearest ones to his father after his death." No doubt, the father of this person was a friend of Umar.

[5] The significance of virtue and vice

14-(2553) Nawwas Ibn Sam'an Al-Ansari reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about virtue and vice. He said: "Virtue is a kind disposition, and vice is what rankles in your heart, of which you disapprove that people might know."

15-(...) Nawwas Ibn Sam'an reported: I stayed with The Messenger of Allah "Allah's blessing and peace be upon him" for one year. What prevented me from migration was but (persistent) inquiries from him (about the principles of Islam). However, whenever anyone of us migrated (to Medina) he would keep himself from asking The Messenger of Allah "Allah's blessing and peace be upon him" (too many questions). Anyway, I

عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَجُلاً مِنَ الأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عَبْدُ اللَّهِ، وَحَمَلَهُ عَلَىٰ حِمَارٍ كَانَ يَرْكَبُهُ، وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَىٰ رَأْسِهِ. فَقَالَ ابْنُ دِينَارٍ: فَقُلْنَا لَهُ: أَصْلَحَكَ اللَّهُ، إِنَّهُمُ الأَعْرَابُ، وَإِنَّهُمْ يَرْضَوْنَ بِالْيَسِيرِ. فَقَالَ عَبْدُ اللَّهِ: إِنَّ أَبَا هَٰذَا كَانَ وُدًّا لِعُمَرَ بْنِ الْخَطَّابِ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الْوَلَدِ أَهْلَ وُدِّ أَبِيهِ».

١٢ ـ (...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَبَرُّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ وُدَّ أَبِيهِ».

١٣ ـ (...) ـ **حدّثنا** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي وَاللَّيْثُ بْنُ سَعْدٍ. جَمِيعاً عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا خَرَجَ إِلَىٰ مَكَّةَ كَانَ لَهُ حِمَارٌ يَتَرَوَّحُ عَلَيْهِ، إِذَا مَلَّ رُكُوبَ الرَّاحِلَةِ، وَعِمَامَةٌ يَشُدُّ بِهَا رَأْسَهُ، فَبَيْنَا هُوَ يَوْماً عَلَىٰ ذٰلِكَ الْحِمَارِ، إِذْ مَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: أَلَسْتَ ابْنَ فُلاَنِ بْنِ فُلاَنٍ؟ قَالَ: بَلَىٰ، فَأَعْطَاهُ الْحِمَارَ، وَقَالَ: ارْكَبْ هٰذَا، وَالْعِمَامَةَ قَالَ: اشْدُدْ بِهَا رَأْسَكَ. فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غَفَرَ اللَّهُ لَكَ، أَعْطَيْتَ هٰذَا الأَعْرَابِيَّ حِمَاراً كُنْتَ تَرَوَّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشُدُّ بِهَا رَأْسَكَ! فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَبَرِّ الْبِرِّ صِلَةَ الرَّجُلِ أَهْلَ وُدِّ أَبِيهِ، بَعْدَ أَنْ يُوَلِّيَ»، وَإِنَّ أَبَاهُ كَانَ صَدِيقاً لِعُمَرَ.

٥ ـ باب تفسير البِرِّ والإِثْمِ

١٤ ـ (٢٥٥٣) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سِمْعَانَ الأَنْصَارِيِّ. قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْبِرِّ وَالإِثْمِ؟ فَقَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَ كَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ».

١٥ ـ (...) ـ **حدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنِي مُعَاوِيَةُ، يَعْنِي ابْنَ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ نَوَّاسِ بْنِ سَمْعَانَ. قَالَ: أَقَمْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ سَنَةً. مَا يَمْنَعُنِي مِنَ

asked him about virtue and vice. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Virtue is a kind disposition, and vice is what rankles in your heart, of which you disapprove that people might know."

[6] Keeping good relation with one's kith and kin, and the prohibition if severing them

16-(2554) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Allah created the universe and when He had finished that, ties of relationship came forward and said: This is the place for him who seeks refuge from severing (of blood-relationship). He said: Yes. Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you." The Messenger of Allah "Allah's blessing and peace be upon him" then said: Recite if you like: "But if you turn away you are sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes. Do they not reflect on the Qur'an? Or, are there locks on their hearts?" (Muhammad 22:24)

17-(2555) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: The "relation of kinship is suspended to the Throne and says: He who joins me Allah will join him and he who severs me Allah will sever him."

18-(2556) Jubair Ibn Mut'im "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No severer would get into Paradise." He meant severer of the tie of kinship.

19-(...) Jubair Ibn Mut'im "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The severer of the tie of kinship would not get into Paradise."

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

20-(2557) Anas Ibn Malik "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship."

الْهِجْرَةِ إِلاَّ الْمَسْأَلَةُ. كَانَ أَحَدُنَا إِذَا هَاجَرَ لَمْ يَسْأَلْ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ. قَالَ: فَسَأَلْتُهُ عَنِ الْبِرِّ وَالإِثْمِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ».

٦ ـ باب صِلَةِ الرَّحِمِ وتحريم قطيعتها

١٦ ـ (٢٥٥٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفِ بْنِ عَبْدِ اللَّهِ الثَّقَفِيُّ وَمُحَمَّدُ بْنُ عَبَّادٍ. قَالاَ: حَدَّثَنَا حَاتِمٌ، وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ مُعَاوِيَةَ، وَهُوَ ابْنُ أَبِي مُزَرِّدٍ، مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنِي عَمِّي، أَبُو الْحُبَابِ، سَعِيدُ بْنُ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ الْخَلْقَ، حَتَّى إِذَا فَرَغَ مِنْهُمْ قَامَتِ الرَّحِمُ فَقَالَتْ: هَذَا مَقَامُ الْعَائِذِ مِنَ الْقَطِيعَةِ. قَالَ: نَعَمْ، أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى. قَالَ: فَذَاكِ لَكِ».

ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ﴿٢٣﴾ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾﴾ [محمد: ٢٢ ـ ٢٤].

[البخاري: كتاب التفسير، باب: ﴿وتقطعوا أرحامكم﴾، رقم: ٤٨٣٠].

١٧ ـ (٢٥٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ». [البخاري: كتاب الأدب، باب من وصل وصله الله، رقم: ٥٩٨٩].

١٨ ـ (٢٥٥٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَدْخُلُ الْجَنَّةَ قَاطِعٌ». قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ: يَعْنِي قَاطِعَ رَحِمٍ.

[البخاري: كتاب الأدب، باب إثم القاطع، رقم: ٥٩٨٤].

١٩ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ أَخْبَرَهُ، أَنَّ أَبَاهُ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

٢٠ ـ (٢٥٥٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ رِزْقُهُ، أَوْ يُنْسَأَ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[البخاري: كتاب البيوع، باب من أحب البسط في الرزق، رقم: ٢٠٦٧].

21-(...) Anas Ibn Malik "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship."

22-(2558) Abu Huraira "Allah be pleased with him" reported that a person said: "O The Messenger of Allah! I have relatives with whom I try to keep good relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh to me." Upon this he (The Prophet) said: "If it is so as you say, then it is as if you throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you and) keep you dominant over them so long as you stick to this (course of good behaviour)."

[7] Forbiddance of mutual jealousy, mutual hatred and mutual hostility

23-(2559) Anas Ibn Malik "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow-brothers and servants of Allah. It is not lawful for a Muslim to abandon his brother beyond three days."

(...) Anas Ibn Malik "Allah be pleased with him" reported the same from The Messenger of Allah "Allah's blessing and peace be upon him".

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, with the following addition made by Ibn Uyaina: "Do not boycott (one another)."

(...) This Hadith was narrated on the authority of Az-Zuhri through another chain of transmitters but with a slight variation of wording.

24-(...) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither nurse mutual grudge, nor enmity, nor should you severe (the relation of kinship) and become as fellow-brothers and servants of Allah."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters, with the following addition: "As Allah ordered you."

[8] It is impermissible for a Muslim to have estranged relations with his fellow Muslim beyond three nights without legitimate reason

25-(2560) Abu Aiyyub Al-Ansari "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible for a Muslim to have estranged relations with his fellow

٢١ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[البخاري: كتاب الأدب، باب من بسط له في الرزق بصلة الرحم، رقم: ٥٩٨٦].

٢٢ ـ (٢٥٥٨) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْعَلاَءَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي قَرَابَةً، أَصِلُهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ. وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ. فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلاَ يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ، مَا دُمْتَ عَلَى ذَلِكَ».

٧ ـ باب النَّهْيِ عن التَّبَاغُضِ والتَّحَاسُدِ والتَّدَابُرِ

٢٣ ـ (٢٥٥٩) ـ حدّثني يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَبَاغَضُوا وَلاَ تَحَاسَدُوا وَلاَ تَدَابَرُوا. وَكُونُوا عِبَادَ اللَّهِ، إِخْوَاناً. وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ». [البخاري: كتاب الأدب، باب الهجرة وقول رسول الله ﷺ: «لا يحل لرجل أن يهجر أخاه فوق ثلاث»، رقم: ٦٠٧٦].

(...) ـ حدّثنا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ. (ح) ـ وحدّثنيه حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ.

(...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ، وَزَادَ ابْنُ عُيَيْنَةَ: «وَلاَ تَقَاطَعُوا».

(...) ـ حدّثنا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ، يَعْنِي ابْنَ زُرَيْعٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ. جَمِيعاً عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ.

أَمَّا رِوَايَةُ يَزِيدَ عَنْهُ فَكَرِوَايَةِ سُفْيَانَ، عَنِ الزُّهْرِيِّ. يَذْكُرُ الْخِصَالَ الأَرْبَعَةَ جَمِيعاً.

وَأَمَّا حَدِيثُ عَبْدِ الرَّزَّاقِ: «وَلاَ تَحَاسَدُوا وَلاَ تَقَاطَعُوا وَلاَ تَدَابَرُوا».

٢٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَحَاسَدُوا وَلاَ تَبَاغَضُوا وَلاَ تَقَاطَعُوا، وَكُونُوا، عِبَادَ اللَّهِ، إِخْوَاناً».

(...) ـ حدّثنيه عَلِيُّ بْنُ نَصْرٍ الْجَهْضَمِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَزَادَ: «كَمَا أَمَرَكُمُ اللَّهُ».

٨ ـ باب تحريم الهَجْرِ فوق ثلاثٍ بلا عُذْرٍ شرعي

٢٥ ـ (٢٥٦٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَحِلُّ

Muslim beyond three nights, the one turning one way and the other turning the other way when they meet. But, the better of the two is one who is the first to pay salutation (to the other)."

(...) This Hadith was narrated on the authority of Az-Zuhri with a slight variation of wording.

26-(2561) Abdullah Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a believer to have estranged relations with his fellow believer beyond three days."

27-(2562) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There should be no estranged relations beyond three days."

[9] Forbiddance of suspicion, fault-finding, spying upon one another, and bidding against the other (for raising prices)

28-(2563) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah."

29-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't have estranged relations (with the others) and don't nurse hostility and don't nurse malice, and don't enter into a transaction when another one (has already entered) and be fellow-brothers and servants of Allah."

30-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't feel envy against one another, don't nurse hostility against one another and don't be inquisitive about one another and do not spy upon one another, and don't outbid one another (in order to raise prices) and be fellow-brothers and servants of Allah."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters and it goes as follows: "Don't boycott one another, don't nurse hostility or aversion against one another, and don't feel envy with one another and be fellow-brothers as Allah ordered you."

لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ. يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ».

[البخاري: كتاب الأدب، باب الهجرة وقول رسول الله ﷺ: «لا يحل لرجل أن يهجر أخاه فوق ثلاث»، رقم: ٦٠٧٧].

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ. بِإِسْنَادِ مَالِكٍ، وَمِثْلِ حَدِيثِهِ. إِلاَّ قَوْلَهُ: «فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا»، فَإِنَّهُمْ جَمِيعاً قَالُوا فِي حَدِيثِهِمْ، غَيْرَ مَالِكٍ: «فَيَصُدُّ هَذَا وَيَصُدُّ هَذَا».

٢٦ ـ (٢٥٦١) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ وَهُوَ ابْنُ عُثْمَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَحِلُّ لِلْمُؤْمِنِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ».

٢٧ ـ (٢٥٦٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ هِجْرَةَ بَعْدَ ثَلاَثٍ».

٩ ـ باب تحريم الظَّنِّ، والتَّجَسُّسِ والتَّنَافُسِ والتَّنَاجُشِ، ونحوها

٢٨ ـ (٢٥٦٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَنَافَسُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَكُونُوا، عِبَادَ اللَّهِ، إِخْوَاناً».

[البخاري: كتاب الأدب، باب ﴿يا أيها الذين آمنوا اجتنبوا كثيراً من الظن...﴾، رقم: ٦٠٦٦].

٢٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَهَجَّرُوا، وَلاَ تَدَابَرُوا، وَلاَ تَحَسَّسُوا، وَلاَ يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَكُونُوا، عِبَادَ اللَّهِ إِخْوَاناً».

٣٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَحَسَّسُوا، وَلاَ تَنَاجَشُوا، وَكُونُوا، عِبَادَ اللَّهِ، إِخْوَاناً».

(...) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَلِيُّ بْنُ نَصْرٍ الْجَهْضَمِيُّ. قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ: «لاَ تَقَاطَعُوا، ولا تَدَابَرُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَكُونُوا إِخْوَاناً، كَمَا أَمَرَكُمُ اللَّهُ».

31-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't nurse hostility against one another and don't feel envy of one another and be fellow-brothers and servants of Allah."

[10] It is forbidden to wrong a muslim, to humiliate him, to abuse him, and his blood, honour and wealth are inviolable

32-(2564) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't feel envy (of one another) and don't outbid (one another in order to raise price) and don't nurse aversion or enmity and don't enter into a transaction when another one had entered into it, and be fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He should neither wrong him nor should he humiliate him nor should he look down upon him. The piety is here, (he pointed towards his chest thrice). It is a great evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour."

33-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said the same, with the following addition: "Verily Allah neither looks to your bodies nor does He look to your faces but He looks to your hearts," and he pointed towards his chest with his fingers.

34-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah neither looks to your faces nor does He look to your wealth, but He looks to your hearts and deeds."

[11] It is forbidden to nurse rancour

35-(2565) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The gates of Paradise are not opened but on two days: Monday and Thursday, on which every servant (of Allah) who does not associate anything with Allah is forgiven, except one in whose (heart) there is rancour against his brother. It would be said (in connection with them): Postpone (the pardon of) both of them until they are reconciled, Postpone (the pardon of) both of them until they are reconciled, Postpone (the pardon of) both of them until they are reconciled."

(...) This Hadith was narrated by Suhail on the authority of his father with the same chain of transmitters with a slight variation of wording.

٣١ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَلاَ تَنَافَسُوا، وَكُونُوا، عِبَادَ اللَّهِ إِخْوَانًا».

١٠ ـ باب تحريم ظلم المُسْلم وخَذْله واحتِقَاره، ودمه وعرضه وماله

٣٢ ـ (٢٥٦٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ، يَعْنِي ابْنَ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَىٰ عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَحَاسَدُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَلاَ يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَكُونُوا، عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ، وَلاَ يَخْذُلُهُ، وَلاَ يَحْقِرُهُ. التَّقْوَىٰ هَا هُنَا»، وَيُشِيرُ إِلَىٰ صَدْرِهِ ثَلاَثَ مَرَّاتٍ: «بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَمَالُهُ، وَعِرْضُهُ».

(...) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أُسَامَةَ، وَهُوَ ابْنُ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ، مَوْلَىٰ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... فَذَكَرَ نَحْوَ حَدِيثِ دَاوُدَ، وَزَادَ، وَنَقَصَ.

وَمِمَّا زَادَ فِيهِ: «إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَىٰ أَجْسَادِكُمْ وَلاَ إِلَىٰ صُوَرِكُمْ. وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ»، وَأَشَارَ بِأَصَابِعِهِ إِلَىٰ صَدْرِهِ.

٣٣ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَىٰ صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ».

١١ ـ باب النَّهْيِ عن الشَّحْنَاء والتَّهَاجُر

٣٤ ـ (٢٥٦٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الاثْنَيْنِ، وَيَوْمَ الْخَمِيسِ. فَيُغْفَرُ لِكُلِّ عَبْدٍ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا. إِلاَّ رَجُلاً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ. فَيُقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّىٰ يَصْطَلِحَا. أَنْظِرُوا هَذَيْنِ حَتَّىٰ يَصْطَلِحَا. أَنْظِرُوا هَذَيْنِ حَتَّىٰ يَصْطَلِحَا».

(...) ـ حدّثنيه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، عَنْ عَبْدِ الْعَزِيزِ الدَّرَاوَرْدِيِّ. كِلاَهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، بِإِسْنَادِ مَالِكٍ، نَحْوَ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ الدَّرَاوَرْدِيِّ: «إِلاَّ الْمُتَهَاجِرَيْنِ»، مِنْ رِوَايَةِ ابْنِ عَبْدَةَ. وَقَالَ قُتَيْبَةُ: «إِلاَّ الْمُهْتَجِرَيْنِ».

٣٥ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ: سَمِعَ أَبَا هُرَيْرَةَ رَفَعَهُ مَرَّةً قَالَ: «تُعْرَضُ الأَعْمَالُ فِي كُلِّ يَوْمِ خَمِيسٍ وَاثْنَيْنِ. فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْيَوْمِ لِكُلِّ امْرِىءٍ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا، إِلاَّ امْرَأً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ: أَرْكُوا هَذَيْنِ حَتَّىٰ يَصْطَلِحَا. ارْكُوا هَذَيْنِ حَتَّىٰ يَصْطَلِحَا».

36-(...) Abu Huraira "Allah be pleased with him" reported, tracing it to The Messenger of Allah "Allah's blessing and peace be upon him": "The deeds are presented on every Thursday and Monday and Allah "Exalted and Glorified be He" forgives every person who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. It would be said: Defer both of them until they are reconciled, Defer both of them until they are reconciled."

(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The deeds of people are presented twice every week: on Monday and on Thursday. Every believer is FORGIVEN except the one in whose (heart) there is rancour against his brother, and it would be said (concerning them): Leave them or defer them until they turn to peace."

[12] The virtue of loving (one another) for the sake of Allah

37-(2566) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily. Allah would say on the Day of Judgement: Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My shade when there is no shade but the shade of Mine."

38-(2567) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A person set out for visiting his brother in another town and Allah sent an Angel to wait him on his way. When he came to him he said: Where do you intend to go? He said: I intend to go to my brother in this town. He said: Do you have any debt with him (which you intend to get)? He said: No, but I love him for the sake of Allah "Exalted and Glorified be He". He said: I am a messenger sent to you from Allah in order to tell you that Allah loves you as you love him (for His sake)."

(...) This Hadith was narrated on the authority of Hammad Ibn Salama with the same chain of transmitters.

[13] The excellence of visiting the patient to inquire about his health

39-(2568) Thawban "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who visits a patient (to inquire about his health) is really like one who is in the garden of Paradise until he returns."

٣٦ ـ (...) ـ حدّثنا أَبو الطَّاهِرِ وَعَمْرُو بْنُ سَوَّادٍ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تُعْرَضُ أَعْمَالُ النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ: يَوْمَ الاثْنَيْنِ وَيَوْمَ الْخَمِيسِ. فَيُغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ، إِلاَّ عَبْداً بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ. فَيُقَالُ: اتْرُكُوا، أَوِ ارْكُوا، هَذَيْنِ حَتَّىٰ يَفِيئَا».

١٢ ـ بابٌ في فَضْلِ الحُبِّ في اللَّه

٣٧ ـ (٢٥٦٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ، عَنْ أَبِي الْحُبَابِ، سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلاَلِي. الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي، يَوْمَ لاَ ظِلَّ إِلاَّ ظِلِّي».

٣٨ ـ (٢٥٦٧) ـ حدّثني عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً زَارَ أَخاً لَهُ فِي قَرْيَةٍ أُخْرَىٰ. فَأَرْصَدَ اللَّهُ لَهُ عَلَىٰ مَدْرَجَتِهِ مَلَكاً. فَلَمَّا أَتَىٰ عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخاً لِي فِي هَذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لاَ. غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ. قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ، بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ».

(...) ـ قَالَ الشَّيْخُ أَبُو أَحْمَدَ: أَخْبَرَنِي أَبُو بَكْرٍ، مُحَمَّدُ بْنُ زَنْجُويه الْقُشَيْرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

١٣ ـ باب فَضْلِ عِيَادَةِ المَرِيض

٣٩ ـ (٢٥٦٨) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ. قَالاَ: حَدَّثَنَا حَمَّادٌ، يَعْنِيَانِ ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ ـ قَالَ أَبُو الرَّبِيعِ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ ـ وَفِي حَدِيثِ سَعِيدٍ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَائِدُ الْمَرِيضِ فِي مَخْرَفَةِ الْجَنَّةِ حَتَّىٰ يَرْجِعَ».

40-(...) Thawban "Allah be pleased with him", the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who visits a patient (to inquire about his health) is really like one who is in the garden of Paradise until he returns."

41-(...) Thawban "Allah be pleased with him", the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a Muslim visits his (sick) brother in Islam (to inquire about his health) he is really like one who is in the garden of Paradise until he returns."

42-(...) Thawban "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who visits a sick person is regarded to be in the garden of Paradise." It was said: "O The Messenger of Allah! what is it?" He said: "It is a garden which is abundant of fruits."

(...) This Hadith was narrated on the authority of Asim Al-Ahwal with the same chain of transmitters.

43-(2569) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Glorified be He" would say on the Day of Judgement: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord, how could I visit You, and You are the Lord of the worlds? He would say: Didn't you know that such and such a servant of Mine was sick but you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O son of Adam, I asked food from you but you did not feed Me. He would say: O my Lord, how could I feed You, and You are the Lord of the worlds? He said: Didn't you know that such and such a servant of Mine asked food from you but you did not feed him? Did you not know that if you had fed him you would have found him with Me? O son of Adam, I asked drink from you but you did not provide Me. He would say: O my Lord, how could I provide You, and You are the Lord of the worlds? He would say: Such and such a servant of Mine asked you for a drink but you did not provide him, and had you provided him with drink, you would have found him with Me."

٤٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَادَ مَرِيضاً، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّىٰ يَرْجِعَ».

٤١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّىٰ يَرْجِعَ».

٤٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ يَزِيدَ، وَاللَّفْظُ لِزُهَيْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، وَهُوَ أَبُو قِلَابَةَ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ عَادَ مَرِيضاً، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ». قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: «جَنَاهَا».

(...) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، بِهَٰذَا الإِسْنَادِ.

٤٣ ـ (٢٥٦٩) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعُدْنِي! قَالَ: يَا رَبِّ، كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلاناً مَرِضَ فَلَمْ تَعُدْهُ. أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ، اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي! قَالَ: يَا رَبِّ، وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلاَنٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ، اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي! قَالَ: يَا رَبِّ، كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فُلاَنٌ فَلَمْ تَسْقِهِ. أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي».

[14] Whenever a believer falls ill or is stricken with grief or so, he would receive a reward even if it is (as little as) a piercing of a thorn

44-(2570) A'isha "Allah be pleased with her" reported: I never saw anyone else being afflicted with more severe illness than The Messenger of Allah "Allah's blessing and peace be upon him".

(...) This Hadith was narrated on the authority of Al-A'mash through another chain of transmitters.

45-(2571) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: I visited The Messenger of Allah "Allah's blessing and peace be upon him" who was suffering from high temperature. I touched his body with my hand and said to him: "O Messenger of Allah! You are suffering from high temperature. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, it is so. I have a fever more severe than any one of you." I said: "Is it because you would receive a double reward?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, it is so." The Messenger of Allah "Allah's blessing and peace be upon him" again said: "If a Muslim falls ill, he would be recompensed by getting his minor sins obliterated by Allah, just as leaves fall from the tree."

(...) This Hadith was narrated on the authority of Al-A'mash, and the narration of Abu Mu'awiya there is the following addition: He said: "Yes, by Him in Whose Hand is my life, there is no Muslim upon the earth"...and the rest of the Hadith is the same.

46-(2572) Al-Aswad reported: Some young men from Quraish visited A'isha at the time she was in Mina and they were laughing. She said: What makes you laugh? They said: So and so stumbled against the rope of the tent and his neck was about to get broken, or his eyes was about to be lost. She said: Don't laugh for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If a Muslim is befallen (even) by a thorn or (is troubled by something) more severe than this, he would surely receive (a higher) rank, and his sins would be obliterated."

47-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no believer who receives (even a hurt of) a thorn or more than that but that Allah elevates him in rank or obliterates his sins because of that."

48-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No thorn or anything more severe than that hurts a believer but that Allah cuts down his sins because of that."

١٤ ـ باب ثَوَابِ المؤمن فيما يُصِيبُهُ من مَرَضٍ أو حُزْنٍ أو نحو ذلك حتى الشَّوْكَة يُشَاكُها

٤٤ ـ (٢٥٧٠) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، قَالَ: قَالَتْ عَائِشَةُ: مَا رَأَيْتُ رَجُلاً أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللَّهِ ﷺ. وَفِي رِوَايَةِ عُثْمَانَ. مَكَانَ الْوَجَعِ: وَجَعاً.

[البخاري: كتاب المرضى، باب شدة المرض، رقم: ٥٦٤٦].

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: أَخْبَرَنِي أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ. كِلاَهُمَا عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ. بِإِسْنَادِ جَرِيرٍ، مِثْلَ حَدِيثِهِ.

٤٥ ـ (٢٥٧١) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ. فَمَسِسْتُهُ بِيَدِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتُوعَكُ وَعْكاً شَدِيداً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلْ، إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلاَنِ مِنْكُمْ»، قَالَ: فَقُلْتُ: ذَلِكَ، أَنَّ لَكَ أَجْرَيْنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلْ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ، إِلاَّ حَطَّ اللَّهُ بِهِ سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا». وَلَيْسَ فِي حَدِيثِ زُهَيْرٍ: فَمَسَسْتُهُ بِيَدِي. [البخاري: كتاب المرضى، باب شدة المرض، رقم: ٥٦٤٧].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَيَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَّةَ. كُلُّهُمْ عَنِ الأَعْمَشِ. بِإِسْنَادِ جَرِيرٍ... نَحْوَ حَدِيثِهِ.

وَزَادَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ. قَالَ: «نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ، مَا عَلَى الأَرْضِ مُسْلِمٌ».

٤٦ ـ (٢٥٧٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ جَرِيرٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ: دَخَلَ شَبَابٌ مِنْ قُرَيْشٍ عَلَى عَائِشَةَ، وَهِيَ بِمِنًى: وَهُمْ يَضْحَكُونَ. فَقَالَتْ: مَا يُضْحِكُكُمْ؟ قَالُوا: فُلاَنٌ خَرَّ عَلَى طُنُبِ فُسْطَاطٍ، فَكَادَتْ عُنُقُهُ أَوْ عَيْنُهُ أَنْ تَذْهَبَ. فَقَالَتْ: لاَ تَضْحَكُوا. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلاَّ كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيَتْ عَنْهُ بِهَا خَطِيئَةٌ».

٤٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لَهُمَا. (ح) وَحَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا، إِلاَّ رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةً».

٤٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا، إِلاَّ قَصَّ اللَّهُ بِهَا مِنْ خَطِيئَتِهِ».

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

49-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no trouble that befalls a Muslim even if it is the pricking of a thorn but that it would be an expiation for him."

50-(...) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no trouble that befalls a Muslim even if it is the pricking of a thorn but that his sins would be cut down, or his sins would be expiated for him (because of that)." (Yazid did not know which expression was used by Urwa.)

51-(...) A'isha "Allah be pleased with her" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no (trouble) befalls a believer even if it is the pricking of a thorn except that by which Allah would record a good deed for him or cut down his sins."

52-(2573) Abu Sa'id and Abu Huraira "Allah be pleased with them" reported that they heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Never a believer is stricken with discomfort, hardship, illness, grief or even mental worry but that his sins would be expiated for him."

(2574) Abu Huraira "Allah be pleased with him" reported: When this verse was revealed: " Whoever does evil will be requited for it" (The women 123), and when this reached the Muslims they became greatly anxious. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be moderate and stand firm, for in every trouble that befalls a Muslim, there would be an expiation for him, even if it is the stumbling on the path or the pricking of a thorn."

53-(2575) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" visited Umm As-Sa'ib or Umm Musayyib and said: "O Umm As-Sa'ib or O Umm Musayyib! What is the reason of your shivering?" She said: "It is fever, may it not be blessed by Allah." He said: "Don't curse fever for it expiates the sins of the sons of Adam, just as furnace removes away the alloy of iron."

54-(2576) Ata Ibn Rabah reported that Ibn Abbas "Allah be pleased with both" said to him: May I show you a woman of Paradise? I said: Yes. He

(...) ـ حدّثنا أَبو كُرَيْبٍ: حَدَّثَنَا أَبو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ.

٤٩ ـ (...) ـ حدّثني أَبو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَيُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مُصِيبَةٍ يُصَابُ بِهَا الْمُسْلِمُ إِلاَّ كُفِّرَ بِهَا عَنْهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا».

٥٠ ـ (...) ـ حدّثنا أَبو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لاَ يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيبَةٍ حَتَّى الشَّوْكَةِ، إِلاَّ قُصَّ بِهَا مِنْ خَطَايَاهُ، أَوْ كُفِّرَ بِهَا مِنْ خَطَايَاهُ».

لاَ يَدْرِي يَزِيدُ أَيَّتُهُمَا قَالَ عُرْوَةُ.

٥١ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا حَيْوَةُ: حَدَّثَنَا ابْنُ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ، حَتَّى الشَّوْكَةِ تُصِيبُهُ، إِلاَّ كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، أَوْ حُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ».

٥٢ ـ (٢٥٧٣) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبو أُسَامَةَ، عَنِ الْوَلِيدِ ابْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ، وَلاَ نَصَبٍ، وَلاَ سَقَمٍ، وَلاَ حَزَنٍ، حَتَّى الْهَمِّ يُهَمُّهُ، إِلاَّ كُفِّرَ بِهِ مِنْ سَيِّئَاتِهِ».

[البخاري: كتاب المرضى، باب ما جاء في كفارة المرض، رقم: ٥٦٤١].

(٢٥٧٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ، وَاللَّفْظُ لِقُتَيْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ مُحَيْصِنٍ، شَيْخٍ مِنْ قُرَيْشٍ: سَمِعَ مُحَمَّدَ بْنَ قَيْسِ بْنِ مَخْرَمَةَ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: لَمَّا نَزَلَتْ: ﴿من يعمل سوءاً يجز به﴾ [النساء: ١٢٣] بَلَغَتْ مِنَ الْمُسْلِمِينَ مَبْلَغاً شَدِيداً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدِّدُوا، فَفِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةٌ، حَتَّى النَّكْبَةِ يُنْكَبُهَا، أَوِ الشَّوْكَةِ يُشَاكُهَا».

قَالَ مُسْلِمٌ: هُوَ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَيْصِنٍ، مِنْ أَهْلِ مَكَّةَ.

٥٣ ـ (٢٥٧٥) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ: حَدَّثَنِي أَبو الزُّبَيْرِ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ، أَوْ أُمِّ الْمُسَيَّبِ. فَقَالَ: «مَا لَكِ يَا أُمَّ السَّائِبِ، أَوْ يَا أُمَّ الْمُسَيَّبِ، تُزَفْزِفِينَ؟» قَالَتِ: الْحُمَّى. لاَ بَارَكَ اللَّهُ فِيهَا. فَقَالَ: «لاَ تَسُبِّي الْحُمَّى، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ، كَمَا يُذْهِبُ الْكِيرُ خَبَثَ الْحَدِيدِ».

٥٤ ـ (٢٥٧٦) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَبِشْرُ بْنُ الْمُفَضَّلِ. قَالاَ: حَدَّثَنَا عِمْرَانُ، أَبو بَكْرٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ. قَالَ: قَالَ لِي ابْنُ

said: Here is this dark-complexioned woman. She came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I am suffering from falling sickness and I become naked; supplicate Allah for me." He (the Prophet) said: "Be patient as you can do and there would be Paradise for you, but, if you desire, I could supplicate Allah that He may cure you." She said: "I am prepared to be patient (but what is unbearable is) that I become naked, so supplicate Allah that He should not let me become naked." so he supplicated for her.

[15] The prohibition of injustice

55-(2577) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: "O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. O My servants, all of you are vulnerable to go astray, except the one whom I guide to the right path. Ask for the right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (because of poverty) except the one whom I feed. Ask for food from Me, so that I may give it to you. O My servants, all of you are naked except the one whom I provide with garments. Ask for clothes from Me, so that I should clothe you. O My servants, all of you commit error night and day and I am there to forgive for you your sins. Ask forgiveness from Me so that I should forgive you. O My servants, you can neither cause any harm to Me nor can you do any good to Me. O My servants, even if the first amongst you and the last amongst you and even the whole of mankind and jinns become God-conscious like the heart of a single person of you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole of mankind and the Jinns too unanimously become the most wicked like the heart of a single person, that would decrease nothing from My Power. O My servants, even if the first amongst you and the last amongst you and the whole mankind and jinns too stand in one plain ground and ask Me and I bestow upon everyone whatever he asks for, that would in no way, cause any loss to Me (even less) than that which a needle's dipping in the ocean could cause. O My servants, these are your deeds, which I record for you, by which I will reward you. So he who finds good should praise Allah and he who does not find that should blame none but his own self." Sa'id told that whenever Abu Idris Al-Khawlani narrated this Hadith he would kneel upon his knees.

عَبَّاسٍ: أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَىٰ. قَالَ: هَٰذِهِ الْمَرْأَةُ السَّوْدَاءُ. أَتَتِ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُصْرَعُ. وَإِنِّي أَتَكَشَّفُ. فَادْعُ اللَّهَ لِي. قَالَ: «إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ». قَالَتْ: أَصْبِرُ. قَالَتْ: فَإِنِّي أَتَكَشَّفُ. فَادْعُ اللَّهَ أَنْ لاَ أَتَكَشَّفَ، فَدَعَا لَهَا.

[البخاري: كتاب المرضى، باب فضل من يصرع من الريح، رقم: ٥٦٥٢].

١٥ ـ باب تَحْرِيمِ الظُّلْمِ

٥٥ ـ (٢٥٧٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ بَهْرَامَ الدَّارِمِيُّ: حَدَّثَنَا مَرْوَانُ، يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ، فِيمَا رَوَىٰ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَىٰ أَنَّهُ قَالَ: «يَا عِبَادِي، إِنِّي حَرَّمْتُ الظُّلْمَ عَلَىٰ نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّماً، فَلاَ تَظَالَمُوا. يَا عِبَادِي، كُلُّكُم ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي، كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ. يَا عِبَادِي، كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي، إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعاً، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَىٰ أَتْقَىٰ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئاً. يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَىٰ أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئاً. يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلاَّ كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي، إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا. فَمَنْ وَجَدَ خَيْراً فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ».

قَالَ سَعِيدٌ: كَانَ أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، إِذَا حَدَّثَ بِهَٰذَا الْحَدِيثِ، جَثَا عَلَىٰ رُكْبَتَيْهِ.

(...) The same was narrated on the authority of Sa'id Ibn Abd Al-Aziz, with the same chain of transmitters.

(...) The same was narrated through another chain of transmitters.

(...) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: "O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another...and the rest is the same.

56-(2578) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of committing oppression, for oppression is a darkness on the Day of Judgement. Beware of miserliness for miserliness destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them."

57-(2579) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Oppression is darkness on the Day of Judgement."

58-(2580) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim is the brother of a fellow-Muslim. He should neither commit oppression against him, nor should he ruin him. He who fulfills the need of his brother, Allah would fulfill his needs, and he who relieves a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Judgement, and he who conceals (the faults of) a Muslim Allah would conceal his faults on the Day of Judgement."

59-(2581) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know who is bankrupt?" They (the Companions) said: "A bankrupt from amongst us is one who has neither Dirham nor Dinar." He (The Prophet) said: "The bankrupt of my (Muslim) nation would be the one, who would come on the Day of Judgement with (the good deeds of his) prayers, fasts and obligatory charity, but (he would have used up his funds of good deeds) since he abused others, brought calumny against others, unlawfully consumed the wealth of others, shed the blood of others unlawfully, and beat others. In this way, his good deeds would be credited to the account of those (whom he hurt). If his good deeds run short to clear the account, then their sins would be added to his (account) and he would be thrown in the Hell-Fire."

(...) ـ **حدّثنيه** أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّ مَرْوَانَ أَتَمُّهُمَا حَدِيثاً.

(...) ـ قَالَ أَبُو إِسْحَاقَ: حَدَّثَنَا بِهَذَا الْحَدِيثِ الْحَسَنُ وَالْحُسَيْنُ، ابْنَا بِشْرٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالُوا: حَدَّثَنَا أَبُو مُسْهِرٍ... فَذَكَرُوا الْحَدِيثَ بِطُولِهِ.

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. كِلاَهُمَا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَىٰ: «إِنِّي حَرَّمْتُ عَلَىٰ نَفْسِي الظُّلْمَ وَعَلَىٰ عِبَادِي. فَلاَ تَظَالَمُوا»... وَسَاقَ الْحَدِيثَ بِنَحْوِهِ. وَحَدِيثُ أَبِي إِدْرِيسَ الَّذِي ذَكَرْنَاهُ أَتَمُّ مِنْ هَذَا.

٥٦ ـ (٢٥٧٨) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ، يَعْنِي ابْنَ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ. وَاتَّقُوا الشُّحَّ. فَإِنَّ الشُّحَّ، أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَىٰ أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ».

٥٧ ـ (٢٥٧٩) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب المظالم، باب الظلم ظلمات يوم القيامة، رقم: ٢٤٤٧].

٥٨ ـ (٢٥٨٠) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللَّهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِماً، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب المظالم، باب لا يظلم المسلم ولا يسلمه، رقم: ٢٤٤٢].

٥٩ ـ (٢٥٨١) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا مَنْ لاَ دِرْهَمَ لَهُ وَلاَ مَتَاعَ. فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي، يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلاَةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا. فَيُعْطَىٰ هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ، قَبْلَ أَنْ يُقْضَىٰ مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ».

60-(2582) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The rights would be fulfilled to their claimants on the Day of Judgement, to the extent that the hornless sheep would get its claim from the horned sheep."

61-(2583) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Glorified be He" grants respite to the oppressor. But when He lays Hand upon him, He does not then let him off." He (the Prophet) then recited the following Verse: " Such is the chastisement of thy Lord when He chastises the towns (inhabited by) wrongdoing persons. Surely, His punishment is painful, severe." (Hud 102)

[16] Supporting one's brother, oppressor or oppressed he might be

62-(2584) Jabir "Allah be pleased with him" reported: Two young men, one from the Emigrants and the other from the Ansar (Supporters) fell into dispute. The Emigrant called his fellow Emigrants, and the Ansari called his fellow Ansar (for help). In the meanwhile, The Messenger of Allah "Allah's blessing and peace be upon him" came there and said: "What is this? Is it the proclamation of the days of ignorance?" They said: "O Messenger of Allah, there is nothing serious. The two young men fell into dispute and one of them struck at the back of the other." He (the Prophet) said: "Well, a person should support his brother, oppressor or oppressed he might be. If he is oppressor he should prevent him from doing it, for that is his support; and if he is oppressed he should be supported (against oppression)."

63-(...) Jabir "Allah be pleased with him" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" in a certain holy battle. An Emigrant struck an Ansari man on the hip. The Ansari got so angry that he said: "Help, O Ansar!" And the emigrant said: "Help, O emigrants!" The Prophet "Allah's blessing and peace be upon him" came out and said: "What is wrong with the people who are claiming this call of the period of Ignorance?" Then he said: "What is the matter with them?" He was told about the stroke of the Emigrant to the Ansari. The Prophet "Allah's blessing and peace be upon him" said: "Stop this (Appeal for help) for it is an evil call."

When Abdullah Ibn Ubai Ibn Salool was told of that, he said: "They (The Emigrants) have done it (gathered against us); so when we return to Medina, surely, the more honourable people will expel therefrom the

٦٠ ـ (٢٥٨٢) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَتُؤَدُّنَّ الْحُقُوقَ إِلَىٰ أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّىٰ يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ».

٦١ ـ (٢٥٨٣) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَىٰ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُمْلِي لِلظَّالِمِ، فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ». ثُمَّ قَرَأَ: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴾ [هود: ١٠٢].

[البخاري: كتاب التفسير، باب: ﴿وكذلك أخذ ربك إذا أخذ القرى...﴾، رقم: ٤٦٨٦].

١٦ ـ بابُ نَصْرِ الأَخِ ظَالِماً أو مَظْلُوماً

٦٢ ـ (٢٥٨٤) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: اقْتَتَلَ غُلاَمَانِ: غُلاَمٌ مِنَ الْمُهَاجِرِينَ، وَغُلاَمٌ مِنَ الأَنْصَارِ. فَنَادَى الْمُهَاجِرُ أَوِ الْمُهَاجِرُونَ: يَالَ الْمُهَاجِرِينَ، وَنَادَى الأَنْصَارِيُّ: يَالَ الأَنْصَارِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا هَٰذَا، دَعْوَىٰ أَهْلِ الْجَاهِلِيَّةِ؟» قَالُوا: لاَ يَا رَسُولَ اللَّهِ، إِلاَّ أَنَّ غُلاَمَيْنِ اقْتَتَلاَ فَكَسَعَ أَحَدُهُمَا الآخَرَ. قَالَ: «فَلاَ بَأْسَ. وَلْيَنْصُرِ الرَّجُلُ أَخَاهُ ظَالِماً أَوْ مَظْلُوماً. إِنْ كَانَ ظَالِماً فَلْيَنْهَهُ، فَإِنَّهُ لَهُ نَصْرٌ. وَإِنْ كَانَ مَظْلُوماً فَلْيَنْصُرْهُ».

٦٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ. قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. قَالَ: سَمِعَ عَمْرٌو جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ. فَقَالَ الأَنْصَارِيُّ: يَا لَلأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ دَعْوَىٰ الْجَاهِلِيَّةِ؟» قَالُوا: يَا رَسُولَ اللَّهِ، كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ. فَقَالَ: «دَعُوهَا، فَإِنَّهَا مُنْتِنَةٌ»، فَسَمِعَهَا عَبْدُ اللَّهِ بْنُ أُبَيٍّ فَقَالَ: قَدْ فَعَلُوهَا، وَاللَّهِ، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ.

meaner." Upon that Umar said: "O Allah's Prophet! Let me chop off the head of this hypocrite!" The Prophet "Allah's blessing and peace be upon him" said: "(No), lest the people should say that Muhammad kills his companions."

64-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported that a person from the emigrants struck the back of an Ansari. He came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked for retaliation. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let this (call for retaliation), for it is disgusting."

[17] Showing mutual feeling, mercy, love and support among the Muslims

65-(2585) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer is like a brick for another believer, the one supporting the other."

66-(2586) An-Nu'man Ibn Bashir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the believers in regard to mutual love, affection, fellow-feeling is that of one body, when any limb of which aches, the whole body aches, because of sleeplessness and fever."

(...) An-Nu'man Ibn Bashir "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said the same.

67-(...) An-Nu'man Ibn Bashir "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "The believers (in regard to their mutual feelings and support) are like a single person; if his head aches, the whole body aches because of fever and sleeplessness."

(...) An-Nu'man Ibn Bashir "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Muslims are like one body of a person: if his eye is sore, the whole body will ache, and if his head aches, the whole body will ache."

(...) A Hadith like this was narrated on the authority of An-Nu'man Ibn Bashir through another chain of transmitters.

[18] It is forbidden to abuse one another

68-(2587) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When two persons abuse one another, it is the first one who would be the sinner as long as the oppressed one does not transgress the limits."

قَالَ عُمَرُ: دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ: «دَعْهُ، لاَ يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصْحَابَهُ».

[البخاري: كتاب التفسير، باب قوله: ﴿سواء عليهم استغفرت لهم أم لم تستغفر لهم...﴾، رقم: ٤٩٠٥].

٦٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ. فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ الْقَوَدَ. فَقَالَ النَّبِيُّ ﷺ: «دَعُوهَا، فَإِنَّهَا مُنْتِنَةٌ».

قَالَ ابْنُ مَنْصُورٍ فِي رِوَايَتِهِ: عَمْرٌو قَالَ: سَمِعْتُ جَابِراً.

١٧ ـ باب تَرَاحُمِ المؤمنينَ وتعاطفهم وتعاضدهم

٦٥ ـ (٢٥٨٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ. كُلُّهُمْ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضاً».

[البخاري: كتاب الصلاة، باب تشبيك الأصابع في المسجد وغيره، رقم: ٤٨١].

٦٦ ـ (٢٥٨٦) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ: إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى».

[البخاري: كتاب الأدب، باب رحمة الناس والبهائم، رقم: ٦٠١١].

(...) ـ حدّثنا إِسْحَاقُ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٦٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ: إِنِ اشْتَكَى رَأْسُهُ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ».

(...) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ: إِنِ اشْتَكَى عَيْنُهُ، اشْتَكَى كُلُّهُ. وَإِنِ اشْتَكَى رَأْسُهُ، اشْتَكَى كُلُّهُ».

(...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ ﷺ... نَحْوَهُ.

١٨ ـ بابُ النَّهْيِ عن السِّبَابِ

٦٨ ـ (٢٥٨٧) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْتَبَّانِ مَا قَالاَ. فَعَلَى الْبَادِئِ، مَا لَمْ يَعْتَدِ الْمَظْلُومُ».

[19] Desirability of showing forgiveness and modesty

69-(2588) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Giving in) charity, in no way, decreases the wealth. No servant forgives (others), but that Allah adds to his respect, and no one shows modesty for the sake of Allah, but that Allah elevates him (in the sight of the people)."

[20] Prohibition of backbiting

70-(2589) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know what backbiting is?" They (the Companions) said: "Allah and His Messenger know best." On that he said: "Backbiting is to talk about your brother in such a way that he does not like." It was said to him: "What is your opinion if I found (such a fault) in my brother which I mentioned?" He said: "If this (fault) is really in him (which you mentioned in his absence), you would be regarded to have backbited him, and if it is not in him, that (which you did) is a slander."

[21] The glad tidings for the one whose faults Allah concealed in this world, that He will conceal his faults in the hereafter

71-(2590) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The servant (whose fault) Allah conceals in this world, Allah will conceal (his faults) on the Day of Judgement."

72-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No servant conceals the faults of others in this world, but that Allah would conceal his faults on the Day of Judgement."

[22] Treating kindly the one who is abandoned in avoidance of his bad manners

73-(2591) A'isha "Allah be pleased with her" reported: A person asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "Grant him permission, what a bad son of his tribe or what a bad person of his tribe he is!" When he came in he (The Prophet) spoke to him kindly. A'isha reported that she said: "O Messenger of Allah! You said about him what you had said, and then you treated him kindly." He said: "O A'isha! No doubt, the worst person from among the people in the sight of Allah on the Day of Judgement is the one whom the people abandoned in order to avoid his bad manners."

١٩ ـ باب استحباب العَفْو والتَّوَاضُع

٦٩ ـ (٢٥٨٨) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْداً بِعَفْوٍ إِلاَّ عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ».

٢٠ ـ باب تحريم الغِيبَةِ

٧٠ ـ (٢٥٨٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ. عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْغِيبَةُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»، قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَهَتَّهُ».

٢١ ـ باب بِشَارة مَنْ سترَ اللَّهُ تعالى عَيْبَه في الدنيا بأن يَسْتُرَ عليه في الآخرة

٧١ ـ (٢٥٩٠) ـ حدّثني أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَسْتُرُ اللَّهُ عَلَىٰ عَبْدٍ فِي الدُّنْيَا، إِلاَّ سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

٧٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَسْتُرُ عَبْدٌ عَبْداً فِي الدُّنْيَا، إِلاَّ سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

٢٢ ـ باب مُدَاراة مَنْ يُتَّقَى فُحْشُهُ

٧٣ ـ (٢٥٩١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، وَاللَّفْظُ لِزُهَيْرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، وَهُوَ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ. سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: حَدَّثَتْنِي عَائِشَةُ، أَنَّ رَجُلاً اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «ائْذَنُوا لَهُ، فَلَبِئْسَ ابْنُ الْعَشِيرَةِ، أَوْ بِئْسَ رَجُلُ الْعَشِيرَةِ»، فَلَمَّا دَخَلَ عَلَيْهِ، أَلاَنَ لَهُ الْقَوْلَ. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، قُلْتَ لَهُ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ؟ قَالَ: «يَا عَائِشَةُ، إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مَنْ وَدَعَهُ، أَوْ تَرَكَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ».

[البخاري: كتاب الأدب، باب ما يجوز من اغتياب أهل الفساد والريب، رقم: ٦٠٥٤].

(...) This Hadith was narrated on the authority of Ibn Al-Munkadir with the same chain of transmitters but with a slight variation of wording.

[23] The merit of kind treatment

74-(2592) Jarir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who is deprived of kindness is really deprived of goodness."

75-(...) Jarir "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who is deprived of kindness is really deprived of goodness."

76-(...) Jarir Ibn Abdullah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who is deprived of kindness is really deprived of goodness."

77-(2593) A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! No doubt, Allah is kind and He loves kindness. He gives for kindness whatever he does not give for severity. (Moreover, He gives for kindness whatever He) does not give for anything else besides it."

78-(2594) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Never kindness is found in anything but that it beautifies it, and never it is taken from anything but that it damages it."

79-(...) This Hadith was narrated on the authority of Al-Miqdam Ibn Shuraih Ibn Hani with the same chain of transmitters but with the following addition: A'isha rode a wild camel which she started making go round and round. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should be kind"...and the rest is the same.

[24] It is forbidden to curse the beasts

80-(2595) Imran Ibn Husain "Allah be pleased with him" reported: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" in some of his journeys, and there was a woman from the Ansar riding a she-camel which shied with the result that she invoked curse upon it. The Messenger of Allah "Allah's blessing and peace be upon him" heard her and said: "Unload it and set it free for it is accursed." Imran said: It is as if I am seeing it walking amongst people and none paying any heed to it.

(...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ الْمُنْكَدِرِ فِي هَذَا الإِسْنَادِ... مِثْلَ مَعْنَاهُ. غَيْرَ أَنَّهُ قَالَ: «بِئْسَ أَخُو الْقَوْمِ وَابْنُ الْعَشِيرَةِ».

٢٣ ـ باب فَضْلِ الرِّفْقِ

٧٤ ـ (٢٥٩٢) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنَا مَنْصُورٌ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ».

٧٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُمَا ـ قَالَ زُهَيْرٌ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ الْعَبْسِيِّ. قَالَ: سَمِعْتُ جَرِيراً يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ».

٧٦ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ. قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حُرِمَ الرِّفْقَ حُرِمَ الْخَيْرَ. أَوْ: مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ».

٧٧ ـ (٢٥٩٣) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، يَعْنِي بِنْتَ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لاَ يُعْطِي عَلَى الْعُنْفِ، وَمَا لاَ يُعْطِي عَلَى مَا سِوَاهُ».

٧٨ ـ (٢٥٩٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْمِقْدَامِ، وَهُوَ ابْنُ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الرِّفْقَ لاَ يَكُونُ فِي شَيْءٍ إِلاَّ زَانَهُ، وَلاَ يُنْزَعُ مِنْ شَيْءٍ إِلاَّ شَانَهُ».

٧٩ ـ (...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ الْمِقْدَامَ بْنَ شُرَيْحِ بْنِ هَانِىءٍ، بِهَذَا الإِسْنَادِ.

وَزَادَ فِي الْحَدِيثِ: رَكِبَتْ عَائِشَةُ بَعِيراً، فَكَانَتْ فِيهِ صُعُوبَةٌ. فَجَعَلَتْ تُرَدِّدُهُ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «عَلَيْكِ بِالرِّفْقِ»... ثُمَّ ذَكَرَ بِمِثْلِهِ.

٢٤ ـ باب النَّهْيِ عن لعن الدَّوَابِّ وغيرها

٨٠ ـ (٢٥٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ مِنَ الأَنْصَارِ عَلَى نَاقَةٍ. فَضَجِرَتْ فَلَعَنَتْهَا. فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا، فَإِنَّهَا مَلْعُونَةٌ».

قَالَ عِمْرَانُ: فَكَأَنِّي أَرَاهَا الآنَ تَمْشِي فِي النَّاسِ، مَا يَعْرِضُ لَهَا أَحَدٌ.

81-(...) The same was narrated on the authority of Imran, with a slight variation of wording.

82-(2596) Abu Barza Al-Aslami "Allah be pleased with him" reported that a slave-girl was riding a she-camel, upon which the luggage of people was also. Then, she suddenly saw The Messenger of Allah "Allah's blessing and peace be upon him". The way of the mountain was narrow and she said (to that she-camel): "Go ahead!" (but it did not move). She became angry, and said: "O Allah, let it be cursed!" The Messenger of Allah "Allah's blessing and peace be upon him" said: Let the she-camel on which the curse has been invoked not proceed with us."

83-(...) The same was narrated on the authority of Sulaiman At-Taimi, with a slight variation of wording.

84-(2597) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful believer is not to be an invoker of curse."

(...) This Hadith was narrated on the authority of Al-Ala Ibn Abd Ar-Rahman with the same chain of transmitters.

85-(2598) Zaid Ibn Aslam reported that Abd Al-Malik Ibn Marwan sent some domestic goods for decoration to Umm Ad-Darda on his own behalf. When it was night Abd Al-Malik got up and called for the servant. It seemed as if he (the servant) was late (in responding to his call). So he (Abd Al-Malik) invoked curse upon him. When it was morning Umm Ad-Darda said to him: I heard you cursing your servant during the night when you called him. She added: I heard Abu Ad-Darda saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The invokers of curse would neither be intercessors nor witnesses on the Day of Judgement."

(...) The same was narrated on the authority of Zaid Ibn Aslam, through another chain of transmitters.

86-(...) Umm Ad-Darda narrated: I heard Abu Ad-Darda "Allah be pleased with him" saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The invokers of curse would not be intercessors nor witnesses on the Day of Judgement."

87-(2599) Abu Huraira "Allah be pleased with him" reported: It was said to The Messenger of Allah "Allah's blessing and peace be upon him": "Invoke curse upon the pagans." He said: "I have not been sent as an invoker of curse, but I have been sent as a (source of) mercy."

٨١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ. قَالاَ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ. كِلاَهُمَا عَنْ أَيُّوبَ. بِإِسْنَادِ إِسْمَاعِيلَ... نَحْوَ حَدِيثِهِ.

إِلاَّ أَنَّ فِي حَدِيثِ حَمَّادٍ: قَالَ عِمْرَانُ: فَكَأَنِّي أَنْظُرُ إِلَيْهَا، نَاقَةً وَرْقَاءَ.

وَفِي حَدِيثِ الثَّقَفِيِّ: فَقَالَ: «خُذُوا مَا عَلَيْهَا وَأَعْرُوهَا، فَإِنَّهَا مَلْعُونَةٌ».

٨٢ ـ (٢٥٩٦) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا يَزِيدُ، يَعْنِي ابْنَ زُرَيْعٍ، حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، قَالَ: بَيْنَمَا جَارِيَةٌ عَلَى نَاقَةٍ، عَلَيْهَا بَعْضُ مَتَاعِ الْقَوْمِ، إِذْ بَصُرَتْ بِالنَّبِيِّ ﷺ. وَتَضَايَقَ بِهِمُ الْجَبَلُ. فَقَالَتْ: حَلْ، اللَّهُمَّ الْعَنْهَا. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «لاَ تُصَاحِبْنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ».

٨٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ. (ح) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى، يَعْنِي ابْنَ سَعِيدٍ، جَمِيعاً عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ الْمُعْتَمِرِ: «لاَ، أَيْمُ اللَّهِ، لاَ تُصَاحِبْنَا رَاحِلَةٌ عَلَيْهَا لَعْنَةٌ مِنَ اللَّهِ»، أَوْ كَمَا قَالَ.

٨٤ ـ (٢٥٩٧) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ، وَهُوَ ابْنُ بِلاَلٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَّاناً».

(...) ـ حدّثنيه أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ. بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٨٥ ـ (٢٥٩٨) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ بَعَثَ إِلَى أُمِّ الدَّرْدَاءِ بِأَنْجَادٍ مِنْ عِنْدِهِ. فَلَمَّا أَنْ كَانَ ذَاتَ لَيْلَةٍ، قَامَ عَبْدُ الْمَلِكِ مِنَ اللَّيْلِ، فَدَعَا خَادِمَهُ، فَكَأَنَّهُ أَبْطَأَ عَلَيْهِ، فَلَعَنَهُ. فَلَمَّا أَصْبَحَ قَالَتْ لَهُ أُمُّ الدَّرْدَاءِ: سَمِعْتُكَ، اللَّيْلَةَ، لَعَنْتَ خَادِمَكَ حِينَ دَعَوْتَهُ. فَقَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلاَ شُهَدَاءَ، يَوْمَ الْقِيَامَةِ».

٨٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَعَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ. قَالُوا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. كِلاَهُمَا عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، فِي هَذَا الإِسْنَادِ، بِمِثْلِ مَعْنَى حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ وَأَبِي حَازِمٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّعَّانِينَ لاَ يَكُونُونَ شُهَدَاءَ وَلاَ شُفَعَاءَ، يَوْمَ الْقِيَامَةِ».

٨٧ ـ (٢٥٩٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا مَرْوَانُ، يَعْنِيَانِ الْفَزَارِيَّ، عَنْ يَزِيدَ، هُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، ادْعُ عَلَى الْمُشْرِكِينَ. قَالَ: «إِنِّي لَمْ أُبْعَثْ لَعَّاناً، وَإِنَّمَا بُعِثْتُ رَحْمَةً».

[25] Whomever The Messenger of Allah "Allah's blessing and peace be upon him" cursed or abused though he did not deserve it, it would be a source of reward and mercy for him

88-(2600) A'isha "Allah be pleased with her" reported that two persons entered upon The Messenger of Allah "Allah's blessing and peace be upon him" and talked to him about something, which I did not know. but that caused him to be angry, with the result that he invoked curse upon them and abused them. When they went out I said: "O The Messenger of Allah, the goodness would reach everyone except for those two." He said: "Why is so?" I said: "Because you have invoked curse and abused them." He said: "Don't you know that I have made condition with my Lord saying: O Allah, I am a human being, so, any Muslim upon whom I invoke curse or whom I abuse, make it a source of purity and reward for him?"

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters, with the variation that in the narration of Isa it was mentioned: He had a private meeting with them after which he abused and cursed them and then sent them out.

89-(2601) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah, I am a human being, so any person among Muslims whom I abused or upon whom I invoked curse or whom I whipped, make it a source of purity and mercy for him."

(2602) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said the same, with a slight variation of wording.

(...) This Hadith was narrated on the authority of Al-A'mash. According to the narration of Isa: Make it a source of reward. According to the narration of Abu Huraira:" Make it a source of mercy.

90-(2601) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah, I make a pledge with You upon which You would not disappoint me. I am a human being. So, any Muslim whom I harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purity and closeness to You on the Day of Judgement."

(...) This Hadith was narrated on the authority of Abu Az-Zinad with a slight variation of wording.

٢٥ ـ باب مَن لَعَنَهُ النَّبِيُّ ﷺ أو سَبَّهُ أو دعا عليه وليس هو أهلاً لذلك، كان له زكاةً وأجراً ورحمةً

٨٨ ـ (٢٦٠٠) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: دَخَلَ عَلَىٰ رَسُولِ اللَّهِ ﷺ رَجُلاَنِ. فَكَلَّمَاهُ بِشَيْءٍ لاَ أَدْرِي مَا هُوَ، فَأَغْضَبَاهُ، فَلَعَنَهُمَا وَسَبَّهُمَا. فَلَمَّا خَرَجَا قُلْتُ: يَا رَسُولَ اللَّهِ، مَنْ أَصَابَ مِنَ الْخَيْرِ شَيْئاً مَا أَصَابَهُ هَذَانِ. قَالَ: «وَمَا ذَاكِ؟» قَالَتْ: قُلْتُ: لَعَنْتَهُمَا وَسَبَبْتَهُمَا. قَالَ: «أَوَ مَا عَلِمْتِ مَا شَارَطْتُ عَلَيْهِ رَبِّي؟ قُلْتُ: اللَّهُمَّ، إِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُسْلِمِينَ لَعَنْتُهُ أَوْ سَبَبْتُهُ، فَاجْعَلْهُ لَهُ زَكَاةً وَأَجْراً».

(...) ـ **حدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَاهُ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. جَمِيعاً عَنْ عِيسَى بْنِ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ جَرِيرٍ.

وَقَالَ فِي حَدِيثِ عِيسَىٰ: فَخَلَوْا بِهِ، فَسَبَّهُمَا، وَلَعَنَهُمَا، وَأَخْرَجَهُمَا.

٨٩ ـ (٢٦٠١) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ، فَأَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ، أَوْ لَعَنْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً».

(٢٦٠٢) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ. إِلاَّ أَنَّ فِيهِ: «زَكَاةً وَأَجْراً».

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ. كِلاَهُمَا عَنِ الأَعْمَشِ. بِإِسْنَادِ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ... مِثْلَ حَدِيثِهِ. غَيْرَ أَنَّ فِي حَدِيثِ عِيسَىٰ جَعَلَ: «وَأَجْراً» فِي حَدِيثِ أَبِي هُرَيْرَةَ. وَجَعَلَ «وَرَحْمَةً» فِي حَدِيثِ جَابِرٍ.

٩٠ ـ (٢٦٠١) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ إِنِّي أَتَّخِذُ عِنْدَكَ عَهْداً لَنْ تُخْلِفَنِيهِ. فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِينَ آذَيْتُهُ: شَتَمْتُهُ، لَعَنْتُهُ، جَلَدْتُهُ. فَاجْعَلْهَا لَهُ صَلاَةً وَزَكَاةً وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ».

(...) ـ **حدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ، بِهَذَا الإِسْنَادِ... نَحْوَهُ. إِلاَّ أَنَّهُ قَالَ: «أَوْ جَلَدْتُهُ».

قَالَ أَبُو الزِّنَادِ: وَهِيَ لُغَةُ أَبِي هُرَيْرَةَ. وَإِنَّمَا هِيَ: «جَلَدْتُهُ».

(...) The same was narrated on the authority of Abu Huraira through another chain of transmitters.

91-(...) Abu Huraira "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah, Muhammad is a human being. I get angry as human beings become angry. So, I made a pledge with You which You would not break: Any believer to whom I cause trouble or upon whom I invoke curse or whom I beat, make that an expiation (for his sins) and a source of closeness to You on the Day of Judgement."

92-(...) Abu Huraira "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah, any believing servant whom I abuse, make that a source of closeness to You on the Day of Judgement."

93-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I made a pledge with You which You would not break: any believer whom I curse or beat, make that an expiation for his sins on the Day of Judgement."

94-(2602) Jabir "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am a human being. So, I have made this condition with my Lord "Exalted and Glorified be He": Any servant amongst Muslims whom I curse or scold, make that a source of purity and reward for him."

(...) This Hadith was narrated on the authority of Ibn Juraij with the same chain of transmitters.

95-(2603) Anas Ibn Malik "Allah be pleased with him" reported that there was an orphan girl with Umm Sulaim, the mother of Anas. The Messenger of Allah "Allah's blessing and peace be upon him" saw that orphan girl and said: "O, it is you. you have grown young. May you not grow old!" the orphan girl returned to Umm Sulaim weeping. Umm Sulaim said: "O daughter, what is the matter with you?" She said: "The Messenger of Allah "Allah's blessing and peace be upon him" invoked curse upon me that I should not grow old, and in this way, I would never grow old" or she said: "live a long life."

Umm Sulaim went out wrapping her head-dress hastily until she met The Messenger of Allah "Allah's blessing and peace be upon him". He said

(...) ـ حدّثني سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٩١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَالِمٍ، مَوْلَى النَّصْرِيِّينَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنَّمَا مُحَمَّدٌ بَشَرٌ، يَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ. وَإِنِّي قَدِ اتَّخَذْتُ عِنْدَكَ عَهْداً لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ، أَوْ سَبَبْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ كَفَّارَةً، وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ».

٩٢ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ فَأَيُّمَا عَبْدٍ مُؤْمِنٍ سَبَبْتُهُ، فَاجْعَلْ ذٰلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب الدعوات، باب قول النبي ﷺ: «من آذيته فاجعله له زكاة ورحمة»، رقم: ٦٣٦١].

٩٣ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي اتَّخَذْتُ عِنْدَكَ عَهْداً لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ، أَوْ جَلَدْتُهُ. فَاجْعَلْ ذٰلِكَ كَفَّارَةً لَهُ، يَوْمَ الْقِيَامَةِ».

٩٤ ـ (٢٦٠٢) ـ حدّثني هٰارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنِّي اشْتَرَطْتُ عَلَىٰ رَبِّي عَزَّ وَجَلَّ، أَيُّ عَبْدٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ أَوْ شَتَمْتُهُ، أَنْ يَكُونَ ذٰلِكَ لَهُ زَكَاةً وَأَجْراً».

(...) ـ حَدَّثَنِيهِ ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ. (ح) وَحَدَّثَنَاه عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَاصِمٍ. جَمِيعاً عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٩٥ ـ (٢٦٠٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَتْ عِنْدَ أُمِّ سُلَيْمٍ يَتِيمَةٌ، وَهِيَ أُمُّ أَنَسٍ. فَرَأَىٰ رَسُولُ اللَّهِ ﷺ الْيَتِيمَةَ. فَقَالَ: «آنْتِ هِيَهْ؟ لَقَدْ كَبِرْتِ، لاَ كَبِرَ سِنُّكِ»، فَرَجَعَتِ الْيَتِيمَةُ إِلَىٰ أُمِّ سُلَيْمٍ تَبْكِي. فَقَالَتْ أُمُّ سُلَيْمٍ: مَالَكِ يَا بُنَيَّةُ؟ قَالَتِ الْجَارِيَةُ: دَعَا عَلَيَّ نَبِيُّ اللَّهِ ﷺ أَنْ لاَ يَكْبَرَ سِنِّي. فَالآنَ لاَ يَكْبَرُ سِنِّي أَبَداً. أَوْ قَالَتْ: قَرْنِي. فَخَرَجَتْ أُمُّ سُلَيْمٍ مُسْتَعْجِلَةً تَلُوثُ خِمَارَهَا. حَتَّىٰ لَقِيَتْ رَسُولَ اللَّهِ ﷺ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا لَكِ يَا أُمَّ سُلَيْمٍ؟» فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَدَعَوْتَ عَلَىٰ يَتِيمَتِي؟ قَالَ: «وَمَا ذَاكِ يَا أُمَّ سُلَيْمٍ؟» قَالَتْ: زَعَمَتْ

to her: "O Umm Sulaim, what is the matter with you?" She said: "O The Messenger of Allah, you invoked curse upon my orphan girl." He said: "O Umm Sulaim, what is that?" She said: "She pretended that you cursed her saying that she might not grow old or grow in life." The Messenger of Allah "Allah's blessing and peace be upon him" smiled and then said: "O Umm Sulaim, don't you know that I made a condition with my Lord. Such a condition with my Lord is that I said to Him: I am a human being and I am pleased just as a human being is pleased and I become angry just as a human being becomes angry. so anyone from amongst my nation, whom I curse and he, by no means deserves it, let that, O Lord, be a source of purification, purity, and closeness to You on the Day of Judgement."

96-(2604) Ibn Abbas "Allah be pleased with both" reported: I was playing with children when The Messenger of Allah "Allah's blessing and peace be upon him" came upon (us). I hid myself behind the door. He (The Prophet) came and patted upon my shoulders and said: "Go and call Mu'awiya for me." I returned and said: "He is taking his meal." He said to me once again: "Go and call Mu'awiya for me." I went (and returned) and said "He is taking food." He said: "May Allah not fill his stomach!"

97-(...) Ibn Abbas "Allah be pleased with both" reported: I was playing with children when The Messenger of Allah "Allah's blessing and peace be upon him" came upon (us). I hid myself behind the door...and the rest of the Hadith is the same.

[26] Criticizing the double-faced person, and prohibition of his act

98-(2526) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst person from amongst the people is the one who has double face. He meets those with one face and others with the other face."

99-(...) Abu Huraira "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The worst person amongst the people is the one who has double face. He meets those with one face and others with the other face."

100-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You find that the worst person amongst the people is the one who has double face. He meets those with one face and others with the other face."

أَنَّكَ دَعَوْتَ أَنْ لاَ يَكْبَرَ سِنُّهَا وَلاَ يَكْبَرَ قَرْنُهَا. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ. ثُمَّ قَالَ: «يَا أُمَّ سُلَيْمٍ، أَمَا تَعْلَمِينَ أَنَّ شَرْطِي عَلَى رَبِّي، أَنِّي اشْتَرَطْتُ عَلَىٰ رَبِّي فَقُلْتُ: إِنَّمَا أَنَا بَشَرٌ: أَرْضَىٰ كَمَا يَرْضَىٰ الْبَشَرُ، وَأَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ. فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ، مِنْ أُمَّتِي، بِدَعْوَةٍ لَيْسَ لَهَا بِأَهْلٍ، أَنْ تَجْعَلَهَا لَهُ طَهُوراً وَزَكَاةً وَقُرْبَةً يُقَرِّبُهُ بِهَا مِنْهُ يَوْمَ الْقِيَامَةِ».

وَقَالَ أَبُو مَعْنٍ: يُتَيِّمَةً. بِالتَّصْغِيرِ، فِي الْمَوَاضِعِ الثَّلاَثَةِ مِنَ الْحَدِيثِ.

٩٦ ـ (٢٦٠٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ الْعَنَزِيُّ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ، وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ، قَالاَ حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَمْزَةَ الْقَصَّابِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كُنْتُ أَلْعَبُ مَعَ الصِّبْيَانِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَتَوَارَيْتُ خَلْفَ بَابٍ. قَالَ: فَجَاءَ فَحَطَأَنِي حَطْأَةً. وَقَالَ: «اذْهَبْ وَادْعُ لِي مُعَاوِيَةَ» قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ. قَالَ: ثُمَّ قَالَ لِيَ: «اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ» قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ. فَقَالَ: «لاَ أَشْبَعَ اللَّهُ بَطْنَهُ».

قَالَ ابْنُ الْمُثَنَّىٰ: قُلْتُ لأُمَيَّةَ: مَا حَطَأَنِي؟ قَالَ: قَفَدَنِي قَفْدَةً.

٩٧ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو حَمْزَةَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أَلْعَبُ مَعَ الصِّبْيَانِ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاخْتَبَأْتُ مِنْهُ فَذَكَرَ بِمِثْلِهِ.

٢٦ ـ بَابُ ذَمِّ ذِي الْوَجْهَيْنِ وَتَحْرِيمِ فِعْلِهِ

٩٨ ـ (٢٥٢٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ: الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ، وَهَؤُلاَءِ بِوَجْهٍ».

٩٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ: الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ، وَهَؤُلاَءِ بِوَجْهٍ».

١٠٠ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ.

(ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ: الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ، وَهَؤُلاَءِ بِوَجْهٍ».

[27] Prohibition of telling lies, and what is permissible of it

101-(2605) Umm Kulthum Bint Uqba "Allah be pleased with her" who was one amongst the first emigrants who pledged allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A liar is not one who tries to bring reconciliation among people and speaks good (in order to avert dispute), or conveys good." Ibn Shihab said that he did not hear that telling a lie was permitted in what the people speak but in three cases: in battle, for bringing reconciliation amongst persons, and in the husband's talk to his wife, or the wife's speech to her husband (just in order to bring reconciliation between them).

(...) This Hadith was narrated on the authority of Ibn Shihab with the same chain of transmitters but with a slight variation of wording.

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, but with a slight variation of wording.

[28] Prohibition of talebearing

102-(2606) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: (The Prophet) Muhammad "Allah's blessing and peace be upon him" said: "Should I tell you about the sin (whose prohibition is grievous)? It is the talebearing which creates dissension among people." (The Prophet) Muhammad "Allah's blessing and peace be upon him" added: "The person keeps telling the truth until he is recorded as truthful, whereas (another one) keeps telling a lie until he is recorded as a liar."

[29] The evil of a lie and the goodness of truth and its merit

103-(2607) Abdullah "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truth leads one to piety, and piety leads one to Paradise and the person keeps telling the truth until he is recorded as truthful. But lie leads to obscenity and obscenity leads to Hell, and the person keeps telling a lie until he is recorded as a liar."

104-(...) Abdullah "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Truth is piety, and piety leads one to Paradise and the slave keeps telling the truth until he is recorded in the sight of Allah as truthful. But lie is obscenity and obscenity leads to Hell, and the slave keeps telling a lie until he is recorded as a liar."

٢٧ ـ باب تحريم الكَذِبِ، وبيانِ ما يُبَاح منه

١٠١ ـ (٢٦٠٥) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أُمَّهُ، أُمَّ كُلْثُومٍ بِنْتَ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ، اللاَّتِي بَايَعْنَ النَّبِيَّ ﷺ، أَخْبَرَتْهُ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، وَيَقُولُ خَيْراً وَيَنْمِي خَيْراً».

قَالَ ابْنُ شِهَابٍ: وَلَمْ أَسْمَعْ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ: كَذِبٌ إِلاَّ فِي ثَلاَثٍ: الْحَرْبُ، وَالإِصْلاَحُ بَيْنَ النَّاسِ، وَحَدِيثُ الرَّجُلِ امْرَأَتَهُ، وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا.

[البخاري: كتاب الصلح، باب ليس الكاذب الذي يصلح بين الناس، رقم: ٢٦٩٢].

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ: وَقَالَتْ: وَلَمْ أَسْمَعْهُ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ إِلاَّ فِي ثَلاَثٍ. بِمِثْلِ مَا جَعَلَهُ يُونُسُ مِنْ قَوْلِ ابْنِ شِهَابٍ.

(...) ـ وحدّثناه عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ. إِلَىٰ قَوْلِهِ: «وَيَنْمِي خَيْراً»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

٢٨ ـ باب تحريم النَّمِيمَةِ

١٠٢ ـ (٢٦٠٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ، قَالَ: إِنَّ مُحَمَّداً ﷺ قَالَ: «أَلاَ أُنَبِّئُكُمْ مَا الْعَضْهُ؟ هِيَ النَّمِيمَةُ: الْقَالَةُ بَيْنَ النَّاسِ». وَإِنَّ مُحَمَّداً ﷺ قَالَ: «إِنَّ الرَّجُلَ يَصْدُقُ حَتَّىٰ يُكْتَبَ صِدِّيقاً. وَيَكْذِبُ حَتَّىٰ يُكْتَبَ كَذَّاباً».

٢٩ ـ باب قُبْحِ الكَذِبِ وحُسن الصدق وفضلِهِ

١٠٣ ـ (٢٦٠٧) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصِّدْقَ يَهْدِي إِلَىٰ الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّىٰ يُكْتَبَ صِدِّيقاً. وَإِنَّ الْكَذِبَ يَهْدِي إِلَىٰ الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ. وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّىٰ يُكْتَبَ كَذَّاباً». [البخاري: كتاب الأدب، باب قول الله تعالى: ﴿يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين﴾، رقم: ٦٠٩٤].

١٠٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصِّدْقَ بِرٌّ. وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ. وَإِنَّ الْعَبْدَ لَيَتَحَرَّىٰ الصِّدْقَ حَتَّىٰ يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقاً. وَإِنَّ الْكَذِبَ فُجُورٌ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَىٰ النَّارِ. وَإِنَّ الْعَبْدَ لَيَتَحَرَّى الْكَذِبَ حَتَّىٰ يُكْتَبَ كَذَّاباً». قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنِ النَّبِيِّ ﷺ.

105-(...) Abdullah "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should stick to telling the truth for truth leads one to piety, and piety leads one to Paradise and the person keeps telling the truth and does his best to tell it until he is recorded as truthful with Allah. But beware of telling a lie for lie leads to obscenity and obscenity leads to Hell, and the person keeps telling a lie and does his best to tell it until he is recorded as a liar with Allah."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters but with a slight variation of wording.

[30] The merit of self-control at the time of anger

106-(2608) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whom do you regard as Raqub amongst you?" They (the Companions) said: "One who has no (surviving) children." He said: "He is not a Raqub but the Raqub is the one who finds none of his children as a forerunner (in Paradise)." He then said: "Whom do you consider as a wrestler amongst you?" We said: "It is he who wrestles with others." He said: "No, it is not so, but it is the one who has self-control at the time of his anger."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

107-(2609) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The strong man is not the one who wrestles well but the strong man is the one who has self-control at the time of his anger."

108-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The strong man is not the one who wrestles well." They asked: "Then, who is the strong man, O Messenger of Allah?" he said: "The strong man is the one who controls himself at the time of his anger."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

109-(2610) Sulaiman Ibn Surd "Allah be pleased with him" reported: Two men abused each other in the presence of The Prophet "Allah's blessing and peace be upon him", with the result that the face of one of them became red with anger, and his jugular veins swelled. On that The

١٠٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. قَالاَ: حَدَّثَنَا الأَعْمَشُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ. وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقاً. وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّاباً».

(...) ـ حدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِ عِيسَى «وَيَتَحَرَّى الصِّدْقَ. وَيَتَحَرَّى الْكَذِبَ».

وَفِي حَدِيثِ ابْنِ مُسْهِرٍ «حَتَّى يَكْتُبَهُ اللَّهُ».

٣٠ ـ باب فَضْلِ مَنْ يَمْلِكُ نَفْسَهُ عند الغَضَبِ وبأي شيء يذهب الغضب

١٠٦ ـ (٢٦٠٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ لِقُتَيْبَةَ، قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ الرَّقُوبَ فِيكُمْ؟» قَالَ: قُلْنَا: الَّذِي لاَ يُولَدُ لَهُ. قَالَ: «لَيْسَ ذَاكَ بِالرَّقُوبِ، وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَيْئاً». قَالَ: «فَمَا تَعُدُّونَ الصُّرَعَةَ فِيكُمْ؟» قَالَ: قُلْنَا: الَّذِي لاَ يَصْرَعُهُ الرِّجَالُ. قَالَ: «لَيْسَ بِذَلِكَ، وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ، مِثْلَ مَعْنَاهُ.

١٠٧ ـ (٢٦٠٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَعَبْدُ الأَعْلَى بْنُ حَمَّادٍ. قَالاَ، كِلاَهُمَا: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

[البخاري: كتاب الأدب، باب الحذر من الغضب، رقم: ٦١١٤].

١٠٨ ـ (...) ـ حدّثنا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ»، قَالُوا: فَالشَّدِيدُ أَيُّمَ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٠٩ ـ (٢٦١٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ ابْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا تَحْمَرُّ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ. قَالَ رَسُولُ اللَّهِ ﷺ:

Prophet "Allah's blessing and peace be upon him" said: "I know a word, the saying of which will cause him to relax, if he does say it. If he says: "I seek Refuge with Allah from Satan" then all is anger will go away." The angry man said: "Do you see me mad?"

110-(...) Sulaiman Ibn Surd "Allah be pleased with him" reported: Two men abused each other in the presence of The Prophet "Allah's blessing and peace be upon him", with the result that the face of one of them became red with anger. On that The Prophet "Allah's blessing and peace be upon him" looked at him and said: "I know a word, the saying of which will cause him to relax, i.e. if he says: "I seek refuge with Allah from Satan." Somebody from among those who had heard The Prophet "Allah's blessing and peace be upon him" got up and went to him and said: "Did not you hear what The Messenger of Allah "Allah's blessing and peace be upon him" said? He said: "I know a word, the saying of which will cause him to relax, i.e. if he says: "I seek refuge with Allah from Satan."" The angry man said: "Do you see me mad?"

(...) The same was narrated on the authority of Al-A'mash with the same chain of transmitters.

[31] Creating the man in such a way that he loses control

111-(2611) Anas "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah created Adam (and placed him) in Paradise, He left him as long as He wished to leave him. Then Iblis roamed round him to see what he was. When he found him hollow from within, he perceived that he had been created in such a way that he would not have control over himself."

(...) The same was narrated on the authority of Humaid with the same chain of transmitters.

[32] Forbiddance of striking at the face

112-(2612) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you fights with his brother he should avoid striking at the face."

(...) This Hadith was narrated on the authority of Abu Az-Zinad with a slight variation of wording.

113-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you fights with his brother he should avoid striking at the face."

«إِنِّي لأَعْرِفُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَالَ الرَّجُلُ: وَهَلْ تَرَىٰ بِي مِنْ جُنُونٍ؟

قَالَ ابْنُ الْعَلاَءِ: فَقَالَ: وَهَلْ تَرَىٰ. وَلَمْ يَذْكُرِ الرَّجُلَ.

[البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣٢٨٢].

١١٠ ـ (...) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: سَمِعْتُ الأَعْمَشَ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ ثَابِتٍ يَقُولُ: حَدَّثَنَا سُلَيْمَانُ بْنُ صُرَدٍ قَالَ: اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ. فَجَعَلَ أَحَدُهُمَا يَغْضَبُ وَيَحْمَرُّ وَجْهُهُ. فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَامَ إِلَىٰ الرَّجُلِ رَجُلٌ مِمَّنْ سَمِعَ النَّبِيَّ ﷺ فَقَالَ: أَتَدْرِي مَا قَالَ رَسُولُ اللَّهِ ﷺ آنِفاً؟ قَالَ: «إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»، فَقَالَ لَهُ الرَّجُلُ: أَمَجْنُوناً تَرَانِي؟

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ.

٣١ ـ باب خُلِقَ الإِنْسَانُ خَلْقاً لا يَتَمَالَكُ

١١١ ـ (٢٦١١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا صَوَّرَ اللَّهُ آدَمَ فِي الْجَنَّةِ تَرَكَهُ مَا شَاءَ اللَّهُ أَنْ يَتْرُكَهُ. فَجَعَلَ إِبْلِيسُ يُطِيفُ بِهِ، يَنْظُرُ مَا هُوَ، فَلَمَّا رَآهُ أَجْوَفَ عَرَفَ أَنَّهُ خُلِقَ خَلْقاً لاَ يَتَمَالَكُ».

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٢ ـ باب النَّهْيِ عن ضَرْبِ الوَجْهِ

١١٢ ـ (٢٦١٢) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ».

(...) ـ **حدّثناه** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، بِهَٰذَا الإِسْنَادِ، وَقَالَ: «إِذَا ضَرَبَ أَحَدُكُمْ».

١١٣ ـ (...) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَتَّقِ الْوَجْهَ».

114-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you fights with his brother he should not slap on the face."

115-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you fights with his brother he should avoid (striking at) the face, for Allah has created man on His own image."

116-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you fights with his brother he should avoid (striking at) the face."

[33] Severe warning to the one who tortures people unjustifiably

117-(2613) Urwa reported from his father that Hisham Ibn Hakim Ibn Hizam came upon some people in Syria who had been made to stand in the sun, with olive-oil poured upon their heads. He said: What is this? It was said: They are being tortured for (their non-payment of) the tribute. He said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah would punish those who torture people in this world (unjustifiably)."

118-(...) Hisham reported from his father that Hisham Ibn Hakim Ibn Hizam came upon some farmers of Syria, who had been made to stand in the sun. He said: What is the matter with them? They said: They have been detained for (their non-payment of) the tribute. Hisham said: I testify that I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah would torture those who torture people in the world (unjustifiably)."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters with the following addition that the ruler in Palestine at that time was Umair Ibn Sa'd to whom Hisham went and talked about this matter, with the result that he (Umair) ordered that they should be let off; and they were let off.

119-(...) Urwa Ibn Az-Zubair reported that Hisham Ibn Hakim found a man (who was the ruler of Hims) detaining some farmers for (their non-payment of) the tribute. He said: What is this? I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah would punish those who torture people in the world (unjustifiably)."

١١٤ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعَ أَبَا أَيُّوبَ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلاَ يَلْطِمَنَّ الْوَجْهَ».

١١٥ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. وَفِي حَدِيثِ ابْنِ حَاتِمٍ: عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ، فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ».

١١٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ يَحْيَى بْنِ مَالِكٍ الْمَرَاغِيِّ، وَهُوَ أَبُو أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ».

٣٣ ـ بابُ الوَعِيدِ الشَّدِيدِ لمن عَذَّبَ النَّاسَ بِغَيْرِ حَقٍّ

١١٧ ـ (٢٦١٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ هِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ. قَالَ: مَرَّ بِالشَّامِ عَلَى أُنَاسٍ، وَقَدْ أُقِيمُوا فِي الشَّمْسِ، وَصُبَّ عَلَى رُؤُوسِهِمُ الزَّيْتُ. فَقَالَ: مَا هَذَا؟ قِيلَ: يُعَذَّبُونَ فِي الْخَرَاجِ. فَقَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ فِي الدُّنْيَا».

١١٨ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ. قَالَ: مَرَّ هِشَامُ بْنُ حَكِيمِ بْنِ حِزَامٍ عَلَى أُنَاسٍ مِنَ الأَنْبَاطِ بِالشَّامِ، قَدْ أُقِيمُوا فِي الشَّمْسِ. فَقَالَ: مَا شَأْنُهُمْ؟ قَالُوا: حُبِسُوا فِي الْجِزْيَةِ. فَقَالَ هِشَامٌ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

(...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ جَرِيرٍ: قَالَ: وَأَمِيرُهُمْ يَوْمَئِذٍ عُمَيْرُ بْنُ سَعْدٍ عَلَى فِلَسْطِينَ، فَدَخَلَ عَلَيْهِ فَحَدَّثَهُ، فَأَمَرَ بِهِمْ فَخُلُّوا.

١١٩ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ هِشَامَ بْنَ حَكِيمٍ وَجَدَ رَجُلاً، وَهُوَ عَلَى حِمْصَ، يُشَمِّسُ نَاساً مِنَ النَّبَطِ فِي أَدَاءِ الْجِزْيَةِ. فَقَالَ: مَا هَذَا؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

[34] Whoever goes in the mosque or in the market or a place of gathering as such carrying a weapon should grasp the spearhead lest it might harm anyone

120-(2614) Amr heard Jabir "Allah be pleased with him" saying: A person came into the mosque carrying arrows. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Grasp its pointed head."

121-(...) Jabir "Allah be pleased with him" reported: A person came into the mosque with arrows whose iron-ends were exposed. The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to grasp the pointed heads lest they might do any harm to a Muslim.

122-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered somebody who had been distributing arrows in the mosque that he should not move about in the mosque but by grasping their pointed heads. Ibn Rumh narrated the same with a slight variation of wording.

123-(2615) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you passes by a gathering or a market carrying an arrow in his hand, he must grasp its pointed head, he must grasp its pointed head, he must grasp its pointed head." Abu Musa said: By Allah, we did not court death until some of us had flung arrows upon the faces of one another.

124-(...) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone from amongst you passes by our mosque or our market carrying an arrow with him, he should grasp its pointed head in his palm (or catch hold of its iron-head), lest it might injure anyone from among the Muslims."

[35] Forbiddance of pointing a weapon towards one's brother

125-(2616) Abu Huraira "Allah be pleased with him" reported: (The Prophet) Abu Al-Qasim (his nickname) "Allah's blessing and peace be upon him" said: "He who pointed a weapon towards his brother, the angels invoke curse upon him even if he is his real brother, so long as he does not abandon this (pointing weapon towards one's brother Muslim)."

(...) Abu Huraira reported the same from The Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

٣٤ ـ باب أمر مَنْ مَرّ بسلاحٍ في مَسْجدٍ أو سُوْقٍ أو غيرهما من المواضع الجَامِعَةِ لِلنَّاسِ، أن يُمْسِك بِنِصَالِهَا

١٢٠ ـ (٢٦١٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جَابِراً يَقُولُ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ بِسِهَامٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ بِنِصَالِهَا».

[البخاري: كتاب الصلاة، باب يأخذ بنصول النبل إذا مر في المسجد، رقم: ٤٥١].

١٢١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ : أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَجُلاً مَرَّ بِأَسْهُمٍ فِي الْمَسْجِدِ. قَدْ أَبْدَىٰ نُصُولَهَا. فَأُمِرَ أَنْ يَأْخُذَ بِنُصُولِهَا، كَيْ لاَ يَخْدِشَ مُسْلِماً.

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «من حمل علينا السلاح فليس منا» رقم: ٧٠٧٤].

١٢٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ أَمَرَ رَجُلاً، كَانَ يَتَصَدَّقُ بِالنَّبْلِ فِي الْمَسْجِدِ، أَنْ لاَ يَمُرَّ بِهَا إِلاَّ وَهُوَ آخِذٌ بِنُصُولِهَا، وَقَالَ ابْنُ رُمْحٍ: كَانَ يَصَّدَّقُ بِالنَّبْلِ.

١٢٣ ـ (٢٦١٥) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَجْلِسٍ أَوْ سُوقٍ، وَبِيَدِهِ نَبْلٌ، فَلْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لْيَأْخُذْ بِنِصَالِهَا. ثُمَّ لْيَأْخُذْ بِنِصَالِهَا».

قَالَ: فَقَالَ أَبُو مُوسَىٰ: وَاللَّهِ، مَا مُتْنَا حَتَّىٰ سَدَّدْنَاهَا، بَعْضُنَا فِي وُجُوهِ بَعْضٍ.

١٢٤ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ، وَاللَّفْظُ لِعَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا، أَوْ فِي سُوقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَىٰ نِصَالِهَا بِكَفِّهِ. أَنْ يُصِيبَ أَحَداً مِنَ الْمُسْلِمِينَ مِنْهَا بِشَيْءٍ». أَوْ قَالَ: «لِيَقْبِضْ عَلَىٰ نِصَالِهَا».

[البخاري: كتاب الصلاة، باب المرور في المسجد، رقم: ٤٥٢].

٣٥ ـ باب النَّهْيِ عنِ الإشَارَةِ بالسِّلاَحِ إلى مُسْلِمٍ

١٢٥ ـ (٢٦١٦) ـ حدّثني عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ أَشَارَ إِلَىٰ أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلاَئِكَةَ تَلْعَنُهُ، حَتَّىٰ وَإِنْ كَانَ أَخَاهُ لأَبِيهِ وَأُمِّهِ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

126-(2617) Hammam Ibn Munabbih narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None amongst you should point a weapon towards his brother, for he does not know that Satan might cause it (the weapon) to slip from his hand (and then injure anyone) with the result that he may fall into a ditch of Hell-Fire."

[36] The merit of removing away anything harmful from the way

127-(1914) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While a person was going on the way, he found a thorny branch in it, which he pushed to a side. Consequently, Allah accepted (this action) of his and forgave him."

128-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While a man was walking across a certain bath, he saw a tree's branch lying there. He said: By Allah, I shall push it aside so that it may not cause harm to the Muslims. (The result was that) he was admitted into Paradise."

129-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw a person enjoying himself in Paradise (as a reward for him) because of a tree that he had cut from the path which was harmful to the people."

130-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a tree which was harmful to the Muslims. A person came there and cut it (with the result that) he entered Paradise."

131-(2618) Abu Barza "Allah be pleased with him" reported: I said: "O The Messenger of Allah, teach me something which might be a (source of) benefit to me." He said: "Remove the harmful things from the paths of Muslims."

132-(...) Abu Barza "Allah be pleased with him" reported that he said to The Messenger of Allah "Allah's blessing and peace be upon him": "O The Messenger of Allah, I do not know whether I would survive after you, so instruct me (to do) something by which Allah should benefit me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do such and such a thing, do such and such a thing, and remove the harmful things from the paths."

١٢٦ ـ (٢٦١٧) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يُشِيرُ أَحَدُكُمْ إِلَىٰ أَخِيهِ بِالسِّلاَحِ، فَإِنَّهُ لاَ يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ. فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ».

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «من حمل علينا السلاح فليس منا» رقم: ٧٠٧٢].

٣٦ ـ باب فَضْلِ إِزَالَةِ الأَذَىٰ عن الطَّرِيقِ

١٢٧ ـ (١٩١٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سُمَيٍّ، مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخَّرَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ».

١٢٨ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَّ رَجُلٌ بِغُصْنِ شَجَرَةٍ عَلَىٰ ظَهْرِ طَرِيقٍ. فَقَالَ: وَاللَّهِ لأُنَحِّيَنَّ هَذَا عَنِ الْمُسْلِمِينَ لاَ يُؤْذِيهِمْ. فَأُدْخِلَ الْجَنَّةَ».

١٢٩ ـ (...) ـ حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ رَأَيْتُ رَجُلاً يَتَقَلَّبُ فِي الْجَنَّةِ، فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ، كَانَتْ تُؤْذِي النَّاسَ».

١٣٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ شَجَرَةً كَانَتْ تُؤْذِي الْمُسْلِمِينَ، فَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ».

١٣١ ـ (٢٦١٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ أَبَانَ بْنِ صَمْعَةَ: حَدَّثَنِي أَبُو الْوَازِعِ: حَدَّثَنِي أَبُو بَرْزَةَ. قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، عَلِّمْنِي شَيْئاً أَنْتَفِعُ بِهِ. قَالَ: «اعْزِلِ الأَذَىٰ عَنْ طَرِيقِ الْمُسْلِمِينَ».

١٣٢ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَبِي الْوَازِعِ الرَّاسِبِيِّ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ أَنَّ أَبَا بَرْزَةَ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، إِنِّي لاَ أَدْرِي، لَعَسَىٰ أَنْ تَمْضِيَ وَأَبْقَىٰ بَعْدَكَ. فَزَوِّدْنِي شَيْئاً يَنْفَعُنِي اللَّهُ بِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلْ كَذَا. افْعَلْ كَذَا ـ أَبُو بَكْرٍ نَسِيَهُ ـ وَأَمِرَّ الأَذَىٰ عَنِ الطَّرِيقِ».

[37] Forbiddance of torturing the cat or any animals which do not harm

133-(2242) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire for that. However, she neither gave it food or water since she imprisoned it, nor did she set it free to eat from the vermin of the earth."

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

134-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman was tortured because of a cat which she had tied. She neither allowed it to eat or drink, nor did she set it free so that it might eat the insects of the earth."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

135-(2619) Hammam Ibn Munabbih narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". He mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman entered the Hell-Fire because of a cat which she had tied. She neither fed it, nor did she set it free so that it could consume the insects of the earth, until it died."

[38] Prohibition of pride and vanity

136-(2620) Abu Sa'id Al-Khudri and Abu Huraira "Allah be pleased with them" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glory is His (Allah's) lower garment and Majesty is His upper garment and (Allah "Exalted and Glorified be He" says") He who disputes with Me over them I shall punish him."

[39] Forbiddance of getting frustrated regarding the mercy of Allah

137-(2621) Jundub "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man said: Allah would not forgive for so and so. Allah "Exalted and Glorified be He" said: Who is him, who declares about Me that I would not forgive for so and so? I have forgiven for so and so and, blotted out the deeds of him (who declared that I would not FORGIVE FOR him)."

٣٧ ـ باب تحريم تَعْذِيب الهرَّة ونحوها من الحيوان الذي لا يُؤذي

١٣٣ ـ (٢٢٤٢) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ بْنِ عُبَيْدٍ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، يَعْنِي ابْنَ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ، سَجَنَتْهَا حَتَّىٰ مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ. لاَ هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ هِيَ حَبَسَتْهَا. وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

(...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَىٰ بْنِ خَالِدٍ. جَمِيعاً عَنْ مَعْنِ بْنِ عِيسَىٰ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ جُوَيْرِيَةَ.

١٣٤ ـ (...) ـ وَحَدَّثَنِيهِ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ أَوْثَقَتْهَا. فَلَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا، وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ».

(...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٣٥ ـ (٢٦١٩) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «دَخَلَتِ امْرَأَةٌ النَّارَ مِنْ جَرَّاءِ هِرَّةٍ لَهَا، أَوْ هِرٍّ، رَبَطَتْهَا. فَلاَ هِيَ أَطْعَمَتْهَا، وَلاَ هِيَ أَرْسَلَتْهَا تَرْمِرُ مِنْ خَشَاشِ الأَرْضِ، حَتَّىٰ مَاتَتْ هَزْلاً».

٣٨ ـ باب تَحْرِيمِ الكِبْرِ

١٣٦ ـ (٢٦٢٠) ـ حدّثنا أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي مُسْلِمٍ الأَغَرِّ، أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعِزُّ إِزَارُهُ، وَالْكِبْرِيَاءُ رِدَاؤُهُ، فَمَنْ يُنَازِعُنِي عَذَّبْتُهُ».

٣٩ ـ باب النَّهْيِ عن تَقْنِيطِ الإنسان من رَحْمَةِ اللَّه

١٣٧ ـ (٢٦٢١) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ، عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ جُنْدَبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَ «أَنَّ رَجُلاً قَالَ: وَاللَّهِ لاَ يَغْفِرُ اللَّهُ لِفُلاَنٍ. وَإِنَّ اللَّهَ تَعَالَىٰ قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لاَ أَغْفِرَ لِفُلاَنٍ، فَإِنِّي قَدْ غَفَرْتُ لِفُلاَنٍ. وَأَحْبَطْتُ عَمَلَكَ»، أَوْ كَمَا قَالَ.

[40] The merits of the weak and anonymous people

138-(2622) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perhaps there is a person with disheveled hair and covered with dust, who might be turned away from the doors (though he is highly estimated by Allah) that if he took oath by Allah (about anything) Allah would fulfill his oath."

[41] Forbiddance of saying: "The people have been destroyed"

139-(2623) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a person says that people have been destroyed, he himself is the most destroyed."

(...) This Hadith was narrated on the authority of Suhail with the same chain of transmitters.

[42] The advice to treat one's neighbour well

140-(2624) A'isha "Allah be pleased with her" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Gabriel kept instructing me to (treat kindly) the neighbor (so much) that I thought as if he would give him the (right of) inheritance."

(...) This Hadith was narrated on the authority of A'isha through another chain of transmitters.

141-(2625) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel kept instructing me to (treat kindly) the neighbor (so much) that I thought as if he would give him the (right of) inheritance."

142-(...) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Dharr, when you cook broth, increase the water in it, and give that (as a gift) to your neighbours."

143-(...) Abu Dharr "Allah be pleased with him" reported: My companion, The Messenger of Allah "Allah's blessing and peace be upon him" ordered me: "When you cook broth, add water to it, and remember your neighbour's household, and give them from it as a gift."

٤٠ ـ باب فضل الضُّعَفَاء والخَامِلِين

١٣٨ ـ (٢٦٢٢) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُبَّ أَشْعَثَ مَدْفُوعٍ بِالأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ».

٤١ ـ باب النهي عن قول هَلَكَ النَّاسُ

١٣٩ ـ (٢٦٢٣) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ، فَهُوَ أَهْلَكُهُمْ».

قَالَ أَبُو إِسْحَاقَ: لاَ أَدْرِي، أَهْلَكَهُمْ بِالنَّصْبِ، أَوْ أَهْلَكُهُمْ بِالرَّفْعِ.

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ. (ح) وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ. جَمِيعاً عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٤٢ ـ باب الوَصِيَّة بالجار، والإحسان إليه

١٤٠ ـ (٢٦٢٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ وَيَزِيدُ بْنُ هَارُونَ. كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ: أَخْبَرَنِي أَبُو بَكْرٍ، وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، أَنَّ عَمْرَةَ حَدَّثَتْهُ، أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ لَيُوَرِّثُنَّهُ». [البخاري: كتاب الأدب، باب الوصاة بالجار، رقم: ٦٠١٤].

(...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٤١ ـ (٢٦٢٥) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ». [البخاري: كتاب الأدب، باب الوصاة بالجار، رقم: ٦٠١٥].

١٤٢ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَاللَّفْظُ لإِسْحَاقَ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ، إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ».

١٤٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي ﷺ أَوْصَانِي: «إِذَا طَبَخْتَ مَرَقاً فَأَكْثِرْ مَاءَهُ، ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَانِكَ، فَأَصِبْهُمْ مِنْهَا بِمَعْرُوفٍ».

[43] Desirability of meeting one cheerfully

144-(2626) Abu Dharr "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Don't look down upon anything of the good (which you might do), even if it is that you meet your brother cheerfully."

[44] Desirability of intercession for whatever is lawful

145-(2627) Abu Musa "Allah be pleased with him" reported: Whenever any needy man came to The Messenger of Allah "Allah's blessing and peace be upon him" with a need (to be fulfilled), he would turn to his Companions saying: "Intercede for him, and you would get the reward. Allah would decree through the tongue of His Prophet what He wishes."

[45] The merit of sitting with good companion, and the necessity of avoiding the bad companion

146-(2628) Abu Musa "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of good companion and that of bad companion is that of the owner of musk and that of the one (smith) blowing bellows. The owner of musk would either give you freely, or you would buy it from him, or you would smell its pleasant fragrance. As for the one who blows the bellows, he would either burn your clothes or you would smell its disgusting smell."

[46] The merit of treating the girls kindly

147-(2629) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" reported: A woman came to me along with her two daughters. She asked me for (charity) but she found nothing with me except a single date, which I gave her. She accepted it and then divided it between her two daughters, and she herself ate nothing out of it. She then got up and went out, and so did her two daughters. The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, to whom I narrated her story. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who undertakes (the responsibility of bringing up) daughters, and he treats them kindly, they would be protection for him against Hell-Fire."

148-(2630) A'isha "Allah be pleased with her" reported: A needy woman came to me along with her daughters. I gave her three dates. She gave a date to each of them and took one date up to her mouth in order to eat it, but her daughters showed desire to eat it. She divided the date that she intended

٤٣ ـ باب استحباب طَلاَقَةِ الوَجْهِ عند اللِّقَاء

١٤٤ ـ (٢٦٢٦) ـ حدّثني أَبو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أَبو عَامِرٍ، يَعْنِي الْخَزَّازَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «لاَ تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئاً، وَلَوْ أَنْ تَلْقَىٰ أَخَاكَ بِوَجْهٍ طَلْقٍ».

٤٤ ـ باب استحباب الشَّفَاعَة فيما ليس بحرام

١٤٥ ـ (٢٦٢٧) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَحَفْصُ بْنُ غِيَاثٍ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَاهُ طَالِبُ حَاجَةٍ، أَقْبَلَ عَلَىٰ جُلَسَائِهِ فَقَالَ: «اشْفَعُوا فَلْتُؤْجَرُوا. وَلْيَقْضِ اللَّهُ عَلَىٰ لِسَانِ نَبِيِّهِ مَا أَحَبَّ». [البخاري: كتاب الزكاة، باب التحريض على الصدقة...، رقم: ١٤٣٢].

٤٥ ـ باب استحباب مجالَسَة الصالحين، ومُجَانَبَة قُرَنَاء السُّوء

١٤٦ ـ (٢٦٢٨) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ. (ح) ـ وحدّثنا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ، كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ، إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً طَيِّبَةً. وَنَافِخُ الْكِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحاً خَبِيثَةً».
[البخاري: كتاب البيوع، باب في العطار وبيع المسك، رقم: ٢١٠١].

٤٦ ـ باب فَضْلِ الإحسان إلى البَنَاتِ

١٤٧ ـ (٢٦٢٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ. (ح) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ بَهْرَامَ وَأَبو بَكْرِ بْنُ إِسْحَاقَ، وَاللَّفْظُ لَهُمَا، قَالاَ: أَخْبَرَنَا أَبو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: جَاءَتْنِي امْرَأَةٌ، وَمَعَهَا ابْنَتَانِ لَهَا. فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي شَيْئاً غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا. فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا شَيْئاً، ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ، فَحَدَّثْتُهُ حَدِيثَهَا. فَقَالَ النَّبِيُّ ﷺ: «مَنِ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ، فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْراً مِنَ النَّارِ». [البخاري: كتاب الزكاة، باب اتقوا النار ولو بشق تمرة...، رقم: ١٤١٨].

١٤٨ ـ (٢٦٣٠) ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ، يَعْنِي ابْنَ مُضَرَ، عَنِ ابْنِ الْهَادِ، أَنَّ زِيَادَ بْنَ أَبِي زِيَادٍ، مَوْلَىٰ ابْنِ عَيَّاشٍ حَدَّثَهُ، عَنْ عِرَاكِ بْنِ مَالِكٍ: سَمِعْتُهُ يُحَدِّثُ عُمَرَ بْنَ

to eat between them. Her (kind) treatment appealed me. I mentioned what she did to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Verily Allah has affirmed Paradise for her, or He has rescued her from Hell-Fire, because of this (act) of her."

149-(2631) Anas Ibn Malik "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who brought up two girls properly till they grew up, he and I would come (together) on the Day of Judgement (as close to one another as those two fingers)." He interlaced his fingers (to illustrate the matter).

[47] The excellence of him, whose son dies and he (keeps patient and) expects the reward from Allah

150-(2632) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none from among the Muslims, three of whose children die, and he (keeps patient and) expects the reward from Allah, but that Fire will not touch him but for the fulfillment of the Oath."

(...) This Hadith was narrated by Az-Zuhri on the authority of Malik, with a slight variation of wording.

151-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to some women from among the Ansar: "There is none from among you, three of whose children die, and she (keeps patient and) expects the reward from Allah, but that she would be admitted to Paradise." A woman from amongst them said: "O The Messenger of Allah, (what would happen) if they are two?" He said: "Even if they are two (she would be admitted to Paradise)."

152-(2633) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah, men receive your instructions; so, please fix a day for us also, on which we would come to you and you would teach us from what Allah has taught you." He said: "You assemble on such and such a day (and I would come to you)." They assembled and The Messenger of Allah "Allah's blessing and peace be upon him" came to them and taught them from what Allah had taught him. He then said: "There is no woman from amongst you who sends her three children as her forerunners (in the Hereafter) but that they would be a protection for her against Hell-Fire." A woman said: "What about two, two and two?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Even if they are two, two and two."

عَبْدِ الْعَزِيزِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلاثَ تَمَرَاتٍ، فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً، وَرَفَعَتْ إِلَىٰ فِيهَا تَمْرَةً لِتَأْكُلَهَا، فَاسْتَطْعَمَتْهَا ابْنَتَاهَا، فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا، بَيْنَهُمَا، فَأَعْجَبَنِي شَأْنُهَا. فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ. أَوْ: أَعْتَقَهَا بِهَا مِنَ النَّارِ».

١٤٩ ـ (٢٦٣١) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَالَ جَارِيَتَيْنِ حَتَّىٰ تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ»، وَضَمَّ أَصَابِعَهُ.

٤٧ ـ باب فضل من يموت له وَلَدٌ فيحتسبه

١٥٠ ـ (٢٦٣٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَمُوتُ لأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلاثَةٌ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ، إِلاَّ تَحِلَّةَ الْقَسَمِ».

[البخاري: كتاب الايمان والنذور، باب قول الله تعالى: ﴿واقسموا بالله جهد ايمانهم﴾، رقم: ٦٦٥٦].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَابْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ. بِإِسْنَادِ مَالِكٍ. وَبِمَعْنَىٰ حَدِيثِهِ.

إِلاَّ أَنَّ فِي حَدِيثِ سُفْيَانَ: «فَيَلِجَ النَّارَ إِلاَّ تَحِلَّةَ الْقَسَمِ».

[البخاري: كتاب الجنائز، باب فضل من مات له ولد فاحتسب، رقم: ١٢٥١].

١٥١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِنِسْوَةٍ مِنَ الأَنْصَارِ: «لاَ يَمُوتُ لإِحْدَاكُنَّ ثَلاثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبَهُ، إِلاَّ دَخَلَتِ الْجَنَّةَ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: أَوِ اثْنَيْنِ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَوِ اثْنَيْنِ».

١٥٢ ـ (٢٦٣٣) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ، عَنْ أَبِي صَالِحٍ، ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْماً نَأْتِيكَ فِيهِ. تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ. قَالَ: «اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا»، فَاجْتَمَعْنَ، فَأَتَاهُنَّ رَسُولُ اللَّهِ ﷺ، فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ. ثُمَّ قَالَ: «مَا مِنْكُنَّ مِنِ امْرَأَةٍ تُقَدِّمُ بَيْنَ يَدَيْهَا، مِنْ وَلَدِهَا ثَلاثَةٌ، إِلاَّ كَانُوا لَهَا حِجَاباً مِنَ النَّارِ»، فَقَالَتِ امْرَأَةٌ: وَاثْنَيْنِ. وَاثْنَيْنِ، وَاثْنَيْنِ.؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاثْنَيْنِ، وَاثْنَيْنِ، وَاثْنَيْنِ».

[البخاري: كتاب العلم، باب هل يجعل للنساء يوماً على حدة في العلم، رقم: ١٠١].

153-(2634) Abu Huraira "Allah be pleased with him" reported that he (The Prophet) said: "Three (children) die before attaining the age of obligation" (in which their sins are to be recorded on their account).

154-(2635) Abu Hassan reported: I said to Abu Huraira: My two children died. Would you narrate to me anything from The Messenger of Allah "Allah's blessing and peace be upon him" a tradition which would soothe our hearts in our bereavements? He said: Yes. The small children are the fowls of Paradise. If one of them meets his father (or he said his parents) he would take hold of his cloth (or he said with his hand) as I take hold of the hem of your cloth (with my hand). He (the child) would not let it until Allah admits his father to Paradise.

This Hadith was narrated on the authority of Tamim with the same chain of transmitters, according to which he (the narrator) said: Did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" anything which may soothe our heart in our bereavements? He said: Yes.

155-(2636) Abu Huraira "Allah be pleased with him" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" with her child and said: "O The Messenger of Allah, invoke Allah's blessing upon him for I have already buried three (children of mine)." He said: "Have you buried three?" She said: "Yes." He said: "You have really protected yourself against the torture of Hell with a strong safeguard." Umar mentioned his father, but the others did not do.

156-(...) Abu Huraira "Allah be pleased with him" reported that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" with her child and said: "O The Messenger of Allah! He is ill. So, invoke Allah's blessing upon him for I have already buried three (children of mine)." He said: "You have really protected yourself against the torture of Hell with a strong safeguard." Zuhair did not mention the nickname of Abu Ghaiyyath, but he mentioned only his name.

[48] When Allah loves one of His servants, He causes His other servants to love him too

157-(2637) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah loves a servant, He calls Gabriel and says: Verily, I love so and so; you should also love him. Then Gabriel begins to love him. Then he makes an announcement in the Heaven saying: Allah loves so and so and you also

١٥٣ ـ (٢٦٣٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ، فِي هَذَا الإِسْنَادِ ... بِمِثْلِ مَعْنَاهُ.

وَزَادَا جَمِيعاً: عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ. قَالَ: سَمِعْتُ أَبَا حَازِمٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: «ثَلاَثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ».

١٥٤ ـ (٢٦٣٥) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي حَسَّانَ، قَالَ: قُلْتُ لأَبِي هُرَيْرَةَ: إِنَّهُ قَدْ مَاتَ لِيَ ابْنَانِ. فَمَا أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللَّهِ ﷺ بِحَدِيثٍ تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: قَالَ: نَعَمْ: «صِغَارُهُمْ دَعَامِيصُ الْجَنَّةِ، يَتَلَقَّى أَحَدُهُمْ أَبَاهُ، ـ أَوْ قَالَ: أَبَوَيْهِ ـ، فَيَأْخُذُ بِثَوْبِهِ، ـ أَوْ قَالَ: بِيَدِهِ ـ، كَمَا آخُذُ أَنَا بِصَنِفَةِ ثَوْبِكَ هَذَا. فَلاَ يَتَنَاهَى، أَوْ قَالَ: فَلاَ يَنْتَهِي، حَتَّى يُدْخِلَهُ اللَّهُ وَأَبَاهُ الْجَنَّةَ».

وَفِي رِوَايَةِ سُوَيْدٍ قَالَ: حَدَّثَنَا أَبُو السَّلِيلِ.

وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى، يَعْنِي ابْنَ سَعِيدٍ، عَنِ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ. وَقَالَ: فَهَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئاً تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: نَعَمْ.

١٥٥ ـ (٢٦٣٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالُوا: حَدَّثَنَا حَفْصٌ، يَعْنُونَ ابْنَ غِيَاثٍ. (ح) وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنْ جَدِّهِ، طَلْقِ بْنِ مُعَاوِيَةَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتِ امْرَأَةٌ النَّبِيَّ ﷺ بِصَبِيٍّ لَهَا. فَقَالَتْ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ لَهُ. فَلَقَدْ دَفَنْتُ ثَلاَثَةً. قَالَ: «دَفَنْتِ ثَلاَثَةً؟!» قَالَتْ: نَعَمْ. قَالَ: «لَقَدِ احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ».

قَالَ عُمَرُ، مِنْ بَيْنِهِمْ: عَنْ جَدِّهِ. وَقَالَ الْبَاقُونَ: عَنْ طَلْقٍ. وَلَمْ يَذْكُرُوا الْجَدَّ.

١٥٦ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ طَلْقِ بْنِ مُعَاوِيَةَ النَّخَعِيِّ، أَبِي غِيَاثٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ بِابْنٍ لَهَا. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهُ يَشْتَكِي، وَإِنِّي أَخَافُ عَلَيْهِ. قَدْ دَفَنْتُ ثَلاَثَةً. قَالَ: «لَقَدِ احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ».

قَالَ زُهَيْرٌ: عَنْ طَلْقٍ. وَلَمْ يَذْكُرِ الْكُنْيَةَ.

٤٨ ـ باب إذا أَحَبَّ اللَّهُ عبداً حبيه لعباده

١٥٧ ـ (٢٦٣٧) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ، إِذَا أَحَبَّ عَبْداً، دَعَا جِبْرِيلَ فَقَالَ: إِنِّي

should love him. Thus the inhabitants of the Heaven (the Angels) also begin to love him and then honor is bestowed upon him in the earth. But, when Allah is angry with any servant He calls Gabriel and says: I am angry with so and so, and you also should become angry with him. Then Gabriel also becomes angry and then makes an announcement among the inhabitants of Heaven: Verily Allah is angry with so and so, so you also should become angry with him. Thus they also become angry with him. Then he becomes an object of hatred in the earth."

(...) This Hadith was narrated on the authority of Suhail with the same chain of transmitters, but with a slight variation of wording.

158-(...) Suhail Ibn Abu Salih reported: We were in Arafat when Umar Ibn Abd Al-Aziz pass by, and he was the leader of Hajj this year. People stood up in order to look at him. I said to my father: O Father, I think that Allah loves Umar Ibn Abd Al-Aziz. He said: Why is it? I said: It is because of the love people have in their hearts for him. He said: By your father, did you hear Abu Huraira narrating from The Messenger of Allah "Allah's blessing and peace be upon him" the same previous Hadith.

[49] Souls are mobilized troops

159-(2638) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Souls are mobilized troops, and those from amongst them who are familiar to each other (in the heaven) would have affinity with one another (in the world) and those from amongst them who opposed each other (in the Heaven) would also be different (in the world)."

160-(...) Abu Huraira "Allah be pleased with him" narrated directly from The Messenger of Allah "Allah's blessing and peace be upon him": "People are like mines of gold and silver: those who were good in the days of ignorance are also good In Islam, particular if they have religious understanding. Moreover, souls are mobilized troops, and those from amongst them who are familiar to each other (in the heaven) would have affinity with one another (in the world) and those from amongst them who opposed each other (in the Heaven) would also be different (in the world)."

[50] The person would be in the company of whomever he loves

161-(2639) Anas Ibn Malik "Allah be pleased with him" reported: A desert Arab said to The Messenger of Allah "Allah's blessing and peace be upon him": "When would be the Last Hour?" The Messenger of Allah

أُحِبُّ فُلاَناً فَأَحِبَّهُ. قَالَ: فَيُحِبُّهُ جِبْرِيلُ. ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فُلاَناً فَأَحِبُّوهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ. قَالَ: ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ. وَإِذَا أَبْغَضَ عَبْداً دَعَا جِبْرِيلَ فَيَقُولُ: إِنِّي أُبْغِضُ فُلاَناً فَأَبْغِضْهُ. قَالَ: فَيُبْغِضُهُ جِبْرِيلُ. ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فُلاَناً فَأَبْغِضُوهُ. قَالَ: فَيُبْغِضُونَهُ. ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ فِي الأَرْضِ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي الدَّرَاوَرْدِيَّ. (ح) وَحَدَّثَنَاهُ سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ، عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ، وَهُوَ ابْنُ أَنَسٍ، كُلُّهُمْ عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّ حَدِيثَ الْعَلاَءِ بْنِ الْمُسَيَّبِ لَيْسَ فِيهِ ذِكْرُ الْبُغْضِ.

١٥٨ ـ (...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، الْمَاجِشُونُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ. قَالَ: كُنَّا بِعَرَفَةَ. فَمَرَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَهُوَ عَلَى الْمَوْسِمِ. فَقَامَ النَّاسُ يَنْظُرُونَ إِلَيْهِ. فَقُلْتُ لأَبِي: يَا أَبَتِ إِنِّي أَرَى اللَّهَ يُحِبُّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ. قَالَ: وَمَا ذَاكَ؟ قُلْتُ: لِمَا لَهُ مِنَ الْحُبِّ فِي قُلُوبِ النَّاسِ. فَقَالَ: بِأَبِيكَ أَنْتَ، سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ، عَنْ سُهَيْلٍ.

٤٩ ـ بابُ الأرواحُ جُنُودٌ مُجَنَّدَةٌ

١٥٩ ـ (٢٦٣٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ».

١٦٠ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، بِحَدِيثٍ يَرْفَعُهُ. قَالَ: «النَّاسُ مَعَادِنُ كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ. خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقُهُوا. وَالأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ».

٥٠ ـ بابُ المَرْءُ مع مَنْ أَحَبَّ

١٦١ ـ (٢٦٣٩) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللَّهِ ﷺ: مَتَى السَّاعَةُ؟ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: حُبَّ

"Allah's blessing and peace be upon him" said: "What have you prepared for it?" He said: "(I prepared no more than) the love of Allah and of His Messenger." He (the Prophet) said: "You would be in the company of whomever you love."

162-(...) Anas Ibn Malik "Allah be pleased with him" reported: A desert Arab said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! When would be the Last Hour?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "What have you prepared for it?" he gave no details, but he said: "(I prepared no more than) the love of Allah and of His Messenger." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would be in the company of whomever you love."

(...) Anas Ibn Malik "Allah be pleased with him" reported: A desert Arab said to The Messenger of Allah "Allah's blessing and peace be upon him": "...and the rest is the same, with the difference that he said here: "I have prepared nothing for which I could appreciate myself."

163-(...) Anas Ibn Malik "Allah be pleased with him" reported: A desert Arab said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! When would be the Last Hour?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "What have you prepared for the Last Hour?" he said: "(I prepared no more than) the love of Allah and of His Messenger." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would be in the company of whomever you love." Anas said: We have not felt much happier with anything after embracing Islam than we have felt with the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "You would be in the company of whomever you love." Anas said: I love Allah and His Messenger and Abu Bakr and Umar, and I hope that I would be in the company of them although my deeds are not like theirs.

(...) Anas Ibn Malik "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" the same, through another chain of transmitters, without mentioning the statement of Anas: I love...and what follows it.

164-(...) Anas Ibn Malik "Allah be pleased with him" reported: While The Messenger of Allah "Allah's blessing and peace be upon him" and I were coming out from the mosque, a person met us on the threshold of the

اللَّهِ وَرَسُولِهِ. قَالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ».

١٦٢ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لِزُهَيْرٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتَ لَهَا؟» فَلَمْ يَذْكُرْ كَثِيراً. قَالَ: وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ: «فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ».

(...) ـ **حدّثنيه** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَجُلاً مِنَ الأَعْرَابِ أَتَى رَسُولَ اللَّهِ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرٍ أَحْمَدُ عَلَيْهِ نَفْسِي.

١٦٣ ـ (...) ـ **حدّثني** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتَ لِلسَّاعَةِ؟» قَالَ: حُبَّ اللَّهِ وَرَسُولِهِ. قَالَ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَسٌ: فَمَا فَرِحْنَا بَعْدَ الإِسْلاَمِ، فَرَحاً أَشَدَّ مِنْ قَوْلِ النَّبِيِّ ﷺ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَسٌ: فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ وَأَبَا بَكْرٍ وَعُمَرَ. فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ، وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ.

[البخاري: كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب...، رقم: ٣٦٨٨].

(...) ـ **حدّثناه** مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ قَوْلَ أَنَسٍ: فَأَنَا أُحِبُّ، وَمَا بَعْدَهُ.

١٦٤ ـ (...) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: بَيْنَمَا أَنَا وَرَسُولُ اللَّهِ ﷺ خَارِجَيْنِ مِنَ الْمَسْجِدِ. فَلَقِينَا رَجُلاً عِنْدَ سُدَّةِ الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: فَكَأَنَّ الرَّجُلَ اسْتَكَانَ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، مَا أَعْدَدْتُ لَهَا كَبِيرَ صَلاَةٍ وَلاَ صِيَامٍ وَلاَ صَدَقَةٍ، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ: «فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[البخاري: كتاب الأدب، باب علامة الحب في الله، رقم: ٦١٧١].

mosque and said: "O The Messenger of Allah! When would be the Last Hour?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "What have you prepared for it?" The man became silent and then said: "O The Messenger of Allah! I have not prepared anything significant such as prayers, fasts and charity, but I love Allah and His Messenger." He (The Prophet) said: "You would be in the company of whomever you love."

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

(...) This Hadith was narrated on the authority of Anas through a different chain of transmitters.

165-(2640) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: A person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah, what is your opinion about a man who loves a (certain group of) people, but could not join them?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Man would be in the company of whomever he loves."

(...) The same was narrated on the authority of Abdullah.

(2641) Abu Musa "Allah be pleased with him" reported that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" ...and the rest of the Hadith is the same.

[51] When a pious person is praised (for anything he does), that is glad tidings for him, which should cause no harm to him

166-(2642) Abu Dharr "Allah be pleased with him" reported: It was said to The Messenger of Allah "Allah's blessing and peace be upon him": "What is your opinion about the person who does good deeds with the people praising him?" He said: "It is early glad tidings for a believer (he receives in this world)."

(...) This Hadith was narrated on the authority of Hammad Ibn Zaid, through another chain of transmitters with a slight variation of wording.

(...) ـ حدّثني مُحَمَّدُ بْنُ يَحْيَىٰ بْنِ عَبْدِ الْعَزِيزِ الْيَشْكُرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ جَبَلَةَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

(...) ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. سَمِعْتُ أَنَساً. (ح) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا مُعَاذٌ، يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهَٰذَا الْحَدِيثِ.

١٦٥ ـ (٢٦٤٠) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَىٰ فِي رَجُلٍ أَحَبَّ قَوْماً وَلَمَّا يَلْحَقْ بِهِمْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، كِلاَهُمَا عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ. جَمِيعاً عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(٢٦٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ. قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ... فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ، عَنِ الأَعْمَشِ.

٥١ ـ بابٌ: إذا أُثْنِيَ على الصالح فهي بُشْرى ولا تضرُّه

١٦٦ ـ (٢٦٤٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو الرَّبِيعِ وَأَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ. قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الصَّمَدِ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ. كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ. بِإِسْنَادِ حَمَّادِ بْنِ زَيْدٍ... بِمِثْلِ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِهِمْ عَنْ شُعْبَةَ، غَيْرَ عَبْدِ الصَّمَدِ: وَيُحِبُّهُ النَّاسُ عَلَيْهِ.

وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: وَيَحْمَدُهُ النَّاسُ. كَمَا قَالَ حَمَّادٌ.

(46) The Book Of The Divine Decree

[1] The creation of mankind in the womb, and what about the determination of his sustenance, fate, deed, and destiny

1-(2643) Abdullah "Allah be pleased with him" narrated: Allah's Apostle, the true and truly inspired said: "(The matter of the Creation of) a human being is put together in the womb of the mother for forty days, then he becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, which he will accordingly enter. Similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, which he will accordingly enter."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but with a slight variation of wording.

2-(2644) Hudhaifa Ibn Usaid reported the following, tracing it to The Messenger of Allah "Allah's blessing and peace be upon him": "When the drop of (semen) remains in the womb for forty or fifty (days) or forty nights, the angel comes and says: O My Lord, will he be blessed or wretched? Then, (what has been decreed for him of) Both would be written. Then the angel says: O My Lord, would he be male or female? Then, (what has been decreed for him of) both are written. Then, his deeds, actions, death, and livelihood are also written for him. Then his document of destiny is folded up, to which or from which, there is neither addition nor subtraction."

3-(2645) Amir Ibn Wathila narrated that he heard Abdullah Ibn Mas'ud saying: The wretched one is he who is evil in the womb of his mother and the blessed one is he who takes lesson from the others. He came to a person from amongst the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" known as Hudhaifa Ibn Usaid Al-Ghifari and narrated to him what he had heard from Abdullah Ibn Mas'ud. He said:

٤٦ ـ كِتَابُ القَدَرِ

١ ـ باب كيفيةِ الخلق الآدميِّ في بطنِ أمِّه، وكتابَة رِزْقِهِ وأجلِهِ وَعَمَلِهِ وشَقَاوتِهِ وسَعَادَتِهِ

١ ـ (٢٦٤٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ. قَالُوا: حَدَّثَنَا الأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً، ثُمَّ يَكُونُ فِي ذَلِكَ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ. وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ. فَوَالَّذِي لاَ إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ. فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُهَا».

[البخاري: كتاب بدء الخلق، باب ذكر الملائكة، رقم: ٣٢٠٨].

(...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

قَالَ فِي حَدِيثِ وَكِيعٍ: «إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ... لَيْلَةً».

وَقَالَ فِي حَدِيثِ مُعَاذٍ، عَنْ شُعْبَةَ: «أَرْبَعِينَ لَيْلَةً أَرْبَعِينَ يَوْماً».

وَأَمَّا فِي حَدِيثِ جَرِيرٍ وَعِيسَىٰ: «أَرْبَعِينَ يَوْماً».

٢ ـ (٢٦٤٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لاِبْنِ نُمَيْرٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ الْمَلَكُ عَلَى النُّطْفَةِ بَعْدَ مَا تَسْتَقِرُّ فِي الرَّحِمِ بِأَرْبَعِينَ، أَوْ خَمْسَةٍ وَأَرْبَعِينَ لَيْلَةً. فَيَقُولُ: يَا رَبِّ، أَشَقِيٌّ، أَوْ سَعِيدٌ؟ فَيُكْتَبَانِ. فَيَقُولُ: أَيْ رَبِّ، أَذَكَرٌ، أَوْ أُنْثَىٰ؟ فَيُكْتَبَانِ، وَيُكْتَبُ عَمَلُهُ وَأَثَرُهُ وَأَجَلُهُ وَرِزْقُهُ. ثُمَّ تُطْوَى الصُّحُفُ، فَلاَ يُزَادُ فِيهَا وَلاَ يُنْقَصُ».

٣ ـ (٢٦٤٥) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ:

How can a person be wretched without (doing an evil) deed? Somebody said to him: Are you surprised at this? No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When forty two nights pass after the semen gets into the womb, Allah sends the angel who gives him a shape. Then he creates his faculties of hearing, sight, his skin, his flesh, his bones, and then says: O My Lord, would he be male or female? your Lord decrees whatever He desires which the angel records. Then he says: O My Lord, what about his age? Your Lord decrees whatever He desires, which the angel records. Then he says: O My Lord, what about his livelihood? The Lord decrees whatever He wishes, which the angel records. Then the angel gets out with his document of destiny in his hand. Nothing is added to, and nothing is subtracted from what he has been ordered to write."

(...) This Hadith was narrated on the authority of Abdullah Ibn Mas'ud through another chain of transmitters.

(...) Hudhaifa Ibn Usaid Al-Ghifari narrated: I listened with these two ears of mine Allah's Messenger "Allah's blessing and peace be upon him" saying: "The semen stays in the womb for forty nights, after which the angel gives it a certain shape. (Zuhair said: I think he said: The one who creates it) then he (the angel) says: O my Lord, would he be male or female? The Lord then decrees whether he would be male or female. Then he (the angel) says: Would his limbs be perfect or imperfect? The Lord decrees whether they would be perfect or otherwise as He wishes. Then he says: O My Lord, what about his livelihood, his death and his disposition? Then, The Lord decrees whether he would be blessed or wretched."

4-(...) Hudhaifa Ibn Usaid Al-Ghifari, a Companion of The Messenger of Allah "Allah's blessing and peace be upon him", narrated the following, tracing it to The Messenger of Allah "Allah's blessing and peace be upon him": "There is an angel to whom the womb is entrusted when Allah decides to create anything after more than forty nights pass...and the rest of the Hadith is the same.

5-(2646) Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah puts an angel in charge of the uterus, who says: "O Lord! (It is) semen. O Lord! (It has turned now into) a leech-like clot. O Lord! (It has turned now into) a piece of flesh." Then, if Allah wishes to complete its creation, the angel asks: "O Lord! (will it be) a male or a female? A wretched or a blessed? How much will his provisions be? What will his age be?" thus, all that is written while the creature is still in the mother's uterus."

أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ؛ أَنَّ عَامِرَ بْنَ وَاثِلَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ، فَأَتَى رَجُلاً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، يُقَالُ لَهُ حُذَيْفَةُ بْنُ أَسِيدٍ الْغِفَارِيُّ، فَحَدَّثَهُ بِذَلِكَ مِنْ قَوْلِ ابْنِ مَسْعُودٍ فَقَالَ: وَكَيْفَ يَشْقَى رَجُلٌ بِغَيْرِ عَمَلٍ؟ فَقَالَ لَهُ الرَّجُلُ: أَتَعْجَبُ مِنْ ذَلِكَ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا مَرَّ بِالنُّطْفَةِ ثِنْتَانِ وَأَرْبَعُونَ لَيْلَةً، بَعَثَ اللَّهُ إِلَيْهَا مَلَكاً، فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا وَلَحْمَهَا وَعِظَامَهَا. ثُمَّ قَالَ: يَا رَبِّ، أَذَكَرٌ أَمْ أُنْثَى؟ فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلَكُ. ثُمَّ يَقُولُ: يَا رَبِّ، أَجَلُهُ. فَيَقُولُ رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ. ثُمَّ يَقُولُ: يَا رَبِّ، رِزْقُهُ، فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلَكُ، ثُمَّ يَخْرُجُ الْمَلَكُ بِالصَّحِيفَةِ فِي يَدِهِ. فَلاَ يَزِيدُ عَلَى مَا أُمِرَ وَلاَ يَنْقُصُ».

(...) ـ **حدّثنا** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: أَخْبَرَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ أَبَا الطُّفَيْلِ أَخْبَرَهُ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ.

٤ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرٌ، أَبُو خَيْثَمَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَطَاءٍ، أَنَّ عِكْرِمَةَ بْنَ خَالِدٍ حَدَّثَهُ، أَنَّ أَبَا الطُّفَيْلِ حَدَّثَهُ قَالَ: دَخَلْتُ عَلَى أَبِي سَرِيحَةَ، حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِأُذُنَيَّ هَاتَيْنِ، يَقُولُ: «إِنَّ النُّطْفَةَ تَقَعُ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَتَصَوَّرُ عَلَيْهَا الْمَلَكُ». قَالَ زُهَيْرٌ: حَسِبْتُهُ قَالَ: الَّذِي يَخْلُقُهَا: «فَيَقُولُ: يَا رَبِّ، أَذَكَرٌ أَوْ أُنْثَى؟ فَيَجْعَلُهُ اللَّهُ ذَكَراً أَوْ أُنْثَى. ثُمَّ يَقُولُ: يَا رَبِّ، أَسَوِيٌّ، أَوْ غَيْرُ سَوِيٍّ؟ فَيَجْعَلُهُ اللَّهُ سَوِيًّا أَوْ غَيْرَ سَوِيٍّ، ثُمَّ يَقُولُ: يَا رَبِّ، مَا رِزْقُهُ؟ مَا أَجَلُهُ؟ مَا خُلُقُهُ؟ ثُمَّ يَجْعَلُهُ اللَّهُ شَقِيًّا أَوْ سَعِيداً».

(...) ـ **حدّثنا** عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا رَبِيعَةُ بْنُ كُلْثُومٍ: حَدَّثَنِي أَبِي كُلْثُومٌ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، صَاحِبِ رَسُولِ اللَّهِ ﷺ، رَفَعَ الْحَدِيثَ إِلَى رَسُولِ اللَّهِ ﷺ: «أَنَّ مَلَكاً مُوَكَّلاً بِالرَّحِمِ. إِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ شَيْئاً بِإِذْنِ اللَّهِ، لِبِضْعٍ وَأَرْبَعِينَ لَيْلَةً»... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ.

٥ ـ (٢٦٤٦) ـ **حدّثني** أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. وَرَفَعَ الْحَدِيثَ أَنَّهُ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ وَكَّلَ بِالرَّحِمِ مَلَكاً. فَيَقُولُ: أَيْ رَبِّ، نُطْفَةٌ، أَيْ رَبِّ، عَلَقَةٌ، أَيْ رَبِّ، مُضْغَةٌ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقاً قَالَ: قَالَ الْمَلَكُ: أَيْ رَبِّ، ذَكَرٌ أَوْ أُنْثَى؟ شَقِيٌّ أَوْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ».

[البخاري: كتاب الحيض، باب مخلقة وغير مخلقة، رقم: ٣١٨].

6-(2647) Ali "Allah be pleased with him" reported: We were in a funeral procession in the graveyard of Al-Gharqad when The Messenger of Allah "Allah's blessing and peace be upon him" came to us, sat, and we sat around him. He had a stick with him. He lowered his head and began to scratch the earth with his stick, and then said: "There is no one among you but that a seat in Paradise or Hell has been allotted for him, and about whom it has been recorded whether he would be wretched or blessed." A person said: "O Messenger of Allah ,should we not then depend upon our destiny and leave doing the deeds?" He said: "Acts of everyone will be made easier for him according to what has been created for him. So that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the wretched ones will have evil acts made easier for him." He then recited the following Verse: " Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end. And who is miserly and considers himself above need, We shall make easy for him the difficult end." (The Night 5:10)

(...) This Hadith was narrated on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.

7-(...) Ali "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was sitting one day, having a stick, with which he began to scratch the earth. Then, he raised his head and said: "There is no one among you but that a seat in Paradise or Hell has been allotted for him." They (the companions) said: "O Messenger of Allah ,why then we do deeds? Should we not then depend upon our destiny and leave doing the deeds?" He said: "No, you should do deeds, for (the acts of) everyone will be made easier to him according to what has been created for him." He then recited the following Verse: " Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end. And who is miserly and considers himself above need, We shall make easy for him the difficult end." (The Night 5:10)

(...) This Hadith was narrated on the authority of Ali through another chain of transmitters.

8-(2648) Jabir "Allah be pleased with him" reported that Suraqa Ibn Malik Ibn Ju'shum came and said: "O The Messenger of Allah, explain our religion to us (in such a way) as if we have been created just now. As for

٦ ـ (٢٦٤٧) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ. فَأَتَانَا رَسُولُ اللَّهِ ﷺ. فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ. ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، إِلاَّ وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ. وَإِلاَّ وَقَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً»، قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَفَلا نَمْكُثُ عَلَى كِتَابِنَا، وَنَدَعُ الْعَمَلَ؟ فَقَالَ: «مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ» فَقَالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ. أَمَّا أَهْلُ السَّعَادَةِ، فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ، فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝٥ وَصَدَّقَ بِالْحُسْنَى ۝٦ فَسَنُيَسِّرُهُ لِلْيُسْرَى ۝٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝٨ وَكَذَّبَ بِالْحُسْنَى ۝٩ فَسَنُيَسِّرُهُ لِلْعُسْرَى ۝١٠﴾ [الليل: ٥ ـ ١٠].

[البخاري: كتاب الجنائز، باب موعظة المحدث عند القبر... رقم: ١٣٦٢].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ، فِي مَعْنَاهُ.

وَقَالَ: فَأَخَذَ عُوداً، وَلَمْ يَقُلْ: مِخْصَرَةً.

وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ، عَنْ أَبِي الأَحْوَصِ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ.

٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالُوا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَانِ السُّلَمِيِّ، عَنْ عَلِيٍّ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ جَالِساً، وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ إِلاَّ وَقَدْ عُلِمَ مَنْزِلُهَا مِنَ الْجَنَّةِ وَالنَّارِ»، قَالُوا: يَا رَسُولَ اللَّهِ، فَلِمَ نَعْمَلُ؟ أَفَلاَ نَتَّكِلُ؟ قَالَ: «لاَ، اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»، ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى﴾ إِلَى قَوْلِهِ: ﴿فَسَنُيَسِّرُهُ لِلْعُسْرَى ۝١٠﴾ [الليل: ٥ ـ ١٠].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ وَالأَعْمَشِ؛ أَنَّهُمَا سَمِعَا سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُهُ، عَنْ أَبِي عَبْدِ الرَّحْمَانِ السُّلَمِيِّ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٨ ـ (٢٦٤٨) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: جَاءَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ قَالَ: يَا رَسُولَ اللَّهِ، بَيِّنْ لَنَا دِينَنَا كَأَنَّا خُلِقْنَا الآنَ. فِيمَا الْعَمَلُ الْيَوْمَ؟ أَفِيمَا جَفَّتْ بِهِ

the deeds we do today: Are they the effect of the fact that the pens have dried (after recording them) and the destinies began to run or do they have effects in the future?" He said: "No, the pens have dried and destinies began to run." He (Suraqa) said: "If it Is so, then why do we do deeds?" Zuhair said: Then Abu Az-Zubair said something which I could not understand. I said: What did he say? He said: "Do (good deeds), for (the act of) everyone is made easier to him according to what has been created for him."

(...) This Hadith was narrated on the authority of Jabir Ibn Abdullah with the same chain of transmitters, but with a slight variation of wording.

9-(2649) Imran Ibn Husain "Allah be pleased with them" reported: It was said to The Messenger of Allah "Allah's blessing and peace be upon him": "Has there been a distinction between the inhabitants of Paradise and the denizens of Hell?" He said: "Yes." It was said: "Then why do we do good deeds?" He said: "(The act of) Everyone is made easier to him according to what has been created for him."

(...) This Hadith was narrated on the authority of Shu'ba through another chain of transmitters with a slight variation of wording.

10-(2650) Abu Al-Aswad Ad-Du'ali reported that Imran Ibn Husain asked him: What is your opinion concerning what the people do today in the world, and strive for, is it something decreed or preordained for them, or will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings upon which they might have, or might have not acted? I said: It is something which has been decreed and preordained for them. He said: Then, would it not be an injustice (to punish them though their destinies have been preordained for them)? I was scared because of that, and said: Everything is created by Allah and lies in His Power. He would not be asked about what He does, but they would be asked (about what they do).

He said to me: May Allah's mercy be upon you, I did not ask you but to test your mind. Two men from (the tribe of) Muzaina came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O The Messenger of Allah, what is your opinion that whatever the people do in the world and strive for, is something decreed or preordained for them, or will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings upon which they might have, or might have not act,

الأَقْلاَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ، أَمْ فِيمَا نَسْتَقْبِلُ؟ قَالَ: «لاَ، بَلْ فِيمَا جَفَّتْ بِهِ الأَقْلاَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ» قَالَ: فَفِيمَ الْعَمَلُ؟.

قَالَ زُهَيْرٌ: ثُمَّ تَكَلَّمَ أَبُو الزُّبَيْرِ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَسَأَلْتُ: مَا قَالَ؟ فَقَالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ».

(...) ـ **حدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْمَعْنَىٰ.

وَفِيهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ عَامِلٍ مُيَسَّرٌ لِعَمَلِهِ».

٩ ـ (٢٦٤٩) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَزِيدَ الضُّبَعِيِّ: حَدَّثَنَا مُطَرِّفٌ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ. قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، أَعُلِمَ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: فَقَالَ: «نَعَمْ» قَالَ: قِيلَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ».

[البخاري: كتاب القدر، باب جفّ القلم على علم الله، رقم: ٦٥٩٦].

(...) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ. حَدَّثَنَا عَبْدُ الْوَارِثِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ، عَنِ ابْنِ عُلَيَّةَ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. كُلُّهُمْ عَنْ يَزِيدَ الرِّشْكِ، فِي هَذَا الإِسْنَادِ... بِمَعْنَىٰ حَدِيثِ حَمَّادٍ. وَفِي حَدِيثِ عَبْدِ الْوَارِثِ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ.

١٠ ـ (٢٦٥٠) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ يَحْيَىٰ بْنِ عُقَيْلٍ، عَنْ يَحْيَىٰ بْنِ يَعْمُرَ، عَنْ أَبِي الأَسْوَدِ الدِّئْلِيِّ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ: أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْدَحُونَ فِيهِ، أَشَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَىٰ عَلَيْهِمْ مِنْ قَدَرِ مَا سَبَقَ؟ أَوْ فِيمَا يُسْتَقْبَلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَبِيُّهُمْ، وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ؟ فَقُلْتُ: بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ، وَمَضَىٰ عَلَيْهِمْ. قَالَ: فَقَالَ: أَفَلاَ يَكُونُ ظُلْماً؟ قَالَ: فَفَزِعْتُ مِنْ ذٰلِكَ فَزَعاً شَدِيداً. وَقُلْتُ: كُلُّ شَيْءٍ خَلْقُ اللَّهِ وَمِلْكُ يَدِهِ. فَلاَ يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ. فَقَالَ لِي: يَرْحَمُكَ اللَّهُ، إِنِّي لَمْ أُرِدْ بِمَا سَأَلْتُكَ إِلاَّ لأَحْزُرَ عَقْلَكَ. إِنَّ رَجُلَيْنِ مِنْ مُزَيْنَةَ أَتَيَا رَسُولَ اللَّهِ ﷺ. فَقَالاَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ، وَيَكْدَحُونَ فِيهِ، أَشَيْءٌ قُضِيَ

with the result that they became deserving of punishment?" He (The Prophet) said: "It is something decreed by Destiny and preordained for them, and this view is confirmed by the following Verse from the Book of Allah "Exalted and Glorified be He": "Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety."" (Sun 9:10).

11-(2651) Abu Huraira "Allah be pleased with him" reported The Messenger of Allah (way peace be upon him) as saying: Verily, a person performs deeds for a long time like the deeds of the people of Paradise. Then his deeds are terminated like the deeds of the people of Hell and, verily, a person performs deeds like the denizens of Fire for a long time, and then this deed of his is ultimately followed by the deeds of the people of Paradise.

12-(112) Sahl Ibn Sa'd "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" that a person performs deeds like the deeds of the people of Paradise apparently before people and he would be amongst the dwellers of Hell and a person acts apparently like the people of Hell, but (in fact) he would be among the dwellers of Paradise.

[2] The exchange of arguments between Adam and Moses (Allah be pleased with both of them)

13-(2652) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was argument between Adam and Moses. Moses said to Adam: You are our father. You harmed us, and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (to talk to you directly) and wrote with His own Hand the Book (of Torah) for you. but, in spite of this, you blame me for an act which Allah had ordained for me forty years before He created me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is how (the argument of) was better than that of Moses and Adam (himself) was better (in argument) than Moses."

14-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was argument between Adam and Moses, in which Adam won over Moses. Moses said to him: You are the same Adam who misled people, and caused them to get out of Paradise. Adam said: You are the same (Moses) upon whom Allah bestowed the knowledge of everything, and whom Allah

عَلَيْهِمْ وَمَضَىٰ فِيهِمْ مِنْ قَدَرٍ قَدْ سَبَقَ، أَوْ فِيمَا يُسْتَقْبَلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَبِيُّهُمْ، وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ؟ فَقَالَ: «لاَ، بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَىٰ فِيهِمْ. وَتَصْدِيقُ ذٰلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَنَفْسٍ وَمَا سَوَّىٰهَا ۝٧ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ۝٨﴾ [الشمس: ٧ ـ ٨].

١١ ـ (٢٦٥١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ، ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ، ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ».

١٢ ـ (١١٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

٢ ـ باب حِجَاج آدَمَ ومُوسَى عليهما السَّلام

١٣ ـ (٢٦٥٢) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، وَاللَّفْظُ لابْنِ حَاتِمٍ وَابْنِ دِينَارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّ آدَمُ وَمُوسَىٰ. فَقَالَ مُوسَىٰ: يَا آدَمُ، أَنْتَ أَبُونَا، خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ! فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَىٰ. اصْطَفَاكَ اللَّهُ بِكَلاَمِهِ، وَخَطَّ لَكَ بِيَدِهِ، أَتَلُومُنِي عَلَىٰ أَمْرٍ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟» فَقَالَ النَّبِيُّ ﷺ: «فَحَجَّ آدَمُ مُوسَىٰ، فَحَجَّ آدَمُ مُوسَىٰ».

وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ وَابْنِ عَبْدَةَ. قَالَ أَحَدُهُمَا: خَطَّ. وَقَالَ الآخَرُ: كَتَبَ لَكَ التَّوْرَاةَ بِيَدِهِ.

[البخاري: كتاب القدر، باب تحاج آدم وموسى عند الله، رقم: ٦٦١٤].

١٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَحَاجَّ آدَمُ وَمُوسَىٰ، فَحَجَّ آدَمُ مُوسَىٰ. فَقَالَ لَهُ مُوسَىٰ: أَنْتَ آدَمُ الَّذِي أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ

selected from amongst the people as His Messenger. He said: Yes. Adam said: but even, you blame me for something which had been ordained for me before I was created."

15-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was an argument between Adam and Moses (peace be upon both of them) in the presence of their Lord, in which Adam won over Moses. Moses said: Are you that Adam whom Allah created with His Hand, into whom He breathed His sprit, and before whom He ordered angels to fall in prostration, and moreover, He made you live in Paradise with comfort and ease, but you caused the people to get down to the earth because of your mistake? Adam said: Are you that Moses whom Allah selected for carrying His message and for His direct conversation, and He bestowed upon you the tablets, in which everything was explicit, and granted you the audience in order to have confidential talk with you? What is your opinion, how long has Torah been written before I was created? Moses said: Forty years earlier. Adam said: Did you not see these words: "Adam committed an error and he was enticed to (do so)"? He (Moses) said: Yes. He (Adam) said: Do you then blame me for an act which Allah had ordained for me forty years before He created me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is how (the argument of) Adam was better than that of Moses."

(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was an argument between Adam and Moses. Moses said: Are you that Adam whose fault caused you to get out of Paradise? Adam said to him: Are you that Moses whom Allah selected for carrying His message, for His direct talk, and you blame me for something which had been ordained for me before I was created? in this way, (the argument of) Adam was better than that of Moses."

(...) Abu Huraira "Allah be pleased with him" narrated a Hadith like this through another chain of transmitters.

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

16-(2653) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" reported: I heard The Messenger of Allah "Allah's blessing and peace be

مِنَ الْجَنَّةِ؟ فَقَالَ آدَمُ: أَنْتَ الَّذِي أَعْطَاهُ اللَّهُ عِلْمَ كُلِّ شَيْءٍ، وَاصْطَفَاهُ عَلَى النَّاسِ بِرِسَالَتِهِ؟ قَالَ: نَعَمْ. قَالَ: فَتَلُومُنِي عَلَىٰ أَمْرٍ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟».

١٥ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ مُوسَىٰ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَىٰ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ الأَنْصَارِيّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنِي الْحَارِثُ بْنُ أَبِي ذُبَابٍ، عَنْ يَزِيدَ، وَهُوَ ابْنُ هُرْمُزَ، وَعَبْدِ الرَّحْمَنِ الأَعْرَجِ، قَالاَ: سَمِعْنَا أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّ آدَمُ وَمُوسَىٰ عَلَيْهِمَا السَّلاَمُ عِنْدَ رَبِّهِمَا، فَحَجَّ آدَمُ مُوسَىٰ. قَالَ مُوسَىٰ: أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ، وَأَسْكَنَكَ فِي جَنَّتِهِ، ثُمَّ أَهْبَطْتَ النَّاسَ بِخَطِيئَتِكَ إِلَى الأَرْضِ؟ فَقَالَ آدَمُ: أَنْتَ مُوسَىٰ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ، وَأَعْطَاكَ الأَلْوَاحَ فِيهَا تِبْيَانُ كُلِّ شَيْءٍ، وَقَرَّبَكَ نَجِيًّا، فَبِكَمْ وَجَدْتَ اللَّهَ كَتَبَ التَّوْرَاةَ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ مُوسَىٰ: بِأَرْبَعِينَ عَاماً. قَالَ آدَمُ: فَهَلْ وَجَدْتَ فِيهَا: ﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَى﴾ [طه: ١٢١]. قَالَ: نَعَمْ. قَالَ: أَفَتَلُومُنِي عَلَىٰ أَنْ عَمِلْتُ عَمَلاً كَتَبَهُ اللَّهُ عَلَيَّ أَنْ أَعْمَلَهُ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟» قَالَ رَسُولُ اللَّهِ ﷺ: «فَحَجَّ آدَمُ مُوسَىٰ».

(...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ حَاتِمٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّ آدَمُ وَمُوسَىٰ. فَقَالَ لَهُ مُوسَىٰ: أَنْتَ آدَمُ الَّذِي أَخْرَجْتَكَ خَطِيئَتُكَ مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَىٰ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ، ثُمَّ تَلُومُنِي عَلَى أَمْرٍ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟ فَحَجَّ آدَمُ مُوسَىٰ».

[البخاري: كتاب أحاديث الأنبياء، باب وفاة موسى وذكره بعد، رقم: ٣٤٠٩].

(...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ الْيَمَامِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِهِمْ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ... نَحْوَ حَدِيثِهِمْ.

١٦ ـ (٢٦٥٣) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِىءٍ الْخَوْلاَنِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَتَبَ اللَّهُ

upon him" saying: "Allah had ordained the measures of the creation fifty thousand years before He created the heavens and the earth, and (this was at the time) when His Throne was upon water."

(...) This Hadith was narrated on the authority of Abu Hani with the same chain of transmitters, but there is no mention of" His Throne was upon water."

[3] Allah turns the hearts as he desires

17-(2654) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No doubt, the hearts of all Adam's sons are between two of the fingers of those of the Most Merciful Lord as one heart, which He turns to any (direction) He likes." Then Allah's Messenger "Allah's blessing and peace be upon him" said: "O Allah the Turner of the hearts! Turn our hearts to Your obedience."

[4] There is a measure for everything

18-(2655) Tawus reported: I found some Companions of The Messenger of Allah "Allah's blessing and peace be upon him" saying: Everything is by measure. He added: I heard Abdullah Ibn Umar "Allah be pleased with both" saying: There is a measure for everything, even for inability as well as for capability.

19-(2656) Abu Huraira "Allah be pleased with him" reported that the pagans of Quraish argued with The Messenger of Allah "Allah's blessing and peace be upon him" about Destiny, and then the following verse was revealed: "On the day when they are dragged into the Fire upon their faces, taste the touch of Fire. Surely, We have created everything according to a measure" (Al-Qamar 48:49).

[5] Everything has been decreed upon the son of Adam such as adultery, etc.

20-(2657) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Allah has fixed the portion of adultery in which one will indulge, and which he necessarily has to commit. The adultery of the eye is the lustful look, and the adultery of the tongue is the dissolute speech, the heart desires and has longing for (that), which the private parts may or may not put into effect."

21-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah

مَقَادِيرَ الْخَلاَئِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ. قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ».

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الْمُقْرِئُ: حَدَّثَنَا حَيْوَةُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعٌ، يَعْنِي ابْنَ يَزِيدَ. كِلاَهُمَا عَنْ أَبِي هَانِئٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُمَا لَمْ يَذْكُرَا: «وَعَرْشُهُ عَلَى الْمَاءِ».

٣ ـ باب تصريف الله تعالى القُلُوبَ كيف شاء

١٧ ـ (٢٦٥٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. كِلاَهُمَا عَنِ الْمُقْرِئِ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ. قَالَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي أَبُو هَانِئٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ. كَقَلْبٍ وَاحِدٍ. يُصَرِّفُهُ حَيْثُ يَشَاءُ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ».

٤ ـ باب كلُّ شيءٍ بِقَدَرٍ

١٨ ـ (٢٦٥٥) ـ حدّثني عَبْدُ الأَعْلَى بْنُ حَمَّادٍ. قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، أَنَّهُ قَالَ: أَدْرَكْتُ نَاساً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُونَ: كُلُّ شَيْءٍ بِقَدَرٍ. قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَيْءٍ بِقَدَرٍ. حَتَّى الْعَجْزُ وَالْكَيْسُ، أَوِ الْكَيْسُ وَالْعَجْزُ».

١٩ ـ (٢٦٥٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ رَسُولَ اللَّهِ ﷺ فِي الْقَدَرِ. فَنَزَلَتْ: ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾﴾ [القمر: ٤٨ ـ ٤٩].

٥ ـ باب قُدِّرَ على ابن ادمَ حَظُّهُ من الزِّنَا وغيره

٢٠ ـ (٢٦٥٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لإِسْحَاقَ، قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَا رَأَيْتُ شَيْئاً أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَى. أَدْرَكَ ذَلِكَ لاَ مَحَالَةَ. فَزِنَى الْعَيْنَيْنِ النَّظَرُ، وَزِنَى اللِّسَانِ النُّطْقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ».

قَالَ عَبْدٌ فِي رِوَايَتِهِ: ابْنِ طَاوُسٍ عَنْ أَبِيهِ: سَمِعْتُ ابْنَ عَبَّاسٍ.

[البخاري: كتاب الاستئذان، باب زنا الجوارح دون الفرج، رقم: ٦٣٤٣].

٢١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ:

fixed the portion of adultery in which one will indulge, from which there would be no flee. The adultery of the eye is the lustful look, the adultery of the ears is listening to what is wicked, the adultery of the tongue is the dissolute speech, the adultery of the hand is the desirous grip , the adultery of the feet is walking (to the place) where the adultery is intended to be committed. however, the heart desires and has longing for (that) which one's (privates) may or may not put into effect."

[6] Everyone is born according to his true nature and the command pertaining to the death of the children of the infidels and those of the Muslims

22-(2658) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none born but that he is created according to his true nature (of Islam). It is his parents who make him a Jew, a Christian, or a Magian, just as beasts produce their young with their limbs perfect. Do you see anything deficient in them?" Then he recited (the following from) the Qur'an: " according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion." (Ar-Rum 30)

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, without mentioning the deficiency in limbs.

(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no child born but that (he is born) upon the true religion (of Islam)." He added: Recite: " according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion." (Ar-Rum 30)

23-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No child is born but upon the true religion (of Islam). It is his parents who make him a Jew, a Christian, or a pagan." A person said: "O Messenger of Allah, what is your opinion if they died before that (attaining the age of puberty, when they can distinguish between right and wrong)?" He said: "It is Allah alone Who knows what their destinies would be."

(...)Abu Mu'awiya narrated that (The Prophet) said: "Every child is born on the religion (of Islam and he) remains on this until his tongue is enabled to express himself."

(...) This Hadith has been narrated on the authority of Abu Mu'awiya through another chain of transmitters but with a slight variation of wording.

حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنَى، مُدْرِكٌ ذَلِكَ لاَ مَحَالَةَ. فَالْعَيْنَانِ زِنَاهُمَا النَّظَرُ، وَالأُذُنَانِ زِنَاهُمَا الاسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلاَمُ. وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرِّجْلُ زِنَاهَا الْخُطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكَذِّبُهُ».

٦ ـ باب معنى: كُلُّ مَولُودٍ يُولَدُ على الفِطْرَةِ، وحكم موت أطفال الكفار وأطفال المسلمين

٢٢ ـ (٢٦٥٨) ـ **حدّثنا** حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ. كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ. هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاقْرَؤُا إِنْ شِئْتُمْ: ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾ [الروم: ٣٠].

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَى. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. كِلاَهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ. وَقَالَ: «كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً». وَلَمْ يَذْكُرْ: جَمْعَاءَ.

(...) ـ **حدّثني** أَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ».

ثُمَّ يَقُولُ: اقْرَؤُا: ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾ [الروم: ٣٠]. [البخاري: كتاب الجنائز، باب إذا أسلم الصبي فمات هل يصلى عليه...، رقم: ١٣٥٩].

٢٣ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلاَّ يُلِدُ عَلَى الْفِطْرَةِ. فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشَرِّكَانِهِ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ لَوْ مَاتَ قَبْلَ ذَلِكَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

فِي حَدِيثِ ابْنِ نُمَيْرٍ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلاَّ وَهُوَ عَلَى الْمِلَّةِ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ، عَنْ أَبِي مُعَاوِيَةَ: «لَيْسَ مِنْ مَوْلُودٍ يُولَدُ إِلاَّ عَلَى هَذِهِ الْمِلَّةِ، حَتَّى يُبَيِّنَ عَنْهُ لِسَانُهُ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ، عَنْ أَبِي مُعَاوِيَةَ: «لَيْسَ مِنْ مَوْلُودٍ يُولَدُ إِلاَّ عَلَى هَذِهِ الْفِطْرَةِ. حَتَّى يُعَبِّرَ عَنْهُ لِسَانُهُ».

24-(...) Abu Huraira "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" many traditions, including the following: "An infant is born according to his (true) nature. It is his parents Who make him a Jew, a Christian, just as a she-camel gives birth to its young ones. Do you find any deficiency in their limbs? but, it is you who cut its ear (after birth)." They (the Companions) said: "What is your opinion about him who dies during the time of infancy?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is Allah alone Who knows best what their destinies will be."

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The mother of every person delivers him according to his true nature. It is his parents who make him a Jew, a Christian, or a Magian. Had his parents been Muslims, he would have also remained a Muslim. Every person whom his mother delivers (is vulnerable to the fact that) when his mother delivers him, Satan strikes him. but that did not happen to Mary and her son."

26-(2659) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the children of the pagans, whereupon he said: "It is Allah alone, Who knows best what their destinies would be."

(...) This Hadith was narrated on the authority of Shu'aib and Ma'qil with a slight variation of wording.

27-(...) Abu Huraira "Allah be pleased with him" reported that Allah's Messenger "Allah's blessing and peace be upon him" was asked about the children of the pagans, who die as young. The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is Allah alone, Who knows best what their destinies would be."

28-(2660) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (destinies of the) children of the pagans, and he said: "It is Allah Who knows what their destinies would be according to their creation."

29-(2661) Ubai Ibn Ka'b "Allah be pleased with him" reported that Allah's Messenger "Allah's blessing and peace be upon him" said: "The young man whom Al-Khadir killed was a non-believer by his very nature, and had he survived, he would have led his parents to indulge in disobedience and unbelief."

٢٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُولَدُ يُولَدُ عَلَىٰ هَذِهِ الْفِطْرَةِ. فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ، كَمَا تَنْتِجُونَ الإِبِلَ، فَهَلْ تَجِدُونَ فِيهَا جَدْعَاءَ؟ حَتَّىٰ تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا»، قَالُوا: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ مَنْ يَمُوتُ صَغِيراً؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[البخاري: كتاب القدر، باب الله أعلم بما كانوا عاملين، رقم: ٦٥٩٩].

٢٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ عَلَىٰ الْفِطْرَةِ، وَأَبَوَاهُ، بَعْدُ، يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ، فَإِنْ كَانَا مُسْلِمَيْنِ فَمُسْلِمٌ. كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ يَلْكُزُهُ الشَّيْطَانُ فِي حِضْنَيْهِ، إِلاَّ مَرْيَمَ وَابْنَهَا».

٢٦ ـ (٢٦٥٩) ـ حدّثنا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ وَيُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ أَوْلاَدِ الْمُشْرِكِينَ. فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[البخاري: كتاب الجنائز، باب ما قيل في أولاد المشركين، رقم: ١٣٨٤].

٢٧ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ بَهْرَامَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. (ح) وَحَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، كُلُّهُمْ عَنِ الزُّهْرِيِّ. بِإِسْنَادِ يُونُسَ وَابْنِ أَبِي ذِئْبٍ... مِثْلَ حَدِيثِهِمَا.

غَيْرَ أَنَّ فِي حَدِيثِ شُعَيْبٍ وَمَعْقِلٍ: سُئِلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ.

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ. مَنْ يَمُوتُ مِنْهُمْ صَغِيراً. فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

٢٨ ـ (٢٦٦٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ، إِذْ خَلَقَهُمْ».

[البخاري: كتاب الجنائز، باب ما قيل في أولاد المشركين، رقم: ١٣٨٣].

٢٩ ـ (٢٦٦١) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ رَقَبَةَ بْنِ مَسْقَلَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْغُلاَمَ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ كَافِراً. وَلَوْ عَاشَ لأَرْهَقَ أَبَوَيْهِ طُغْيَاناً وَكُفْراً».

30-(2662) A'isha "Allah be pleased with her", the mother of the believers, reported: Once, a child died and I said: "This child is happy since he is a bird from amongst the birds of Paradise." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't you know that Allah created both the Paradise and the Hell, and He created the inhabitants for this (Paradise) and the dwellers for that (Hell)?"

31-(...) A'isha "Allah be pleased with her", the mother of the believers, narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was called to lead the funeral prayer of a child of the Ansar. I said: "O Messenger of Allah, this child is happy since he is a bird from the birds of Paradise for he neither has committed any sin, nor has he attained the age when one could be sinful." He said: "O A'isha, it may be otherwise, because Allah created for Paradise those who are fitting for it while they were yet in their fathers' loins, and created for Hell those who are fitting for Hell, since He created them for Hell while they were yet in their fathers' loins."

(...) This Hadith was narrated on the authority of Yahya with the same chain of transmitters.

[7] The extent of life and livelihood does not increase or decrease beyond that what is decreed

32-(2663) Abdullah reported that Umm Habiba "Allah be pleased with her",, the wife of The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah, enable me to enjoy of my husband, The Messenger of Allah "Allah's blessing and peace be upon him", of my father Abu Sufyan and of my brother Mu'awiya." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You asked Allah for durations of life already set, the length of days already fixed, and the (sources of) livelihood the shares of which has been allotted. Allah would neither do anything earlier before its due time, nor would He delay anything after its due time. Had you asked Allah to shelter you from the torment of the Hell fire, or from the torture of the grave, it would have been good, if not better for you." He (the narrator) added: Monkeys were mentioned before him. Mis'ar (a sub-narrator) said: I think that (the narrator) also (mentioned) the swine, which had been metamorphosed. On that he (The Prophet) said: "Verily, Allah did not cause the race of those which had been metamorphosed to grow or to survive by young ones. Monkeys and swine had existed even before (the metamorphosis of the human beings)."

٣٠ ـ (٢٦٦٢) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ: تُوُفِّيَ صَبِيٌّ. فَقُلْتُ: طُوبَىٰ لَهُ. عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَ لاَ تَدْرِينَ أَنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ النَّارَ، فَخَلَقَ لِهَٰذِهِ أَهْلاً، وَلِهَٰذِهِ أَهْلاً».

٣١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عَمَّتِهِ، عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَىٰ جَنَازَةِ صَبِيٍّ مِنَ الأَنْصَارِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، طُوبَىٰ لِهَٰذَا. عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ، لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ. قَالَ: «أَوَ غَيْرَ ذٰلِكَ، يَا عَائِشَةُ، إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلاً. خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ. وَخَلَقَ لِلنَّارِ أَهْلاً. خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ. (ح) وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ. كِلاَهُمَا عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ. بِإِسْنَادِ وَكِيعٍ... نَحْوَ حَدِيثِهِ.

٧ ـ باب بيان أنَّ الآجالَ والأرزاقَ وغيرها لا تزيدُ ولا تنقُصُ عما سبق به القدر

٣٢ ـ (٢٦٦٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنِ الْمَغْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَتْ أُمُّ حَبِيبَةَ، زَوْجُ النَّبِيِّ ﷺ: «اللَّهُمَّ أَمْتِعْنِي بِزَوْجِي، رَسُولِ اللَّهِ ﷺ. وَبِأَبِي، أَبِي سُفْيَانَ. وَبِأَخِي، مُعَاوِيَةَ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قَدْ سَأَلْتِ اللَّهَ لآجَالٍ مَضْرُوبَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ. لَنْ يُعَجِّلَ شَيْئاً قَبْلَ حِلِّهِ، أَوْ يُؤَخِّرَ شَيْئاً عَنْ حِلِّهِ. وَلَوْ كُنْتِ سَأَلْتِ اللَّهَ أَنْ يُعِيذَكِ مِنْ عَذَابٍ فِي النَّارِ، أَوْ عَذَابٍ فِي الْقَبْرِ، كَانَ خَيْراً وَأَفْضَلَ».

قَالَ: وَذُكِرَتْ عِنْدَهُ الْقِرَدَةُ. قَالَ مِسْعَرٌ: وَأُرَاهُ قَالَ: وَالْخَنَازِيرُ مِنْ مَسْخٍ. فَقَالَ: «إِنَّ اللَّهَ لَمْ يَجْعَلْ لِمَسْخٍ نَسْلاً وَلاَ عَقِباً. وَقَدْ كَانَتِ الْقِرَدَةُ وَالْخَنَازِيرُ قَبْلَ ذٰلِكَ».

(...) This Hadith was narrated on the authority of Mis'ar with the same chain of transmitters but with a slight variation of wording.

33-(...) Abdullah Ibn Mas'ud reported that Umm Habiba "Allah be pleased with her",, the wife of The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah, enable me to enjoy of my husband, The Messenger of Allah "Allah's blessing and peace be upon him", of my father Abu Sufyan and of my brother Mu'awiya." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You asked Allah for durations of life already set, the length of days already fixed, and the (sources of) livelihood the shares of which has been allotted. No doubt, nothing would happen earlier before its due time, nor would it delay after its due time. Had you asked Allah to shelter you from the torment of the Hell fire, or from the torture of the grave, it would have been better for you." A person said: "O Messenger of Allah, what about those monkeys and swine which had been metamorphosed?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah "Exalted and Glorified be He" did not destroy or torment a people, and let their race grow. No doubt, monkey and swine had existed even before that (time in which the deniers of truth were metamorphosed)."

(...) This Hadith was narrated on the authority of Sufyan through another chain of transmitters but with a slight variation of wording.

[8] What about strength, letting weakness, seeking help from Allah and trust in the measures set by Allah

34-(2664) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A strong believer is better and much dearer to Allah than a weak believer, though there is goodness in everyone. Moreover, appreciate that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if any (trouble) comes to you, don't say: Had I not done that, it would not have happened so and so, but say: Allah has done what He had ordained to do, for your (utterance of) "if" opens the (door) for the Satan."

(...) ـ **حدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِهِ عَنِ ابْنِ بِشْرٍ وَوَكِيعٍ جَمِيعاً: «مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ».

٣٣ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ. واللَّفْظُ لِحَجَّاجٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ حَجَّاجٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنْ مَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ مَتِّعْنِي بِزَوْجِي، رَسُولِ اللَّهِ ﷺ. وَبِأَبِي، أَبِي سُفْيَانَ. وَبِأَخِي، مُعَاوِيَةَ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّكِ سَأَلْتِ اللَّهَ لآجَالٍ مَضْرُوبَةٍ، وَآثَارٍ مَوْطُوءَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ. لاَ يُعَجِّلُ شَيْئاً مِنْهَا قَبْلَ حِلِّهِ. وَلاَ يُؤَخِّرُ مِنْهَا شَيْئاً بَعْدَ حِلِّهِ، وَلَوْ سَأَلْتِ اللَّهَ أَنْ يُعَافِيَكِ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ، لَكَانَ خَيْراً لَكِ».

قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، الْقِرَدَةُ وَالْخَنَازِيرُ، هِيَ مِمَّا مُسِخَ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُهْلِكْ قَوْماً، أَوْ يُعَذِّبْ قَوْمًا، فَيَجْعَلَ لَهُمْ نَسْلاً. وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ كَانُوا قَبْلَ ذٰلِكَ».

(...) ـ **حَدَّثَنِيهِ** أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ: حَدَّثَنَا سُفْيَانُ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «وَآثَارٍ مَبْلُوغَةٍ».

قَالَ ابْنُ مَعْبَدٍ: وَرَوَى بَعْضُهُمْ «قَبْلَ حِلِّهِ» أَيْ نُزُولِهِ.

٨ ـ باب الأمْرِ بالقوَّةِ وتركِ العَجْز، والاستعانة بالله وتفويضِ المقادِير لله

٣٤ ـ (٢٦٦٤) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ، وَلاَ تَعْجَزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا. وَلٰكِنْ قُلْ: قَدَرُ اللَّهِ. وَمَا شَاءَ فَعَلَ. فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

(47) The Book Of Knowledge

[1] Prohibition of pursuing the allegories contained in the Qur'an, and avoiding those who do it, and of disputation in the Qur'an

1-(2665) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" recited (these verses of the Qur'an):" He it is Who revealed to thee (Muhammad) the Book (the Qur'an) wherein there are clear revelations-these are the substance of the Book and others are allegorical (verses). And as for those who have a yearning for error they go after the allegorical verses seeking (to cause) dissension, by seeking to explain them. And none knows their implications but Allah, and those who are sound in knowledge say: We affirm our faith in everything which is from our Lord. It is only the persons of understanding who really heed." (Al Imran 7). A'isha added: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see such verses, avoid (stopping and arguing about) them, for it is they to which Allah pointed out (in the previous Verse)."

2-(2666) Abdullah Ibn Umar "Allah be pleased with both" reported: I went to The Messenger of Allah "Allah's blessing and peace be upon him" in the morning, and he heard the voice of two persons who had an argumentation with each other about a certain Verse. The Messenger of Allah "Allah's blessing and peace be upon him" came to us with (the signs of) anger visible on his face. He said: "Verily, the (nations) before you were destroyed because of their disputation in the Scripture."

3-(2667) Jundub Ibn Abdullah Al-Bajali "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite the Qur'an as long as your hearts agree to do so, and when you feel that those (hearts of you) are different, then get up (and leave reciting it for this time)."

4-(...) Jundub (Ibn Abdullah) "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite the Qur'an as long as your hearts agree to do so and when you feel they are different, get up (and leave it)."

(...) Abu Imran reported that Jundub told us when we were young boys living in Kufa, that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite Qur'an"...and the rest of the Hadith is the same.

٤٧ ـ كِتَابُ العِلْمِ

١ ـ باب النَّهْيِ عن اتِّبَاعِ مُتَشَابِهِ القُرآنِ، والتحذير من مُتَّبِعِيه، والنهي عن الاختلاف في القرآن

١ ـ (٢٦٦٥) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ. قَالَتْ: تَلاَ رَسُولُ اللَّهِ ﷺ: ﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّآ أُوْلُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾﴾ [آل عمران: ٧]. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ، فَاحْذَرُوهُمْ».

[البخاري: كتاب التفسير، باب: ﴿منه آيات محكمات﴾، رقم: ٤٥٤٧].

٢ ـ (٢٦٦٦) ـ حدّثنا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ. قَالَ: كَتَبَ إِلَيَّ عَبْدُ اللَّهِ بْنُ رَبَاحٍ الأَنْصَارِيُّ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: هَجَّرْتُ إِلَى رَسُولِ اللَّهِ ﷺ يَوْماً. قَالَ: فَسَمِعَ أَصْوَاتَ رَجُلَيْنِ اخْتَلَفَا فِي آيَةٍ. فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، يُعْرَفُ فِي وَجْهِهِ الْغَضَبُ. فَقَالَ: «إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلاَفِهِمْ فِي الْكِتَابِ».

٣ ـ (٢٦٦٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو قُدَامَةَ، الْحَارِثُ بْنُ عُبَيْدٍ، عَنْ أَبِي عِمْرَانَ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَؤُا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا».

[البخاري: كتاب فضائل القرآن، باب اقرءوا القرآن ما ائتلفت عليه قلوبكم، رقم: ٥٠٦٠].

٤ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ جُنْدَبٍ، يَعْنِي ابْنَ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اقْرَؤُا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا».

(...) ـ حدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا أَبُو عِمْرَانَ. قَالَ: قَالَ لَنَا جُنْدَبٌ، وَنَحْنُ غِلْمَانٌ بِالْكُوفَةِ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَؤُا الْقُرْآنَ»... بِمِثْلِ حَدِيثِهِمَا.

[2] What about him who tends to disputation from amongst persons

5-(2668) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most despicable amongst persons in the sight of Allah is the one who tries to fall into dispute with others (for nothing but only to display his knowledge and power of argumentation)."

[3] Following the footsteps of the Jews and the Christians

6-(2669) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would tread the same path which was trodden by those before you inch by inch and step by step so much to the extent that if they had entered into the hole of the lizard, you would follow them in it too." We said: "O Messenger of Allah, do you mean Jews and Christians (by your words) "those before you"?" He said: "Who else (than them)?"

(...) This Hadith was narrated on the authority of Zaid Ibn Aslam through another chain of transmitters.

(...) This Hadith was narrated on the authority of Ata' Ibn Yasar through another chain of transmitters.

[4] Those who indulged in hair-splitting were ruined

7-(2670) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There were ruined those who indulged in hair-splitting." He (The Prophet) repeated this thrice.

[5] Knowledge would be taken away, and ignorance in addition to the affliction would prevail upon people at the end of the world

8-(2671) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is from the portents of the Last Hour that knowledge would be taken away and ignorance would prevail (upon the world), the liquor would be drunk, and adultery would become widespread."

9-(...) Quatada reported that Anas Ibn Malik "Allah be pleased with him" said: May I not narrate to you a Hadith which I heard from The Messenger of Allah "Allah's blessing and peace be upon him" which no one would narrate to you after me who might have personally heard it from him (as I did)? (He said): "It is one from amongst the portents of the Last Hour that knowledge would be taken away, ignorance would prevail upon

٢ ـ باب في الألَدِّ الخَصِم

٥ ـ (٢٦٦٨) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الأَلَدُّ الْخَصِمُ».

[البخاري: كتاب المظالم، باب قول الله تعالى: ﴿وهو ألد الخصام﴾، رقم: ٢٤٥٧].

٣ ـ باب اتِّبَاعِ سَنَنِ اليَهُودِ والنَّصَارَىٰ

٦ ـ (٢٦٦٩) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ: شِبْراً بِشِبْرٍ، وَذِرَاعاً بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لاَتَّبَعْتُمُوهُمْ»، قُلْنَا: يَا رَسُولَ اللَّهِ، اَلْيَهُودَ وَالنَّصَارَىٰ؟ قَالَ: «فَمَنْ؟».

[البخاري: كتاب أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، رقم: ٣٤٥٦].

(...) ـ وحدّثنا عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَعِيدِ بْنِ أَبِي مَرْيَمَ: أَخْبَرَنَا أَبُو غَسَّانَ، وَهُوَ مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

(...) ـ قَالَ أَبُو إِسْحَاقَ، إِبْرَاهِيمُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ. وَذَكَرَ الْحَدِيثَ... نَحْوَهُ.

٤ ـ باب: «هَلَكَ المُتَنَطِّعُونَ»

٧ ـ (٢٦٧٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَيَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلاَثاً.

٥ ـ باب رَفْعِ العِلْمِ وقبضه، وظهور الجهل والفتن، في آخر الزمان

٨ ـ (٢٦٧١) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَى». [البخاري: كتاب العلم، باب رفع العلم وظهور الجهل، رقم: ٨٠].

٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: أَلاَ أُحَدِّثُكُمْ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. لاَ يُحَدِّثُكُمْ أَحَدٌ، بَعْدِي، سَمِعَهُ مِنْهُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُوَ الزِّنَى، وَيُشْرَبَ الْخَمْرُ، وَيَذْهَبَ الرِّجَالُ، وَتَبْقَىَ النِّسَاءُ، حَتَّىٰ يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ». [البخاري: كتاب العلم، باب رفع العلم وظهور الجهل، رقم: ٨١].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ وَأَبُو أُسَامَةَ. كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ.

وَفِي حَدِيثِ ابْنِ بِشْرٍ وَعَبْدَةَ: لاَ يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: فَذَكَرَ بِمِثْلِهِ.

(the world), adultery would become widespread, wine would be drunk, the number of men will fall short and the women would survive (and increase so much) that there would be one man to look after fifty women."

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters, with a slight variation of wording.

10-(2672) Abu Wa'il reported: I was sitting with Abdullah and Abu Musa "Allah be pleased with both" when they reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Prior to the Last Hour, there would be a time when knowledge would be taken away, and replaced with ignorance, and there would be bloodshed on a large scale."

(...) This Hadith was narrated on the authority of Abdullah Ibn Mas'ud and Abu Musa) through different chains of transmitters.

(...) The same was narrated on the authority of Abu Musa through another chain of transmitters.

(...) Abu Wa'il reported: I was sitting with Abu Musa and Abdullah "Allah be pleased with both" who were talking to each other. Abu Musa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same.

11-(157) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: (When) the Last Hour is approached, knowledge would be taken away, the affliction would be common, miserliness would be put (in the hearts of the people) and there would be much bloodshed."

(...) This Hadith was narrated on the authority of Abu Huraira with a slight variation of wording.

12-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When) the time would draw close to the Last Hour, knowledge would decrease"...and the rest of the Hadith is the same.

(...) This Hadith was narrated on the authority of Abu Huraira through different chains of narrators with a slight variation of wording.

13-(2673) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah never takes away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people would turn to ignorant as

١٠ ـ (٢٦٧٢) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَأَبِي. قَالاَ: حَدَّثَنَا الأَعْمَشُ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ. قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَىٰ. فَقَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّاماً، يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ، وَالْهَرْجُ الْقَتْلُ».

[البخاري: كتاب الفتن، باب ظهور الفتن، رقم: ٧٠٦٢].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ وَأَبِي مُوسَىٰ الأَشْعَرِيِّ. قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) وحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ. قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَىٰ، وَهُمَا يَتَحَدَّثَانِ. فَقَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: بِمِثْلِ حَدِيثِ وَكِيعٍ وَابْنِ نُمَيْرٍ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ الْحَنْظَلِيُّ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَىٰ، وَهُمَا يَتَحَدَّثَانِ. فَقَالَ أَبُو مُوسَىٰ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

١١ ـ (١٥٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ، وَيُقْبَضُ الْعِلْمُ، وَتَظْهَرُ الْفِتَنُ، وَيُلْقَى الشُّحُّ، وَيَكْثُرُ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

[البخاري: كتاب الادب، باب حسن الخلق والسخاء...، رقم: ٦٠٣٧].

(...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ»... ثُمَّ ذَكَرَ مِثْلَهُ.

١٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعِلْمُ»، ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمَا.

[البخاري: كتاب الفتن، باب ظهور الفتن، رقم: ٧٠٦١].

(...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

(ح) ـ وحدّثنا ابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وَعَمْرٌو النَّاقِدُ. قَالُوا: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ. كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، غَيْرَ أَنَّهُمْ لَمْ يَذْكُرُوا: «وَيُلْقَى الشُّحُّ».

١٣ ـ (٢٦٧٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعاً

their leaders, who, subsequently, would be asked to deliver religious verdicts and they deliver them without knowledge, with the result that they would go astray, and lead others astray."

(...) This Hadith was narrated on the authority of Abdullah Ibn Amr through different chains of transmitters, but in the Hadith transmitted by Umar Ibn Ali there is an addition of these words:, I met Abdullah Ibn Amr at the end of the year and I asked him about it, and he narrated to us the Hadith as he had narrated before, i.e. that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying...and the rest of the Hadith is the same.

(...) This Hadith was narrated on the authority of Abdullah Ibn Amr Ibn Al-As through another chain of transmitters.

14-(...) Urwa Ibn Az-Zubair reported that A'isha "Allah be pleased with her" said to him: I was informed that Abdullah Ibn Amr Ibn Al-As would pass by us during the Hajj season, so you should meet him and ask him (about some religious verdicts) since he acquainted great knowledge from The Messenger of Allah "Allah's blessing and peace be upon him". I met him and asked him about things which he narrated from The Messenger of Allah "Allah's blessing and peace be upon him". From amongst what he narrated was that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah never takes away knowledge from people directly but he takes away the scholars and consequently takes away (knowledge) along with them and leaves amongst persons the ignorant as their leaders who deliver religious verdicts without (right) knowledge, with the result that they would go astray and lead others astray." Urwa said: When I narrated this to A'isha, she regarded it too far (to believe), and in this way, she was reluctant to accept it and said to Urwa: Did he (Abdullah) say to you that he really had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying so? (Urwa forgot to ask Abdullah Ibn Amr about that). So when it was the next year, she said to him (Urwa): Ibn Amr has come (for Hajj), so meet him, talk to him and ask him about this Hadith which he had narrated to You (last season) pertaining to knowledge. He (Urwa) said: I met him, and asked about it and he narrated it to me just as the one that he had narrated (to me) first. So when I informed her (A'isha) about that, she said: I do not think but that he has told the truth and I find that he neither made any addition to it, nor did he miss anything from it.

يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّىٰ إِذَا لَمْ يَتْرُكْ عَالِماً، اتَّخَذَ النَّاسُ رُؤُساً جُهَّالاً، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

[البخاري: كتاب العلم، باب كيف يقبض العلم، رقم: ١٠٠].

(...) ـ **حدّثنا** أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَعَبْدَةُ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ. قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ بْنُ الْحَجَّاجِ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ جَرِيرٍ.

وَزَادَ فِي حَدِيثِ عُمَرَ بْنِ عَلِيٍّ: ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، عَلَىٰ رَأْسِ الْحَوْلِ، فَسَأَلْتُهُ، فَرَدَّ عَلَيْنَا الْحَدِيثَ كَمَا حَدَّثَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ: أَخْبَرَنِي أَبِي جَعْفَرٌ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

١٤ ـ (...) ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّ أَبَا الأَسْوَدِ حَدَّثَهُ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ. قَالَ: قَالَتْ لِي عَائِشَةُ: يَا ابْنَ أُخْتِي، بَلَغَنِي أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو مَارٌّ بِنَا إِلَى الْحَجِّ. فَالْقَهُ فَسَائِلْهُ. فَإِنَّهُ قَدْ حَمَلَ عَنِ النَّبِيِّ ﷺ عِلْماً كَثِيراً. قَالَ: فَلَقِيتُهُ فَسَأَلْتُهُ عَنْ أَشْيَاءَ يَذْكُرُهَا عَنْ رَسُولِ اللَّهِ ﷺ.

قَالَ عُرْوَةُ: فَكَانَ فِيمَا ذَكَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ لاَ يَنْتَزِعُ الْعِلْمَ مِنَ النَّاسِ انْتِزَاعاً. وَلَكِنْ يَقْبِضُ الْعُلَمَاءَ، فَيَرْفَعُ الْعِلْمَ مَعَهُمْ. وَيُبْقِي فِي النَّاسِ رُؤُساً جُهَّالاً. يُفْتُونَهُمْ بِغَيْرِ عِلْمٍ. فَيَضِلُّونَ وَيُضِلُّونَ».

قَالَ عُرْوَةُ: فَلَمَّا حَدَّثْتُ عَائِشَةَ بِذَلِكَ، أَعْظَمَتْ ذَلِكَ وَأَنْكَرَتْهُ. قَالَتْ: أَحَدَّثَكَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ هَٰذَا؟.

قَالَ عُرْوَةُ: حَتَّىٰ إِذَا كَانَ قَابِلٌ، قَالَتْ لَهُ: إِنَّ ابْنَ عَمْرٍو قَدْ قَدِمَ. فَالْقَهُ، ثُمَّ فَاتِحْهُ حَتَّىٰ تَسْأَلَهُ عَنِ الْحَدِيثِ الَّذِي ذَكَرَهُ لَكَ فِي الْعِلْمِ. قَالَ: فَلَقِيتُهُ: فَسَأَلْتُهُ. فَذَكَرَهُ لِي نَحْوَ مَا حَدَّثَنِي بِهِ، فِي مَرَّتِهِ الأُولَىٰ.

قَالَ عُرْوَةُ: فَلَمَّا أَخْبَرْتُهَا بِذَلِكَ. قَالَتْ: مَا أَحْسِبُهُ إِلاَّ قَدْ صَدَقَ. أَرَاهُ لَمْ يَزِدْ فِيهِ شَيْئاً وَلَمْ يَنْقُصْ.

[6] What about him who introduced something good or evil, or about him who called to righteousness or to error

15-(1017) Jarir Ibn Abdullah "Allah be pleased with him" reported that some desert Arabs clad in woollen clothes came to The Messenger of Allah "Allah's blessing and peace be upon him". He saw them in sad plight as they had been hard pressed by need. He (The Prophet) exhorted people to give charity, but they showed some reluctance until (signs) of anger could be visible on his face. Then a person from the Ansar came with a purse containing silver. Then there came another person and then other persons followed them in succession until signs of happiness became visible on his face. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who introduced some good practice in Islam which was followed after him (by people), there would be reward assured for him like one who followed it, without their rewards being diminished at all. He who introduced some evil practice in Islam which had been followed after him (by others), would receive the burden like that of one who followed this (evil practice) without theirs being diminished at all."

(...) Jarir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon in which he exhorted people to give in charity.

(...) Jarir Ibn Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The servant does not introduce good practice which is followed after him"...and the rest of the Hadith is the same.

(...) Al-Mundhir Ibn Jarir narrated this Hadith from his father through another chain of narrators.

16-(2674) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who followed it, without their rewards being diminished at all. He who called (people) to error, would receive (the burden) of its sin, like those who committed it, without their sins being diminished at all."

٦ ـ باب من سَنَّ سُنَّةً حَسَنَةً أو سيئة، ومَنْ دعا إلى هدى أو ضلالة

١٥ ـ (١٠١٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَأَبِي الضُّحَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ. قَالَ: جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَى رَسُولِ اللَّهِ ﷺ. عَلَيْهِمُ الصُّوفُ. فَرَأَى سُوءَ حَالِهِمْ قَدْ أَصَابَتْهُمْ حَاجَةٌ. فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ، فَأَبْطَؤُا عَنْهُ. حَتَّى رُؤِيَ ذَلِكَ فِي وَجْهِهِ.

قَالَ: ثُمَّ إِنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ بِصُرَّةٍ مِنْ وَرِقٍ، ثُمَّ جَاءَ آخَرُ. ثُمَّ تَتَابَعُوا حَتَّى عُرِفَ السُّرُورُ فِي وَجْهِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً حَسَنَةً، فَعُمِلَ بِهَا بَعْدَهُ، كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا. وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً سَيِّئَةً، فَعُمِلَ بِهَا بَعْدَهُ، كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا، وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ».

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ، عَنْ جَرِيرٍ. قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَحَثَّ عَلَى الصَّدَقَةِ... بِمَعْنَى حَدِيثِ جَرِيرٍ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِلاَلٍ الْعَبْسِيُّ. قَالَ: قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَسُنُّ عَبْدٌ سُنَّةً صَالِحَةً يُعْمَلُ بِهَا بَعْدَهُ»... ثُمَّ ذَكَرَ تَمَامَ الْحَدِيثِ.

(...) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ. قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. بِهَذَا الْحَدِيثِ.

١٦ ـ (٢٦٧٤) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنْ دَعَا إِلَى ضَلاَلَةٍ، كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لاَ يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئاً».

(48) The Book of Celebration Of Allah, Supplication, Repentance And Seeking Forgiveness

[1] Exhortation to celebrate Allah Almighty

2-(2675) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: "I am near to the thought of My servant as he thinks about Me, and I am with him as he celebrates Me. If he celebrates Me in his heart, I would celebrate him in My Heart, and if he celebrates Me in assembly I would celebrate him in assembly, better than his, and if he draws near Me by the span of a palm, I would draw near him by the cubit, and if he draws near Me by the cubit I would draw near him by the space (covered by) two hands. And if he walks towards Me, I would rush towards him."

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters, without mentioning: "He draws near Me by the space of a hand, I draw near him by the space (covered) by two hands."

3-(...) Hammam Ibn Munabbih reported so many traditions from Abu Huraira including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah said: "When My servant draws near Me by the span of a palm, I would draw near him by the space of a cubit, and when he draws near Me by the space of a cubit, I would draw near him by the space (covered by) two hands, and when he draws near Me by the space (covered by) two hands, I would hurry towards him."

4-(2676) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was travelling along the path leading to Mecca when he passed by a mountain called Jumdan. He said: Proceed on, it is Jumdan, the Mufarradun have gone ahead. They (the Companions of the Holy Prophet) said: O Messenger of Allah! Who are the Mufarradun? He said: They are those males and females who remember Allah much.

[2] The names of Allah Almighty, and the merit of one who keeps (and understand) them

5-(2677) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are ninety-nine names of Allah; he who keeps them would get into Paradise. Verily, Allah is Odd (He is one, and it is an odd number) and He loves odd number."

٤٨ ـ كِتَابُ الذِّكرِ والدُّعَاء والتوبة والاستغفار

١ ـ باب الحثّ على ذكر الله تعالى

٢ ـ (٢٦٧٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، إِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلإٍ، ذَكَرْتُهُ فِي مَلإٍ هُمْ خَيْرٌ مِنْهُمْ. وَإِنْ تَقَرَّبَ مِنِّي شِبْراً، تَقَرَّبْتُ إِلَيْهِ ذِرَاعاً، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعاً، تَقَرَّبْتُ مِنْهُ بَاعاً، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعاً، تَقَرَّبْتُ مِنْهُ بَاعاً».

٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَالَ: إِذَا تَلَقَّانِي عَبْدِي بِشِبْرٍ، تَلَقَّيْتُهُ بِذِرَاعٍ، وَإِذَا تَلَقَّانِي بِذِرَاعٍ، تَلَقَّيْتُهُ بِبَاعٍ، وَإِذَا تَلَقَّانِي بِبَاعٍ، أَتَيْتُهُ بِأَسْرَعَ».

٤ ـ (٢٦٧٦) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي طَرِيقِ مَكَّةَ، فَمَرَّ عَلَىٰ جَبَلٍ يُقَالُ لَهُ جُمْدَانُ. فَقَالَ: «سِيرُوا، هَذَا جُمْدَانُ، سَبَقَ الْمُفَرِّدُونَ» قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيراً، وَالذَّاكِرَاتُ».

٢ ـ باب في أسماءِ الله تَعَالى وفَضْلِ مَنْ أحْصَاها

٥ ـ (٢٦٧٧) ـ حدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنْ سُفْيَانَ ـ وَاللَّفْظُ لِعَمْرٍو ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْماً، مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ. وَإِنَّ اللَّهَ وِتْرٌ، يُحِبُّ الْوِتْرَ».

وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ: «مَنْ أَحْصَاهَا».

[البخاري: كتاب الدعوات، باب لله مئة اسم غير واحد، رقم: ٦٤١٠].

6-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, there are ninety-nine names for Allah, i.e. hundred excepting one. He who enumerates them would get into Paradise." Hammam added the following from Abu Huraira who reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He is Odd (one) and loves odd number."

[3] Supplication should be made with conviction and will

7-(2678) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one of you makes supplication, he should supplicate with a will and should not say: O Allah, confer upon me if You like, for there is none to coerce Allah."

8-(2679) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one of you makes a supplication (to his Lord) one should not say: O Allah, grant me pardon, if You so like, but one should beg one's (Lord) with a will and full devotion, for there is nothing so great in the sight of Allah which He cannot grant."

9-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say to Allah (like this): O Allah, grant me mercy, if You so like. The supplication (of one) should (be connected with) conviction (that it would be accepted by Allah), for Allah is the Doer of (everything) He likes to do, and there is none to coerce Him (to do or not to do anything)."

[4] It is undesirable to hope for death from the lord when one suffers from trouble

10-(2680) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should make a request for death because of the trouble in which he is involved, but if there is no other help to it, then say: O Allah, keep me alive as long as there is goodness in life for me and bring death to me if there is goodness in death for me."

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters, but with a slight variation of wording.

11-(...) An-Nadr Ibn Anas reported, when Anas was still alive, that he said: Had The Messenger of Allah "Allah's blessing and peace be upon

٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ.

وَعَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْماً، مِئَةً إِلاَّ وَاحِداً، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

وَزَادَ هَمَّامٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنَّهُ وِتْرٌ، يحِبُّ الوِتْرَ».

٣ ـ باب العَزْمِ بالدُّعاء، ولا يقل: إن شِئْتَ

٧ ـ (٢٦٧٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمْ فِي الدُّعَاءِ. وَلاَ يَقُلِ: اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللَّهَ لاَ مُسْتَكْرِهَ لَهُ».

[البخاري: كتاب الدعوات، باب ليعزم المسألة فإنه لا مكره له، رقم: ٦٣٣٨].

٨ ـ (٢٦٧٩) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَعَا أَحَدُكُمْ فَلاَ يَقُلِ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، وَلَكِنْ لِيَعْزِمِ الْمَسْأَلَةَ، وَلْيُعَظِّمِ الرَّغْبَةَ، فَإِنَّ اللَّهَ لاَ يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ».

٩ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا الْحَارِثُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ ـ عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ. اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمْ فِي الدُّعَاءِ، فَإِنَّ اللَّهَ صَانِعٌ مَا شَاءَ، لاَ مُكْرِهَ لَهُ».

٤ ـ باب كراهة تَمَنِّي الموت لِضُرٍّ نَزَلَ به

١٠ ـ (٢٦٨٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لاَ بُدَّ مُتَمَنِّياً فَلْيَقُلِ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْراً لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْراً لِي».

[البخاري: كتاب الدعوات، باب الدعاء بالموت والحياة، رقم: ٦٣٥١].

(...) ـ حدّثنا ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ كِلاَهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «مِنْ ضُرٍّ أَصَابَهُ».

١١ ـ (...) ـ حدّثني حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ، عَنِ النَّضْرِ بْنِ

him" not told the following: "None should make a request for death", I would have definitely done that.

12-(2681) Abu Hazim reported: I visited Khabbab who had seven (marks of) cauterization on his stomach and he said: Had The Messenger of Allah "Allah's blessing and peace be upon him" not forbidden us to hope for death, I would have done so.

(...) This Hadith was narrated on the authority of Isma'il through other chains of transmitters.

13-(2682) Hammam Ibn Munabbih said: Abu Huraira narrated to us many traditions from The Messenger of Allah "Allah's blessing and peace be upon him" including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None amongst you should make a request for death, and do not call for it before it comes, for when any one of you dies, he ceases (to do good) deeds and the life of a believer is not prolonged but for goodness."

[5] He who loves to meet Allah, Allah also loves to meet him, and he who dislikes to meet Allah, Allah also dislikes to meet him

14-(2683) Ubada Ibn As-Samit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who loves to meet Allah, Allah also loves to meet him, and he who dislikes to meet Allah, Allah also dislikes to meet him."

(...) This Hadith was narrated on the authority of Ubada Ibn As-Samit through another chain of transmitters.

15-(2684) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who loves to meet Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah dislikes to meet him." I (A'isha) said: "O Messenger of Allah, as for disliking death, we all have this feeling." He said: "It is not that (which you mean), but (this) that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His Pleasure, and of Paradise, he loves to meet Allah, and Allah also loves to meet him, and when an unbeliever is given the news of the torture at the Hand of Allah, and Hardship to be imposed by Him, he dislikes to meet Allah and Allah also dislikes to meet him."

(...) This Hadith was narrated on the authority of Quatada with the same chain of transmitters.

أَنَسٍ، وَأَنَسٌ يَوْمَئِذٍ حَيٌّ، قَالَ أَنَسٌ: لَوْلاَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ» لَتَمَنَّيْتُهُ. [البخاري: كتاب التمني، باب ما يكره من التمني، رقم: ٧٢٣٣].

١٢ ـ (٢٦٨١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ. قَالَ: دَخَلْنَا عَلَى خَبَّابٍ ـ وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ فِي بَطْنِهِ ـ فَقَالَ: لَوْ مَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ، لَدَعَوْتُ بِهِ.

[البخاري: كتاب المرضى، باب تمني المريض، رقم: ٥٦٧٢].

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ وَجَرِيرُ بْنُ عَبْدِ الْحَمِيدِ وَوَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَيَحْيَى بْنُ حَبِيبٍ. قَالاَ: حَدَّثَنَا مُعْتَمِرٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ.

١٣ ـ (٢٦٨٢) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ، وَلاَ يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ، إِنَّهُ إِذَا مَاتَ أَحَدُكُمُ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لاَ يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلاَّ خَيْرًا».

٥ ـ باب مَنْ أَحَبَّ لقاءَ الله أَحَبَّ اللَّهُ لقاءه، ومن كَرِه لقاء الله كره اللَّهُ لقاءه

١٤ ـ (٢٦٨٣) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ».

[البخاري: كتاب الرقاق، باب من أحب لقاء الله أحب الله لقاءه، رقم: ٦٥٠٧].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

١٥ ـ (٢٦٨٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ» فَقُلْتُ: يَا نَبِيَّ اللَّهِ، أَكَرَاهِيَةَ الْمَوْتِ؟ فَكُلُّنَا نَكْرَهُ الْمَوْتَ. فَقَالَ: «لَيْسَ كَذَلِكِ، وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ، أَحَبَّ لِقَاءَ اللَّهِ، فَأَحَبَّ اللَّهُ لِقَاءَهُ. وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ، كَرِهَ لِقَاءَ اللَّهِ، وَكَرِهَ اللَّهُ لِقَاءَهُ».

[البخاري: كتاب الرقاق، باب من أحب لقاء الله أحب الله لقاءه، رقم: ٦٥٠٧].

(...) ـ حدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ.

16-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He who loves to meet Allah, Allah also loves to meet him, and who dislikes to meet Allah, Allah abhors to meet him. There is death before (one is able to) meet Allah.

(...) The same was narrated on the authority of A'isha through another chain of transmitters.

17-(2685) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He who loves meeting Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him. I (Shuraih Ibn Hani, one of the narrators) came to A'isha and said to her: Mother of the faithful, I heard Abu Huraira narrate from The Messenger of Allah "Allah's blessing and peace be upon him" which, if it is actually so, is a destruction to us. Thereupon she said: Those are in fact ruined who are ruined at the words of The Messenger of Allah "Allah's blessing and peace be upon him". What are (the words which in your opinion would cause your destruction)? He said that The Messenger of Allah "Allah's blessing and peace be upon him" had stated: He who loves to meet Allah, Allah too loves to meet him, and he who dislikes to meet Allah, Allah too abhors to meet him, and there is none amongst us who dons not hate death. Thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" has in fact stated this, but it does not mean what you construe, but it implies (the time) when one loses the luster of the eye, and there is rattling in the throat, shudder in the body and convulsion in fingers (at the time of death). (It is about this time) that it has been said: He who loves to meet Allah, Allah would love to meet him, and he who dislikes to meet Allah, Allah would abhor to meet him

(...) This Hadith was narrated on the authority of Mutarrif with the same chain of transmitters.

18-(2686) Abu Musa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He who loves to meet Allah, Allah too loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him.

١٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ. وَالْمَوْتُ قَبْلَ لِقَاءِ اللَّهِ».

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ عَنْ عَامِرٍ: حَدَّثَنِي شُرَيْحُ بْنُ هَانِىءٍ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ... بِمِثْلِهِ.

١٧ ـ (٢٦٨٥) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ».

قَالَ: فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، سَمِعْتُ أَبَا هُرَيْرَةَ يَذْكُرُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً. إِنْ كَانَ كَذَلِكَ فَقَدْ هَلَكْنَا. فَقَالَتْ: إِنَّ الْهَالِكَ مَنْ هَلَكَ بِقَوْلِ رَسُولِ اللَّهِ ﷺ. وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ» وَلَيْسَ مِنَّا أَحَدٌ إِلاَّ وَهُوَ يَكْرَهُ الْمَوْتَ. فَقَالَتْ: قَدْ قَالَهُ رَسُولُ اللَّهِ ﷺ. وَلَيْسَ بِالَّذِي تَذْهَبُ إِلَيْهِ. وَلَكِنْ إِذَا شَخَصَ الْبَصَرُ، وَحَشْرَجَ الصَّدْرُ، وَاقْشَعَرَّ الْجِلْدُ، وَتَشَنَّجَتِ الأَصَابِعُ، فَعِنْدَ ذَلِكَ، مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنِي جَرِيرٌ، عَنْ مُطَرِّفٍ. بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ عَبْثَرٍ.

١٨ ـ (٢٦٨٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ».

[البخاري: كتاب الرقاق، باب من أحب لقاء الله أحب الله لقاءه، رقم: ٦٥٠٨].

[6] The merit of celebration and supplication to Allah, and one's nearness to Allah Almighty

19-(2675) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah said: I live in the thought of My servant as he thinks of Me and with him as he calls Me.

20-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: When My servant draws close to Me by the span of a palm, I draw close to him by the cubit and when he draws close to Me by the cubit, I draw close to him by the space (covered) by two hands, and when he draws close to Me by the space (covered) by two hands, I go in hurry towards him.

(...) This Hadith was narrated on the authority of Mu'tamir from his father with the same chain of transmitters, with a slight variation of wording.

21-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: I live in the thought of My servant as he thinks about Me, and I am with him, as he remembers Me And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in the assembly, better than he (does that), and if he draws near Me by the span of a palm I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And it he walks towards Me, I rush towards him.

22-(2687) Abu Dharr "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: "He who comes with goodness, there are in store for him ten like those and even more than those: And he who comes with vice, it is only for that that he is called to account. I even forgive him (as I like) and he who draws close to Me by the span of a palm I draw close to him by the cubit, and he who draws close to Me by the cubit I draw close to him by the space (covered) by two hands, and he who walks towards Me I rush towards him, and he who meets Me in the state that his sins fill the earth, but not associating anything with Me, I would meet Him with the same (vastness) of pardon (on My behalf)." This Hadith was narrated on the authority of Waki'.

٦ ـ باب فَضْلِ الذكرِ والدُّعَاء والتقرب إلى الله تعالى

١٩ ـ (٢٦٧٥) ـ حدّثنا أَبُو كُرَيْبٍ. مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا دَعَانِي».

٢٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ ـ وَابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ ـ وَهُوَ التَّيْمِيُّ ـ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا تَقَرَّبَ عَبْدِي مِنِّي شِبْراً، تَقَرَّبْتُ مِنْهُ ذِرَاعاً، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعاً، تَقَرَّبْتُ مِنْهُ بَاعاً، ـ أَوْ بُوعاً ـ وَإِذَا أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[البخاري: كتاب التوحيد، باب ذكر النبي ﷺ وروايته عن ربه، رقم: ٧٥٣٧].

(...) ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، بِهَذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ: «إِذَا أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

٢١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلإٍ، ذَكَرْتُهُ فِي مَلإٍ خَيْرٍ مِنْهُ، وَإِنِ اقْتَرَبَ إِلَيَّ شِبْراً، تَقَرَّبْتُ إِلَيْهِ ذِرَاعاً، وَإِنِ اقْتَرَبَ إِلَيَّ ذِرَاعاً، اقْتَرَبْتُ إِلَيْهِ بَاعاً، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

٢٢ ـ (٢٦٨٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ، وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاؤُهُ سَيِّئَةٌ مِثْلُهَا ـ أَوْ أَغْفِرُ ـ وَمَنْ تَقَرَّبَ مِنِّي شِبْراً تَقَرَّبْتُ مِنْهُ ذِرَاعاً، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعاً، تَقَرَّبْتُ مِنْهُ بَاعاً. وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً. وَمَنْ لَقِيَنِي بِقُرَابِ الأَرْضِ خَطِيئَةً لاَ يُشْرِكُ بِي شَيْئاً، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً».

قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا وَكِيعٌ. بِهَذَا الْحَدِيثِ.

(...) A Hadith like this has been transmitted on the authority of Al-A'mash with the same chain of transmitters and he (further) said: There is for him ten like that (the good he performed) or more than that.

[7] Undesirability of supplication to Allah for punishment of one's (misdeeds) in the world

23-(2688) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" visited a person from amongst the Muslims in order to inquire (about his health) who had grown feeble like the chicken. The Messenger of Allah "Allah's blessing and peace be upon him" said: Did you supplicate for anything or beg of Him about that? He said: Yes. I used to utter (these words): Impose punishment upon me earlier in this world, what Thou art going to impose upon me in the Hereafter. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Hallowed be Allah, you have neither the power nor forbearance to take upon yourself (the burden of His Punishment). Why did you not say this: O Allah, grant us good in the world and good in the Hereafter, and save us from the torment of Fire. He (The Prophet) made this supplication (for him) and he was all right.

(...) This Hadith was narrated on the authority of Humaid with the same chain of transmitters, but with a slight variation of wording.

24-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" visited a person from amongst his Companions who had grown as feeble as the chicken. The rest of the Hadith is the same, but with this variation that he (The Prophet) said: You have not power enough to undergo the torment imposed by Allah. And there is no mention of: He supplicated Allah for him and He cured him.

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

[8] The merit of the assemblies in which Allah is celebrated

25-(2689) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has mobile (squads) of angels, who have no other work (to attend to but) to follow the assemblies of celebration and when they find such assemblies in which there is celebration (of Allah) they sit in them and some of them surround the others with their wings till the space between them and the sky of the world is fully covered. When they disperse (after the assembly

(...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. بِهَذَا الإِسْنَادِ... نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: «فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ».

٧ ـ باب كَرَاهَةِ الدُّعَاء بتعجيل العقوبة في الدنيا

٢٣ ـ (٢٦٨٨) ـ حدّثنا أَبُو الْخَطَّابِ، زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَادَ رَجُلاً مِنَ الْمُسْلِمِينَ قَدْ خَفَتَ فَصَارَ مِثْلَ الْفَرْخِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ كُنْتَ تَدْعُو بِشَيْءٍ، أَوْ تَسْأَلُهُ إِيَّاهُ؟» قَالَ: نَعَمْ. كُنْتُ أَقُولُ: اللَّهُمَّ مَا كُنْتَ مُعَاقِبِي بِهِ فِي الآخِرَةِ، فَعَجِّلْهُ لِي فِي الدُّنْيَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ! لاَ تُطِيقُهُ ـ أَوْ لاَ تَسْتَطِيعُهُ ـ أَفَلاَ قُلْتَ: اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ؟» قَالَ: فَدَعَا اللَّهَ لَهُ، فَشَفَاهُ.

(...) ـ حدّثناه عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ. بِهَذَا الإِسْنَادِ. إِلَى قَوْلِهِ: «وَقِنَا عَذَابَ النَّارِ» وَلَمْ يَذْكُرِ الزِّيَادَةَ.

٢٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى رَجُلٍ مِنْ أَصْحَابِهِ يَعُودُهُ، وَقَدْ صَارَ كَالْفَرْخِ، بِمَعْنَى حَدِيثِ حُمَيْدٍ. غَيْرَ أَنَّهُ قَالَ: «لاَ طَاقَةَ لَكَ بِعَذَابِ اللَّهِ» وَلَمْ يَذْكُرْ: فَدَعَا اللَّهَ لَهُ، فَشَفَاهُ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا سَالِمُ بْنُ نوحٍ الْعَطَّارُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ.

٨ ـ باب فَضْلِ مَجَالِسِ الذِّكْرِ

٢٥ ـ (٢٦٨٩) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلاَئِكَةً سَيَّارَةً ـ فُضُلاً ـ يَبْتَغُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِساً فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ. وَحَفَّ بَعْضُهُمْ بَعْضاً بِأَجْنِحَتِهِمْ. حَتَّى يَمْلَؤُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا،

of celebration is adjourned) they go upward to the heaven and Allah "Exalted and Glorified be He" asks them although He knows best about them: Where have you come from? They say: We come from Your servants upon the earth who had been glorifying You, uttering Your Greatness and Your Oneness and praising You and Asking You for forgiveness. He would say: What do they ask Me for? They would say: They ask You for Paradise. He would say: Have they seen My Paradise? They said: No, our Lord. He would say: (What it would be then) if they were to see My Paradise? They (the angels) would say: They seek for Your protection. He would say: Against what do they seek protection of Mine? They (the angels) would say: Our Lord, from the Hell-Fire. He (Allah) would say: Have they seen My Fire? They would say: No. He would say: What it would be if they were to see My Fire? They would say: They ask for Your forgiveness. He would say: I forgive them, and bestow upon them what they ask for and grant them protection against which they seek protection. They (the angels) would say: Our Lord, there is one amongst them, such and such a simple servant who passed by (that assembly) and sat there along with them. He (Allah) would say: I forgive him too, for they are people the seat-fellows of whom are by no means miserable."

[9] The merit of the following supplication:" o Allah, grant us good in the world and good in the hereafter and save us from the torture of the (fire of) hell"

26-(2690) Quatada asked Anas which Supplication The Messenger of Allah "Allah's blessing and peace be upon him" used to utter. He said: The supplication that he used to utter very often is this:" O Allah, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell-Fire." He (Quatada) said that whenever Anas supplicated, he would supplicate as such, and whenever he (intended) to make another supplication he (inserted) this very supplication in it.

27-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (as follows): "Our Lord, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell Fire."

[10] The merit of pronouncing Tahlil "There is no God but Allah", Tasbih "Glory be to Allah", and supplication

28-(2691) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He

فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ. قَالَ: فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ ـ وَهُوَ أَعْلَمُ بِهِمْ ـ: مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادٍ لَكَ فِي الأَرْضِ، يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيُهَلِّلُونَكَ، وَيَحْمَدُونَكَ، وَيَسْأَلُونَكَ. قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتَكَ. قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لاَ، أَيْ رَبِّ. قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟ قَالُوا: وَيَسْتَجِيرُونَكَ. قَالَ: وَمِمَّ يَسْتَجِيرُونَنِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ. قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لاَ، قَال: فَكَيْفَ لَوْ رَأَوْا نَارِي؟ قَالُوا: وَيَسْتَغْفِرُونَكَ. قَالَ: فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ، فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُوا. قَال: فَيَقُولُونَ: رَبِّ، فِيهِمْ فُلاَنٌ، عَبْدٌ خَطَّاءٌ، إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ. قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ، هُمُ الْقَوْمُ لاَ يَشْقَىٰ بِهِمْ جَلِيسُهُمْ».

[البخاري: كتاب الدعوات، باب فضل ذكر الله عز وجل، رقم: ٦٤٠٨].

٩ ـ باب فَضْلِ الدُّعاء باللهم آتِنَا في الدنيا حَسَنَةً وفي الآخرةِ حَسَنةً وقنا عذابَ النار

٢٦ ـ (٢٦٩٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ ـ وَهُوَ ابْنُ صُهَيْبٍ ـ قَالَ: سَأَلَ قَتَادَةُ أَنَساً: أَيُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ ﷺ أَكْثَرَ؟ قَالَ: كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا يَقُولُ: «اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

قَالَ: وَكَانَ أَنَسٌ، إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ، دَعَا بِهَا، فَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدُعَاءٍ، دَعَا بِهَا فِيهِ.

٢٧ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

١٠ ـ باب فَضْلِ التَّهليل والتَّسْبيح والتَّحْميد والدُّعاء

٢٨ ـ (٢٦٩١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ، مِئَةَ

who uttered these words: "There is no god but Allah, the One, having no partner with Him. Sovereignty belongs to Him and all the praise be to Him, and He is Omnipotent over everything" one hundred times every day there is a reward for him (as much as equal to) emancipating ten slaves, and one hundred good deeds are recorded to his account, and one hundred vices are blotted out from his account, and that is a safeguard for him against the Satan on that day till evening and no one brings anything more excellent than this, except him, who has done more than that. He who utters: "Hallowed be Allah, and all praise be to Him" one hundred times a day, his sins are obliterated even if they are equal to the foam of the ocean."

29-(2692) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who recites in the morning and in the evening (these words):" Hallowed be Allah and all praise be to Him" one hundred times, he would not bring on the Day of Judgement anything excellent than this, except one who utters these words or utters more than them."

30-(2693) Amr Ibn Maimun reported: He who uttered:" There is no god but Allah, the One, having no partner with Him, His is the Sovereignty and all praise is due to Him and He is Potent over everything" ten times, he is like one who emancipated four slaves from the progeny of Isma'il. Rabie Ibn Khuthaim narrated a Hadith like this. Sha'bi reported: I said to Rabie: From whom did you hear it? He said: From Amr Ibn Maimun. I came to Amr Ibn Maimun and said to him: From whom did you hear this Hadith? He said: from Ibn Abu Laila. I came to Ibn Abu Laila and said to him: From whom did you hear this Hadith? He said: From Abu Aiyyub Ansari, who narrated from The Messenger of Allah "Allah's blessing and peace be upon him".

31-(2694) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Two are the expressions which are light on the tongue, but heavy in scale, dear to the Compassionate One:" Hallowed be Allah and praise is due to Him" ;" Hallowed be Allah, the Great."

32-(2695) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The uttering of (these words):" Hallowed be Allah; all praise is due to Allah, there is no god but Allah and Allah is the Greatest," is dearer to me than anything over which the sun rises.

مَرَّةٍ. كَانَتْ لَهُ عِدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِئَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِئَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزاً مِنَ الشَّيْطَانِ، يَوْمَهُ ذَلِكَ، حَتَّىٰ يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ أَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ. وَمَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ، مِئَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ. وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣٢٩٣].

٢٩ ـ (٢٦٩٢) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِالْمَلِكِ الأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ سُهَيْلٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ، حِينَ يُصْبِحُ وَحِينَ يُمْسِي: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، مِئَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ، يَوْمَ الْقِيَامَةِ، بِأَفْضَلَ مِمَّا جَاءَ بِهِ. إِلاَّ أَحَدٌ قَالَ مِثْلَ مَا قَالَ، أَوْ زَادَ عَلَيْهِ».

٣٠ ـ (٢٦٩٣) ـ حدّثنا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ، أَبُو أَيُّوبَ الْغَيْلاَنِيُّ: حَدَّثَنَا أَبُو عَامِرٍ ـ يَعْنِي الْعَقَدِيَّ ـ: حَدَّثَنَا عُمَرُ، وَهُوَ ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: «مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مِرَارٍ. كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ».

[البخاري: كتاب الدعوات، باب فضل التهليل، رقم: ٦٤٠٤].

ـ وَقَالَ سُلَيْمَانُ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عُمَرُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، بِمِثْلِ ذَلِكَ. قَالَ: فَقُلْتُ لِلرَّبِيعِ: مِمَّنْ سَمِعْتَهُ؟ قَالَ: مِنْ عَمْرِو بْنِ مَيْمُونٍ. قَالَ: فَأَتَيْتُ عَمْرَو بْنَ مَيْمُونٍ، فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ قَالَ: مِنِ ابْنِ أَبِي لَيْلَىٰ. قَالَ: فَأَتَيْتُ ابْنَ أَبِي لَيْلَىٰ فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ قَالَ: مِنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، يُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ.

٣١ ـ (٢٦٩٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ. قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ».

[البخاري: كتاب الدعوات، باب فضل التسبيح، رقم: ٦٤٠٦].

٣٢ ـ (٢٦٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنْ أَقُولَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلاَ إِلَهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ».

33-(2696) Mus'ab Ibn Sa'd reported from his father that a desert Arab came to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him: Teach me the words which I should (often) utter. He said: Utter," There is no god but Allah, the One, having no partner with Him. Allah is the Greatest of the great and all praise is due to Him. Hallowed be Allah, the Lord of the worlds, there is no Might and Power but that of Allah, the All-Powerful and the Wise." He (that desert Arab) said: These all (glorify) my Lord. But what about me? Thereupon he (The Prophet) said: You should say:" O Allah, grant me pardon, have mercy upon me, direct me to righteousness and provide me sustenance." Musa (one of the narrators) said: I think he also said:" Grant me safety." But I cannot say for certain whether he said this or not. Ibn Abu Shaiba has not made a mention of the words of Musa in his narration.

34-(2697) Abu Malik Al-Ashja'i reported from his father that whenever a person embraced Islam, The Messenger of Allah "Allah's blessing and peace be upon him" instructed him to recite:" O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness and provide me sustenance."

35-(...) Abu Malik reported from his father that when a person embraced Islam, The Messenger of Allah "Allah's blessing and peace be upon him" used to teach him how to observe prayer and then commanded him to supplicate in these words:" O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness, grant me protection and provide me sustenance."

36-(...) Abu Malik reported from his father that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying to the person who bad come to him and asked him as to how he should beg his Lord, that he should utter these words:" O Allah, grant me pardon, have mercy upon me, protect me, provide me sustenance," and he collected his fingers together except his thumb and said: It is in these words (that there is supplication) which sums up for you (the good) of this world and that of the Hereafter.

37-(2698) Mus'ab Ibn Sa'd reported that his father told him that he had been in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Is one amongst you unable to get one thousand good deeds every day?" Amongst those who had been sitting

٣٣ ـ (٢٦٩٦) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَابْنُ نُمَيْرٍ، عَنْ مُوسَى الْجُهَنِيِّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُوسَى الْجُهَنِيُّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَ: عَلِّمْنِي كَلاَماً أَقُولُهُ. قَالَ: «قُلْ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيراً وَالْحَمْدُ لِلَّهِ كَثِيراً، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَزِيزِ الْحَكِيمِ»، قَالَ: فَهَؤُلاَءِ لِرَبِّي، فَمَا لِي؟ قَالَ: «قُلِ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي».

قَالَ مُوسَىٰ: أَمَّا عَافِنِي، فَأَنَا أَتَوَهَّمُ وَمَا أَدْرِي. وَلَمْ يَذْكُرِ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ قَوْلَ مُوسَىٰ.

٣٤ ـ (٢٦٩٧) ـ حدّثنا أَبو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا أَبو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُ مَنْ أَسْلَمَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي».

٣٥ ـ (...) ـ حدّثنا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ: حَدَّثَنَا أَبو مُعَاوِيَةَ: حَدَّثَنَا أَبو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَبِيهِ. قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ ﷺ الصَّلاَةَ. ثُمَّ أَمَرَهُ أَنْ يَدْعُوَ بِهَؤُلاَءِ الْكَلِمَاتِ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي».

٣٦ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا أَبو مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي؟ قَالَ: «قُلِ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي»، وَيَجْمَعُ أَصَابِعَهُ إِلاَّ الإِبْهَامَ: «فَإِنَّ هَؤُلاَءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ».

٣٧ ـ (٢٦٩٨) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ وَعَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُوسَىٰ الْجُهَنِيِّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُوسَىٰ الْجُهَنِيُّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي قَالَ: كُنَّا عِنْدَ

there, one asked: "How one amongst us can get one thousand good deeds every day? He said: "Recite: "Hallowed be Allah" one hundred times, with the result that one thousand good deeds are recorded (to your account) and one thousand vices are obliterated."

[11] The merit of an assembly for the recitation of the Qur'an or for the celebration of Allah

38-(2699) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who alleviates a distress of a brother out of those distresses of the world, Allah would alleviate one of his distresses on the Day of Judgement, and he who relieves one who is hard pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them the tranquillity and mercy would cover them and the angels would surround them and Allah makes a mention of them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (high) descent does not make him go ahead."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters but with a slight variation of wording.

39-(2700) Al-Agharr Abu Muslim reported: I testify that both of Abu Huraira and Abu Sa'id Al-Khudri "Allah be pleased with them" were present when The Messenger of Allah "Allah's blessing and peace be upon him" said: The people do not sit but they are surrounded by angels and covered by Mercy, and there descends upon them tranquillity as they remember Allah, and Allah makes a mention of them to those who are near Him.

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

40-(2701) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that Mu'awiya went to a circle in the mosque and said: What makes you sit here? They said: We are sitting here in order to celebrate Allah. He said: I

رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِئَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ».

١١ ـ باب فضل الاجْتِمَاعِ على تلاَوةِ القُرْآنِ وعلى الذِّكْرِ

٣٨ ـ (٢٦٩٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ. وَاللَّفْظُ لِيَحْيَىٰ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَىٰ مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ. وَمَنْ سَتَرَ مُسْلِماً، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقاً إِلَىٰ الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. وَمَنْ بَطَّأَ بِهِ عَمَلُهُ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَاهُ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا ابْنِ نُمَيْرٍ: عَنْ أَبِي صَالِحٍ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ. غَيْرَ أَنَّ حَدِيثَ أَبِي أُسَامَةَ لَيْسَ فِيهِ ذِكْرُ التَّيْسِيرِ عَلَى الْمُعْسِرِ.

٣٩ ـ (٢٧٠٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنِ الأَغَرِّ، أَبِي مُسْلِمٍ، أَنَّهُ قَالَ: أَشْهَدُ عَلَىٰ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لاَ يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلاَّ حَفَّتْهُمُ الْمَلاَئِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ... نَحْوَهُ.

٤٠ ـ (٢٧٠١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: خَرَجَ مُعَاوِيَةُ

adjure you by Allah (to tell me whether you are sitting here for this very purpose)? They said: By Allah, we are sitting here for this very purpose. Thereupon, he said: I have not demanded you to take an oath, because of any allegation against you and none of my rank in the eye of The Messenger of Allah "Allah's blessing and peace be upon him" is the narrator of so few traditions as I am. The fact is that The Messenger of Allah "Allah's blessing and peace be upon him" went out to the circle of his Companions and said: What makes you sit? They said: We are sitting here in order to remember Allah and to praise Him for He guided us to the path of Islam and He conferred favours upon us. Thereupon he adjured by Allah and asked if that only was the purpose of their sitting there. They said: By Allah, we are not sitting here but for this very purpose, whereupon he (The Messenger) said: I am not asking you to take an oath because of any allegation against you but for the fact that Gabriel came to me and he informed me that Allah "Exalted and Glorified be He" was talking to the angels about your magnificence.

[12] Desirability of seeking forgiveness from Allah very much

41-(2702) Al-Agharr Al-Muzani, one of the Companions (of The Prophet) reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is (at times) some sort of shade upon my heart, and I seek forgiveness from Allah a hundred times a day."

42-(...) Al-Agharr Al-Muzani, one of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" reported that Ibn Umar told him that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O people, seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

43-(2703) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who seeks repentance (from the Lord) before the rising of the sun from the west (before the Day of Resurrection), Allah turns to him with Mercy."

[13] Desirability of remembering Allah in a low voice

44-(2704) Abu Musa "Allah be pleased with him" reported: We were along with The Messenger of Allah "Allah's blessing and peace be upon him" on a journey when the people began to pronounce Allah-o-Akbar in a

عَلَىٰ حَلْقَةٍ فِي الْمَسْجِدِ. فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ. قَالَ: آللَّهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسَنَا إِلاَّ ذَاكَ. قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ. وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ عَنْهُ حَدِيثاً مِنِّي. وَإِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَىٰ حَلْقَةٍ مِنْ أَصْحَابِهِ. فَقَالَ: «مَا أَجْلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَىٰ مَا هَدَانَا لِلإِسْلاَمِ، وَمَنَّ بِهِ عَلَيْنَا. قَالَ: «آللَّهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ؟» قَالُوا: وَاللَّهِ مَا أَجْلَسَنَا إِلاَّ ذَاكَ. قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ. وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي، أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلاَئِكَةَ».

١٢ ـ باب استحبابِ الاستغفارِ والاستكثار منه

٤١ ـ (٢٧٠٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، جَمِيعاً عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنِ الأَغَرِّ الْمُزَنِيِّ، وَكَانَتْ لَهُ صُحْبَةٌ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيُغَانُ عَلَىٰ قَلْبِي، وَإِنِّي لأَسْتَغْفِرُ اللَّهَ، فِي الْيَوْمِ، مِئَةَ مَرَّةٍ».

٤٢ ـ (...) ـ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي بُرْدَةَ. قَالَ: سَمِعْتُ الأَغَرَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، يُحَدِّثُ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ، تُوبُوا إِلَىٰ اللَّهِ. فَإِنِّي أَتُوبُ ـ فِي الْيَوْمِ ـ إِلَيْهِ مِئَةَ مَرَّةٍ».

(...) ـ حدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ. كُلُّهُمْ عَنْ شُعْبَةَ، فِي هَٰذَا الإِسْنَادِ.

٤٣ ـ (٢٧٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ، يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنْ هِشَامٍ. (ح) وَحَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، تَابَ اللَّهُ عَلَيْهِ».

١٣ ـ بابُ اسْتِحْبَابِ خَفْضِ الصَّوتِ بالذِّكْرِ

٤٤ ـ (٢٧٠٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ وَأَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالتَّكْبِيرِ. فَقَالَ النَّبِيُّ ﷺ: «أَيُّهَا النَّاسُ، ارْبَعُوا عَلَىٰ

loud voice. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: O people, show mercy to yourselves for you are not calling One Who is deaf or absent. Verily, you are calling One Who is All-Hearing (and) Near to you and is with you. Abu Musa told that he had been behind him (The Prophet) and reciting:" There is neither might nor power but with Allah." He (The Prophet), while addressing Abdullah Ibn Qais, said: Should I not direct you to a treasure from amongst the treasures of Paradise? I (Abdullah Ibn Qais) said: The Messenger of Allah, do it, of course. Thereupon he (The Prophet) said: Then recite:" There is neither might nor power but with Allah."

(...) This Hadith was narrated on the authority of Asim with the same chain of transmitters.

45-(...) Abu Musa "Allah be pleased with him" reported that he (and his companions) were climbing upon the hillock along with The Messenger of Allah "Allah's blessing and peace be upon him" and when any person climbed up, he pronounced (loudly):" There is no god but Allah, Allah is the Greatest." Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Verily, you are not supplicating One Who is deaf or absent. He said: Abu Musa or Abdullah b Qais, should I not direct you to the words (which form) the treasure of Paradise? I said: The Messenger of Allah, what are these? He said:" There is no might and no power but that of Allah."

(...) This Hadith was narrated on the authority of Abu Musa with a slight variation of wording.

(...) Abu Musa "Allah be pleased with him" reported: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" on a journey; the rest of the Hadith is the same as transmitted by Asim.

46-(...) Abu Musa "Allah be pleased with him" reported: We were along with The Messenger of Allah "Allah's blessing and peace be upon him" in an expedition. The rest of the Hadith is the same (and there is an addition of these words in that):" He (The Prophet) said: He Whom you are supplicating is nearer to every one of you than the neck of his camel." And there is no mention of these words:" There is no might and no power but that of Allah."

47-(...) Abu Musa Al-Ash'ari "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said to

أَنْفُسِكُمْ، إِنَّكُمْ لَيْسَ تَدْعُونَ أَصَمَّ وَلاَ غَائِباً. إِنَّكُمْ تَدْعُونَ سَمِيعاً قَرِيباً، وَهُوَ مَعَكُمْ» قَالَ: وَأَنَا خَلْفَهُ، وَأَنَا أَقُولُ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. فَقَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَلاَ أَدُلُّكَ عَلَىٰ كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَىٰ، يَا رَسُولَ اللَّهِ. قَالَ: «قُلْ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ».

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢٠٥].

(...) ـ **حدّثنا** ابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو سَعِيدٍ الأَشَجُّ. جَمِيعاً عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ عَاصِمٍ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ.

٤٥ ـ (...) ـ **حدّثنا** أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ، أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ، وَهُمْ يَصْعَدُونَ فِي ثَنِيَّةٍ. قَالَ: فَجَعَلَ رَجُلٌ، كُلَّمَا عَلاَ ثَنِيَّةً، نَادَىٰ: لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. قَالَ: فَقَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّكُمْ لاَ تُنَادُونَ أَصَمَّ وَلاَ غَائِباً»، قَالَ: فَقَالَ: «يَا أَبَا مُوسَىٰ، أَوْ: يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَلاَ أَدُلُّكَ عَلَىٰ كَلِمَةٍ مِنْ كَنْزِ الْجَنَّةِ»؟ قُلْتُ: مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أَبِي مُوسَىٰ. قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ... فَذَكَرَ نَحْوَهُ.

(...) ـ **حدّثنا** خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ... فَذَكَرَ نَحْوَ حَدِيثِ عَاصِمٍ.

٤٦ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَىٰ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ... فَذَكَرَ الْحَدِيثَ. وَقَالَ فِيهِ: «وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَىٰ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَةِ أَحَدِكُمْ».

وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ.

٤٧ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عُثْمَانُ، وَهُوَ ابْنُ غِيَاثٍ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ. قَالَ: قَالَ لِي

him: Should I not direct you to the words from the treasures of Paradise, or he said: Like a treasure from the treasures of Paradise? I said: Of course, do that. Thereupon he said:" There is no might and no power but that of Allah."

48-(2705) Abu Bakr "Allah be pleased with him" reported that he said to The Messenger of Allah "Allah's blessing and peace be upon him": Teach me a supplication which I should recite in my prayer. Thereupon he (The Prophet) said: Recite:" O Allah, I have done great wrong to myself." According to Qutaiba (the words were:) much (wrong) -there is none to forgive the sins but Thou only, say:" Grant me pardon from Thyself, have mercy upon me for Thou art much Forgiving and Compassionate."

(...)Amr Ibn Al-As narrated that Abu Bakr As-Siddiq said to The Messenger of Allah "Allah's blessing and peace be upon him": The Messenger of Allah. teach me a supplication which I should make in my prayer and in my house. The rest of the Hadith is the same except with this variation that he said: Much wrong.

[14] Seeking refuge (with Allah) from the evil of afflictions

49-(589) A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate as such: "O Allah, I seek refuge with You from the trial of Hell-Fire, from the torment of Hell-Fire, from the trial of the grave and torment of the grave, from the evil of the trial of the affluence and from the evil of the trial of poverty. I seek refuge with You from the evil of the affliction of Ad-Dajjal. O Allah, wash away my sins with snow and hail water, purify my heart from the sins as is purified the white garment from the dirt, and keep away the sins from me as far as the distance between the East and the West. O Allah, I seek refuge with You from sloth, from senility, from sin, and from debt."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

[15] Seeking refuge (with Allah) from incapacity, indolence, etc.

50-(2706) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah, I seek refuge with You from incapacity, from indolence, from cowardice, from senility, from miserliness, and I seek refuge with You from the torment of the grave and from trial of the life and death."

رَسُولُ اللَّهِ ﷺ: «أَلاَ أَدُلُّكَ عَلَىٰ كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ، أَوْ قَالَ: عَلَىٰ كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَىٰ. فَقَالَ: «لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ».

٤٨ ـ (٢٧٠٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي. قَالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَبِيراً ـ وَقَالَ قُتَيْبَةُ: كَثِيراً ـ وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

[البخاري: كتاب الأذان، باب الدعاء قبل السلام، رقم: ٨٣٤].

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي رَجُلٌ سَمَّاهُ، وَعَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي، يَا رَسُولَ اللَّهِ، دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي وَفِي بَيْتِي، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ. غَيْرَ أَنَّهُ قَالَ: «ظُلْماً كَثِيراً».

١٤ ـ بابُ التَّعَوُّذِ من شَرِّ الفِتَنِ وغيرها

٤٩ ـ (٥٨٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو بِهَؤُلاَءِ الدَّعَوَاتِ: «اللَّهُمَّ فَإِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَىٰ، وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ. وَأَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ فَإِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ».

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

١٥ ـ بابُ التَّعَوُّذِ من العَجْزِ والكَسَلِ

٥٠ ـ (٢٧٠٦) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. قَالَ: وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[البخاري: كتاب الجهاد والسير، باب ما يتعوذ من الجن، رقم: ٢٨٣٣].

(...) Anas "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" (the previous supplication) but without mentioning: "From the trial of life and death."

51-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah from such things as mentioned in the above-mentioned narration, as well as from miserliness.

52-(...) Anas "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate: "O Allah, I seek refuge with You from miserliness, from sloth and from decrepitude."

[16] Seeking refuge with Allah from the evil of destiny and from the severity of calamity

53-(2707) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah) from the evil of destiny and from falling into calamity and from the mockery of (triumphant) enemies and from the hardship of misery. Abu Sufyan reported: I have doubt that I might have added one word in this supplication.

54-(2708) Khawla Bint Hakim As-Sulamiyya "Allah be pleased with her" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: When anyone lands at a place, and then says:" I seek refuge in the Perfect Word of Allah from the evil of what He has created," nothing would harm him until he marches from that stopping place.

55-(...) Khawla Bint Hakim As-Sulamiyya "Allah be pleased with her" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: When any one of you stays at a place, he should say:" I seek refuge in the Perfect Word of Allah from the evil of that He created." Nothing would then do him any harm until he moves from that place.

(2709) Abu Huraira "Allah be pleased with him" reported that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said:" The Messenger of Allah, I was stung by a scorpion during the night. Thereupon he said: Had you recited these words in the evening:" I seek refuge in the Perfect Word of Allah from the evil of what He created," it would not have done any harm to you.

(...) ـ وحدّثنا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا مُعْتَمِرٌ. كِلاَهُمَا عَنِ التَّيْمِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّ يَزِيدَ لَيْسَ فِي حَدِيثِهِ قَوْلُهُ: «وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

٥١ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: أَخْبَرَنَا ابْنُ مُبَارَكٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ تَعَوَّذَ مِنْ أَشْيَاءَ ذَكَرَهَا. وَالْبُخْلِ.

٥٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ الْعَمِّيُّ: حَدَّثَنَا هَارُونُ الأَعْوَرُ: حَدَّثَنَا شُعَيْبُ بْنُ الْحَبْحَابِ، عَنْ أَنَسٍ. قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو بِهَؤُلاَءِ الدَّعَوَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ، وَأَرْذَلِ الْعُمُرِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [البخاري: كتاب التفسير، باب: ﴿ومنكم من يرد إلى أرذل العمر﴾، رقم: ٤٧٠٧].

١٦ ـ باب التعوذ من سُوء القضاء ودَرْكِ الشَّقَاء وغيره

٥٣ ـ (٢٧٠٧) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي سُمَيٌّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ سُوءِ الْقَضَاءِ، وَمِنْ دَرَكِ الشَّقَاءِ، وَمِنْ شَمَاتَةِ الأَعْدَاءِ، وَمِنْ جَهْدِ الْبَلاَءِ.

قَالَ عَمْرٌو فِي حَدِيثِهِ: قَالَ سُفْيَانُ: أَشُكُّ أَنِّي زِدْتُ وَاحِدَةً مِنْهَا.

[البخاري: كتاب الدعوات، باب التعوذ من جهد البلاء، رقم: ٦٣٤١].

٥٤ ـ (٢٧٠٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ، أَنَّهُ سَمِعَ بُسْرَ بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ خَوْلَةَ بِنْتَ حَكِيمٍ السُّلَمِيَّةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَزَلَ مَنْزِلاً ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ، حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ».

٥٥ ـ (...) ـ وحدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ. كِلاَهُمَا عَنِ ابْنِ وَهْبٍ ـ وَاللَّفْظُ لِهَارُونَ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: وَأَخْبَرَنَا عَمْرٌو وَهُوَ ابْنُ الْحَارِثِ، أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ وَالْحَارِثَ بْنَ يَعْقُوبَ حَدَّثَاهُ، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ السُّلَمِيَّةِ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا نَزَلَ أَحَدُكُمْ مَنْزِلاً فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، فَإِنَّهُ لاَ يَضُرُّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْهُ».

(٢٧٠٩) ـ قَالَ يَعْقُوبُ: وَقَالَ الْقَعْقَاعُ بْنُ حَكِيمٍ، عَنْ ذَكْوَانَ، أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغَتْنِي الْبَارِحَةَ. قَالَ: «أَمَا لَوْ قُلْتَ، حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ».

(...) This Hadith was narrated on the authority of Abu Huraira with a slight variation of wording.

[17] Supplication at the time of sleeping and going to bed

56-(2710) Al-Bara Ibn Azib "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you go to bed, perform ablution like that of prayer, then lie down on the right side and recite: "O Allah, I turn my face to You, and entrust my affair to You. I retreat unto You for protection with hope in You and fear of You. There is no resort and no deliverer (from hardship) but with You. I affirm my faith in Your books which You revealed and in Your Messengers whom You sent." Make it as the last of your words (when you go to sleep) and in case you die during that night, you would die upon the true religion (of Islam)." As I repeated these words in order to keep them, I said: "I affirm my faith in Your Messenger whom You sent." He said: Say:" I affirm my faith in The Prophet whom You sent.""

(...) This Hadith was narrated on the authority of Al-Bara' Ibn Azib with a slight variation of wording and with the following addition in the narration of Husain: "In case you get up in the morning, you will get up with bliss."

57-(...) Al-Bara Ibn Azib "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" ordered somebody saying: "When you go to bed during night, you should say: "O Allah, I surrender myself to You and entrust my affair to You, with hope in You and fear of You. There is no resort and no deliverer (from hardship but with You. I affirm my faith in the Book You revealed and in The Messengers You sent." If you die in this state you would die on the true religion (of Islam)." Ibn Bashshar did not mention " night" in this Hadith.

58-(...) Al-Bara Ibn Azib "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to somebody: "O so and so, when you go to bed"...and the rest of the Hadith is the same but with a slight variation of wording.

(...)Al-Bara Ibn Azib "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered somebody saying...and the rest is the same, without mentioning: "if you get up in the morning you would get up with a bliss."

59-(2711) Al-Bara "Allah be pleased with him" reported that whenever The Messenger of Allah "Allah's blessing and peace be upon him" went to

(...) ـ وحدّثني عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنِي اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ يَعْقُوبَ؛ أَنَّهُ ذَكَرَ لَهُ، أَنَّ أَبَا صَالِحٍ، مَوْلَى غَطَفَانَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، لَدَغَتْنِي عَقْرَبٌ... بِمِثْلِ حَدِيثِ ابْنِ وَهْبٍ.

١٧ ـ باب ما يقول عند النَّوم وأخذ المضْجَع

٥٦ ـ (٢٧١٠) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِعُثْمَانَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ. ثُمَّ قُلْ: اللَّهُمَّ إِنِّي أَسْلَمْتُ وَجْهِي إِلَيْكَ. وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ. وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. وَاجْعَلْهُنَّ مِنْ آخِرِ كَلاَمِكَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، مُتَّ وَأَنْتَ عَلَى الْفِطْرَةِ». قَالَ: فَرَدَّدْتُهُنَّ لأَسْتَذْكِرَهُنَّ فَقُلْتُ: آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ. قَالَ: «قُلْ: آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ». [البخاري: كتاب الوضوء، باب فضل من مات على الوضوء، رقم: ٢٤٧].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ، يَعْنِي ابْنَ إِدْرِيسَ، قَالَ: سَمِعْتُ حُصَيْناً، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ. غَيْرَ أَنَّ مَنْصُوراً أَتَمُّ حَدِيثاً.

وَزَادَ فِي حَدِيثِ حُصَيْنٍ «وَإِنْ أَصْبَحَ أَصَابَ خَيْراً».

٥٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَأَبُو دَاوُدَ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ رَجُلاً، إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ، أَنْ يَقُولَ: «اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ. لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، فَإِنْ مَاتَ مَاتَ عَلَى الْفِطْرَةِ».

وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ فِي حَدِيثِهِ: مِنَ اللَّيْلِ.

٥٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ: «يَا فُلاَنُ، إِذَا أَوَيْتَ إِلَى فِرَاشِكَ»... بِمِثْلِ حَدِيثِ عَمْرِو بْنِ مُرَّةَ. غَيْرَ أَنَّهُ قَالَ: «وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، مُتَّ عَلَى الْفِطْرَةِ. وَإِنْ أَصْبَحْتَ، أَصَبْتَ خَيْراً».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿أنزله بعلمه والملائكة يشهدون﴾ رقم: ٧٤٨٨].

(...) ـ حدّثنا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، أَنَّهُ سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أَمَرَ رَسُولُ اللَّهِ ﷺ رَجُلاً... بِمِثْلِهِ. وَلَمْ يَذْكُرْ «وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْراً».

٥٩ ـ (٢٧١١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، عَنِ الْبَرَاءِ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ، قَالَ:

bed, he used to say: "O Allah, it is with Your Name that I live and it is with Your Name that I die." Whenever he got up he used to say: "Praise be to Allah, Who gave us life after our death and unto You be the resurrection."

60-(2712) Abdullah Ibn Umar "Allah be pleased with both" ordered somebody that when he went to bed, he should say: "O Allah, You created my being and it is up to You to take it to its ultimate goal. Its death and life be to You, and if You give it life, safeguard it, and if You bring death, forgive it. O Allah, I ask for Your safety." A person said to him: Did you hear it from Umar? Thereupon he said: (I have heard from one) who is better than Umar, viz. from The Messenger of Allah "Allah's blessing and peace be upon him". Ibn Nafi, reported this on the authority of Abdullah Ibn Al-Harith but he did not make mention of this" that he heard it himself".

61-(2713) Suhail reported that Abu Salih used to order us saying: When any one of you intends to go to sleep, he should lie on the bed on his right side and then say:" O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the date stone (or fruit kernel), the Revealer of Torah and Bible and Criterion (the Holy Qur'an), I seek refuge with You from the evil of everything You are to seize by the forelock (You have perfect control over it). O Allah, You are the First, there is naught before You, and You are the Last and there is naught after You, and You are Evident and there is nothing above You, and You are Innermost and there is nothing beyond You. Remove the burden of debt from us and relieve us from want." Abu Salih used to narrate it from Abu Huraira who narrated it from The Messenger of Allah "Allah's blessing and peace be upon him".

62-(...) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to order us that when we go to our beds, we should say (as mentioned above), and he added: "From the evil of every animal, You have hold upon its forelock (i.e. You have control over it)."

63-(...) Abu Huraira "Allah be pleased with him" reported that Fatima (the daughter of The Prophet) "Allah be pleased with her" came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked for a servant. He said to her: Say:" O Allah, the Lord of the seven heavens"...and the rest of the Hadith is the same.

«اللَّهُمَّ بِاسْمِكَ أَحْيَا وَبِاسْمِكَ أَمُوتُ». وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

٦٠ ـ (٢٧١٢) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالاَ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ أَمَرَ رَجُلاً، إِذَا أَخَذَ مَضْجَعَهُ، قَالَ: «اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ».

فَقَالَ لَهُ رَجُلٌ: أَسَمِعْتَ هَذَا مِنْ عُمَرَ؟ فَقَالَ: مِنْ خَيْرٍ مِنْ عُمَرَ، مِنْ رَسُولِ اللَّهِ ﷺ.

قَالَ ابْنُ نَافِعٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ. وَلَمْ يَذْكُرْ: سَمِعْتُ.

٦١ ـ (٢٧١٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ. قَالَ: كَانَ أَبُو صَالِحٍ يَأْمُرُنَا، إِذَا أَرَادَ أَحَدُنَا أَنْ يَنَامَ، أَنْ يَضْطَجِعَ عَلَى شِقِّهِ الأَيْمَنِ. ثُمَّ يَقُولُ: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ. رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ. فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْفُرْقَانِ. أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. اللَّهُمَّ أَنْتَ الأَوَّلُ، فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ، فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ، فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ، فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ».

وَكَانَ يَرْوِي ذَلِكَ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

٦٢ ـ (...) ـ وحدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، يَعْنِي الطَّحَّانَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا، إِذَا أَخَذْنَا مَضْجَعَنَا، أَنْ نَقُولَ... بِمِثْلِ حَدِيثِ جَرِيرٍ. وَقَالَ: «مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا».

٦٣ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: أَتَتْ فَاطِمَةُ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِماً. فَقَالَ لَهَا: «قُولِي: اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ»... بِمِثْلِ حَدِيثِ سُهَيْلٍ، عَنْ أَبِيهِ.

64-(2714) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any one of you goes to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that and then should recite the name of Allah for he himself does not know what he left behind him on his bed, and when he intends to lie on bed, he should lie on his right side and say: "Hallowed be Allah, my Lord. It is with Your (grace) that I place my side and it is with You that I take it up, and in case You withhold my being (by causing me to die), then forgive it, and if You keep it (my being alive), then protect it with that with which You protected Your pious servants.""

(...) This Hadith was narrated on the authority of Ubaidullah Ibn Umar with the same chain of transmitters adding: Then say:" "O My Lord! With Your name I place my side and if You keep me alive, bestow mercy upon me."

65-(2715) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you go to bed, say: "Praise be to Allah Who fed us, provided us drink, sufficed us and sheltered us, for many people, there is none to suffice and none to provide shelter.""

[18] Seeking refuge from the evil of what one has done and what one has not done

66-(2716) Farwa' Ibn Nawfal Al-Ashja'i reported: I asked: O A'isha! What was the supplication of The Messenger of Allah "Allah's blessing and peace be upon him"? She said that he used to say: "I seek refuge with You from the evil of what I did and from the evil of what I did not."

(...) Farwa' Ibn Nawfal reported: I asked A'isha "Allah be pleased with her" about the supplication of The Messenger of Allah "Allah's blessing and peace be upon him". She said that he used to say: "O Allah, I seek refuge with You from the evil of what I have done and from the evil of what I have not done."

(...) This Hadith was narrated on the authority of Muhammad Ibn Ja'far through another chain of transmitters.

67-(...) Farwa' Ibn Nawfal reported from A'isha "Allah be pleased with her" that Allah's Apostle "Allah's blessing and peace be upon him" used to supplicate as such: "O Allah, I seek refuge with You from the evil of what I did and from the evil of what I did not."

٦٤ ـ (٢٧١٤) ـ وحدّثنا إِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَوَىٰ أَحَدُكُمْ إِلَىٰ فِرَاشِهِ، فَلْيَأْخُذْ دَاخِلَةَ إِزَارِهِ، فَلْيَنْفُضْ بِهَا فِرَاشَهُ، وَلْيُسَمِّ اللَّهَ. فَإِنَّهُ لاَ يَعْلَمُ مَا خَلَفَهُ بَعْدَهُ عَلَىٰ فِرَاشِهِ. فَإِذَا أَرَادَ أَنْ يَضْطَجِعَ، فَلْيَضْطَجِعْ عَلَىٰ شِقِّهِ الأَيْمَنِ، وَلْيَقُلْ: سُبْحَانَكَ اللَّهُمَّ رَبِّي بِكَ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي، فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا، فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ».

[البخاري: كتاب الدعوات، باب حدثنا أحمد بن يونس...، رقم: ٦٣٢٠].

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «ثُمَّ لْيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي. فَإِنْ أَحْيَيْتَ نَفْسِي، فَارْحَمْهَا».

٦٥ ـ (٢٧١٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَىٰ إِلَىٰ فِرَاشِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لاَ كَافِيَ لَهُ وَلاَ مُؤْوِيَ».

١٨ ـ باب التعوذ من شرِّ ما عَمِلَ ومن شرِّ ما لم يَعْمَلْ

٦٦ ـ (٢٧١٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَاللَّفْظُ لِيَحْيَىٰ، قَالاَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ الأَشْجَعِيِّ. قَالَ: سَأَلْتُ عَائِشَةَ عَمَّا كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ اللَّهَ. قَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ دُعَاءٍ كَانَ يَدْعُو بِهِ رَسُولُ اللَّهِ ﷺ. فَقَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ: «وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

٦٧ ـ (...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ».

68-(2717) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah, it is unto You that I surrender myself. I affirm my faith in You and repose my trust in You and turn to You in repentance and with Your help fought my adversaries. O Allah, I seek refuge with You with Your Power; there is no god but You, lest You lead me astray. You are ever-living and never dies, while the Jinn and mankind die."

69-(2718) Abu Huraira "Allah be pleased with him" reported that whenever The Messenger of Allah "Allah's blessing and peace be upon him" set out on a journey in the morning, he used to say: "A listener listened to our praising Allah (for) His goodly trial of us. Our Lord! accompany us, guard us and bestow upon us Your grace. I am seeker of refuge with Allah from the Fire."

70-2719) Abu Musa Al-Ash'ari "Allah be pleased with him" reported that Allah's Messenger "Allah's blessing and peace be upon him" used to supplicate as such: "O Allah, forgive me my faults, my ignorance, my immoderation in my concerns. You know (about my affairs) better than myself. O Allah, forgive for me (my sins which I committed) seriously or otherwise (and which I committed) inadvertently and deliberately. All these (faults) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public and which You know better than me. You are the First and the Last and over all things You are Omnipotent."

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

71-(2720) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate as such: "O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my afterlife. Make the life for me (a source of) abundance for every good and make my death (a source of) comfort for me, protecting me against every evil."

72-(2721) Abdullah "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate as such: "O Allah! I ask You for the right guidance, safeguard against evils, chastity and freedom from want."

٦٨ ـ (٢٧١٧) ـ حدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو، أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَنِي ابْنُ بُرَيْدَةَ، عَنْ يَحْيَىٰ بْنِ يَعْمُرَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ. اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ، لاَ إِلَهَ إِلاَّ أَنْتَ، أَنْ تُضِلَّنِي. أَنْتَ الْحَيُّ الَّذِي لاَ يَمُوتُ. وَالْجِنُّ وَالإِنْسُ يَمُوتُونَ».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿وهو العزيز الحكيم﴾، رقم: ٧٣٨٣].

٦٩ ـ (٢٧١٨) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا كَانَ فِي سَفَرٍ وَأَسْحَرَ، يَقُولُ: «سَمَّعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلاَئِهِ عَلَيْنَا. رَبَّنَا صَاحِبْنَا وَأَفْضِلْ عَلَيْنَا. عَائِذاً بِاللَّهِ مِنَ النَّارِ».

٧٠ ـ (٢٧١٩) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَىٰ الأَشْعَرِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطَئِي وَعَمْدِي، وَكُلُّ ذٰلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ».

[البخاري: كتاب الدعوات، باب قول النبي ﷺ: «اللهم اغفر لي ما قدمت وما أخرت»، رقم: ٦٣٩٨].

(...) ـ وَحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ الْمِسْمَعِيُّ: حَدَّثَنَا شُعْبَةُ، فِي هَٰذَا الإِسْنَادِ.

٧١ ـ (٢٧٢٠) ـ حدّثنا إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا أَبُو قَطَنٍ، عَمْرُو بْنُ الْهَيْثَمِ الْقُطَعِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْمَاجِشُونِ، عَنْ قُدَامَةَ بْنِ مُوسَىٰ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ أَصْلِحْ لِي دِينِيَ الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي. وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ».

٧٢ ـ (٢٧٢١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتُّقَىٰ، وَالْعَفَافَ وَالْغِنَىٰ».

(...) This Hadith was narrated on the authority of Abu Ishaq with the same chain of transmitters but with a slight variation of wording.

73-(2722) Zaid Ibn Arqam "Allah be pleased with him" reported: I am not going to say anything but only that which The Messenger of Allah "Allah's blessing and peace be upon him" used to say. He used to supplicate: "O Allah, I seek refuge with You from incapacity, from sloth, from cowardice, from miserliness, from decrepitude and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the Protecting Friend thereof, and Guardian thereof. O Allah, I seek refuge with You from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded to."

74-(2723) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that when it was evening The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate: "We entered upon evening and the whole Kingdom of Allah also entered upon evening and praise be to Allah. There is no god but Allah, the One with Whom there is no partner." Hasan said that Zubaid told him that he kept it from Ibrahim as follows: "His is the Sovereignty, and Praise be to Him, and He is Omnipotent over everything. O Allah, I ask You for the good of this night and I seek refuge with You from the evil of this night and the evil which follows it. O Allah, I seek refuge with You from sloth, from the evil of vanity. O Allah, I seek refuge with You from the torment of the Hell-Fire and from the torment of the grave."

75-(...) Abdullah "Allah be pleased with him" reported that when it was evening The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate: "We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise be to Allah. There is no god but Allah, the One having no partner with Him." He (the narrator) said: I think that he also added: "His is the Sovereignty and to Him be the praise, and He is Omnipotent over everything. O my Lord, I ask You for the good of this night and the good that follows it and I seek refuge with You from the evil of this night and from the evil of that which follows it. O my Lord, I seek refuge with You from sloth, from the evil of vanity. O my Lord, I seek refuge with You from the torment of the Hell-Fire and from the torment of the grave." And when it was morning he said: "We entered upon morning and the whole Kingdom of Allah entered upon morning."

(...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ ابْنَ الْمُثَنَّىٰ قَالَ فِي رِوَايَتِهِ: «وَالْعِفَّةَ».

٧٣ ـ (٢٧٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَاللَّفْظُ لابْنِ نُمَيْرٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَعَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ. قَالَ: لاَ أَقُولُ لَكُمْ إِلاَّ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ وَعَذَابِ الْقَبْرِ. اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلاَهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ، وَمِنْ دَعْوَةٍ لاَ يُسْتَجَابُ لَهَا».

٧٤ ـ (٢٧٢٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ النَّخَعِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْسَىٰ قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ».

قَالَ الْحَسَنُ: فَحَدَّثَنِي الزُّبَيْدُ أَنَّهُ حَفِظَ عَنْ إِبْرَاهِيمَ فِي هَٰذَا: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ أَسْأَلُكَ خَيْرَ هَٰذِهِ اللَّيْلَةِ. وَأَعُوذُ بِكَ مِنْ شَرِّ هَٰذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ».

٧٥ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَمْسَىٰ قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ. وَالْحَمْدُ لِلَّهِ. لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ». قَالَ: أُرَاهُ قَالَ فِيهِنَّ: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَٰذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا. وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا. رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ. رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ». وَإِذَا أَصْبَحَ قَالَ ذَٰلِكَ أَيْضاً: «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ».

76-(...) Abdullah "Allah be pleased with him" reported that when it was evening The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate: "We have entered upon evening and so has the Kingdom of Allah entered upon evening. Praise be to Allah, there is no god but Allah the One, with Whom there is no partner. O Allah, I ask You for the blessing of this night and the blessing of that which lies in it. I seek refuge with You from its evil and from the evil that lies in it. O Allah, I seek refuge with You from sloth, from decrepitude, from the evil of vanity, from trial of the world, and from the torment of the grave." Zubaid narrated from Abdullah directly this addition: "There is no god but Allah, the One, with Whom there is no partner, His is the Sovereignty and to Him be the praise, and He is Omnipotent over everything."

77-(2724) Abu Huraira "Allah be pleased with him" narrated that Allah's Apostle "Allah's blessing and peace be upon him" used to supplicate as such: "There is no god but Allah, the One Who granted His armies victory and helped His servant to defeat the confederates, after which there is nothing."

78-(2725) Ali "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Say: "O Allah, guide me to the right guidance and make me stick to the straight path". When you mention the right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow."

(...) This Hadith was narrated on the authority of Asim Ibn Kulaib with the same chain of transmitters with a slight variation of wording.

[19] Glorifying Allah in the morning and at the time of sleeping

79-(2726) Juwairiya reported that The Messenger of Allah "Allah's blessing and peace be upon him" came out from (her apartment) in the morning as she was busy in observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. He (The Prophet) said to her: You have been in the same seat since I left you. She said: Yes. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: I recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them and (these words) are:" Hallowed be Allah and praise is due to Him according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink (used in recording) words (for His Praise)."

٧٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْسَىٰ قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ. لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا. وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ، وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ».

قَالَ الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ: وَزَادَنِي فِيهِ زُبَيْدٌ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، رَفَعَهُ، أَنَّهُ قَالَ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ».

٧٧ ـ (٢٧٢٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ. أَعَزَّ جُنْدَهُ، وَنَصَرَ عَبْدَهُ، وَغَلَبَ الأَحْزَابَ وَحْدَهُ، فَلاَ شَيْءَ بَعْدَهُ».

[البخاري: كتاب المغازي، باب غزوة الخندق، رقم: ١٤١٤].

٧٨ ـ (٢٧٢٥) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ. قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلِ: اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي. وَاذْكُرْ بِالْهُدَى، هِدَايَتَكَ الطَّرِيقَ. وَالسَّدَادِ، سَدَادَ السَّهْمِ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ إِدْرِيسَ ـ: أَخْبَرَنَا عَاصِمُ بْنُ كُلَيْبٍ، بِهَذَا الإِسْنَادِ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالسَّدَادَ»، ثُمَّ ذَكَرَ بِمِثْلِهِ.

١٩ ـ باب التَّسْبِيحِ أَوَّلَ النَّهَارِ وَعِنْدَ النَّوْمِ

٧٩ ـ (٢٧٢٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لابْنِ أَبِي عُمَرَ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَىٰ آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ، أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ، وَهِيَ فِي مَسْجِدِهَا. ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَىٰ، وَهِيَ جَالِسَةٌ. فَقَالَ: «مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟» قَالَتْ: نَعَمْ. قَالَ النَّبِيُّ ﷺ: «لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ، ثَلاَثَ مَرَّاتٍ. لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ».

(...) Juwairiya "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" happened to pass by her as she was observing her dawn prayer, or after she had observed her dawn prayer...and the rest of the Hadith is the same but with a slight variation of wording.

80-(2727) Ali "Allah be pleased with him" reported that Fatima had corns in her hand because of working at the hand-mill. There had fallen to the lot of The Messenger of Allah "Allah's blessing and peace be upon him" some prisoners of war. She (Fatima) came to the Holy Prophet "Allah's blessing and peace be upon him" but she did not find him (in the house). She met A'isha and informed her (about her hardship). When The Messenger of Allah "Allah's blessing and peace be upon him" came, she (A'isha) informed him about the visit of Fatima. Allah's Messenger "Allah's blessing and peace be upon him" came to them (Fatima and her family). They had gone to their beds. Ali further (reported): We tried to stand up (as a mark of respect) but The Messenger of Allah "Allah's blessing and peace be upon him" said: Keep to your beds, and he sat amongst us and I felt coldness of his feet upon my chest. He then said: May I not direct you to something better than what you have asked for? When you go to your bed, you should recite Takbir (Allah is Greater) thirty-four times, Tasbih (Glory be to Allah) thirty-three times and Tahmid (Praise be to Allah) thirty-three times, and that is better than the servant for you.

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but. with a slight variation of wording.

(...) This Hadith was narrated on the authority of Ibn Abu Laila but with this addition: Ali said: "Since I heard this (supplication) from The Messenger of Allah "Allah's blessing and peace be upon him", I've never abandoned it." It was said to him: "Not even in the night of (the battle of) Siffin?" He sad: "Yes, not even in the night of Siffin."

81-(2728) Abu Huraira "Allah be pleased with him" reported that Fatima came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked for a servant and told him of the hardship of household work. He said: You would not be able to get a servant from us. May I not direct you to what is better than the servant for you? Recite "Glory be to Allah" thirty-three times, "Praise be to Allah" thirty-three times and "Allah is Greater" thirty-four times as you go to bed.

(...) This Hadith was narrated on the authority of Suhail with the same chain of transmitters.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ، عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي رِشْدِينَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ قَالَتْ: مَرَّ بِهَا رَسُولُ اللَّهِ ﷺ حِينَ صَلَّى صَلاَةَ الْغَدَاةِ... أَوْ بَعْدَ مَا صَلَّى الْغَدَاةَ، فَذَكَرَ نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: «سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ. سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ. سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ. سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ».

٨٠ ـ (٢٧٢٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ. قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى: حَدَّثَنَا عَلِيٌّ، أَنَّ فَاطِمَةَ اشْتَكَتْ مَا تَلْقَى مِنَ الرَّحَى فِي يَدِهَا. وَأُتِيَ النَّبِيُّ ﷺ سَبْيٌ فَانْطَلَقَتْ فَلَمْ تَجِدْهُ. وَلَقِيَتْ عَائِشَةَ. فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ ﷺ، أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ إِلَيْهَا. فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا. وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْنَا نَقُومُ. فَقَالَ النَّبِيُّ ﷺ: «عَلَى مَكَانِكُمَا»، فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمِهِ عَلَى صَدْرِي. ثُمَّ قَالَ: «أَلاَ أُعَلِّمُكُمَا خَيْراً مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا، أَنْ تُكَبِّرَا اللَّهَ أَرْبَعاً وَثَلاَثِينَ، وَتُسَبِّحَاهُ ثَلاَثاً وَثَلاَثِينَ، وَتَحْمَدَاهُ ثَلاَثاً وَثَلاَثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ».

[البخاري: كتاب فرض الخمس، باب الدليل على أن الخمس لنوائب رسول الله ﷺ...، رقم: ٣١١٣].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِ مُعَاذٍ: «أَخَذْتُمَا مَضْجَعَكُمَا مِنَ اللَّيْلِ».

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ.

(ح) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعُبَيْدُ بْنُ يَعِيشَ، عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى.

وَزَادَ فِي الْحَدِيثِ: قَالَ عَلِيٌّ: مَا تَرَكْتُهُ مُنْذُ سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ. قِيلَ لَهُ: وَلاَ لَيْلَةَ صِفِّينَ؟ قَالَ: وَلاَ لَيْلَةَ صِفِّينَ.

وَفِي حَدِيثِ عَطَاءٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ: قُلْتُ لَهُ: وَلاَ لَيْلَةَ صِفِّينَ؟.

[البخاري: كتاب النفقات، باب خادم المرأة، رقم: ٥٣٦٢].

٨١ ـ (٢٧٢٨) ـ حدّثني أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ فَاطِمَةَ أَتَتِ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِماً، وَشَكَتِ الْعَمَلَ. فَقَالَ: «مَا أَلْفَيْتِيهِ عِنْدَنَا»، قَالَ: «أَلا أَدُلُّكِ عَلَى مَا هُوَ خَيْرٌ لَكِ مِنْ خَادِمٍ؟ تُسَبِّحِينَ ثَلاَثاً وَثَلاَثِينَ، وَتَحْمَدِينَ ثَلاَثاً وَثَلاَثِينَ، وَتُكَبِّرِينَ أَرْبَعاً وَثَلاَثِينَ. حِينَ تَأْخُذِينَ مَضْجَعَكِ».

(...) ـ وحدّثنيه أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، بِهَذَا الإِسْنَادِ.

[20] Desirability of supplicating at the time of the crowing of the cock in the morning

82-(2729) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you listen to the crowing of the cock, ask Allah for His favour as it sees Angels and when you listen to the braying of the donkey, seek refuge in Allah from the Satan for it sees Satan."

[21] Supplication during the time of distress

83-(2730) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate during the time of distress as such: "There is no god but Allah, the Great, the Tolerant, there is no god but Allah, the Lord of the Magnificent Throne There is no god but Allah, the Lord of the Heaven and the earth, the Lord of the Edifying Throne."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate as such (and he mentioned it) at the time of distress...and the rest of the Hadith is the same except with this difference that instead of saying:" The Lord of heaven and the earth," he said:" The Lord of the heaven and the Lord of the earth."

(...) Ibn Abbas "Allah be pleased with both" reported the same through another chain of transmitters with a slight variation of wording.

[22] The merit of (the statement): "Glory be to Allah, with (the help of) Whose praise (I glorify Him)"

84-(2731) Abu Dharr "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best words. He said: "Those which Allah selected for His Angels and His servants, i.e. "Hallowed be Allah and praise be to Him."

85-(...) Abu Dharr "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not inform you about the dearest words to Allah?" I said: "O Allah's Messenger, inform me about the dearest words to Allah." He said: "The dearest words to Allah are: "Hallowed be Allah and praise be to Him.""

٢٠ ـ باب استحباب الدُّعَاءِ عند صِيَاحِ الدِّيكِ

٨٢ ـ (٢٧٢٩) ـ حدّثني قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ، فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكاً. وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ، فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا رَأَتْ شَيْطَاناً». [البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم...، رقم: ٣٣٠٣].

٢١ ـ باب دُعَاء الكَرْبِ

٨٣ ـ (٢٧٣٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَاللَّفْظُ لابْنِ سَعِيدٍ، قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لاَ إِلَهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ. لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ». [البخاري: كتاب الدعوات، باب الدعاء عند الكرب، رقم: ٦٣٤٥].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ. وَحَدِيثُ مُعَاذِ بْنِ هِشَامٍ أَتَمُّ.

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّ أَبَا الْعَالِيَةِ الرِّيَاحِيَّ حَدَّثَهُمْ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو بِهِنَّ وَيَقُولُهُنَّ عِنْدَ الْكَرْبِ... فَذَكَرَ بِمِثْلِ حَدِيثِ مُعَاذِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ قَتَادَةَ. غَيْرَ أَنَّهُ قَالَ: «رَبُّ السَّمَاوَاتِ وَالأَرْضِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنِي يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ، قَالَ. فَذَكَرَ بِمِثْلِ حَدِيثِ مُعَاذٍ، عَنْ أَبِيهِ.

وَزَادَ مَعَهُنَّ: «لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ».

٢٢ ـ باب فَضْلِ سبحان الله وبحمده

٨٤ ـ (٢٧٣١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجِسْرِيِّ، عَنِ ابْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْكَلاَمِ أَفْضَلُ؟ قَالَ: «مَا اصْطَفَى اللَّهُ لِمَلاَئِكَتِهِ أَوْ لِعِبَادِهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

٨٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجِسْرِيِّ، مِنْ عَنَزَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ أُخْبِرُكَ بِأَحَبِّ الْكَلاَمِ إِلَى اللَّهِ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِأَحَبِّ الْكَلاَمِ إِلَى اللَّهِ. فَقَالَ: «إِنَّ أَحَبَّ الْكَلاَمِ إِلَى اللَّهِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

[23] The merit of supplication for the Muslims in their absence

86-(2732) Abu Ad-Darda "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is no believing servant who supplicates for his brother behind his back (in his absence) that the Angels do not say: The same be for you too.

87-(...) Umm Ad-Darda reported: My husband reported that he heard Allah's Messenger "Allah's blessing and peace be upon him" saying: He who supplicates for his brother behind his back (in his absence), the Angel commissioned (for carrying supplication to his Lord) says: Amen, and it is for you also.

88-(2733) Safwan (and he was Ibn Abdullah Ibn Safwan, and he had been married to Umm Ad-Darda) reported: I visited Abu Ad-Darda's house in Syria. I did not find him there but Umm Ad-Darda (was present at the house). She said: Do you intend to perform Hajj during this year? I said: Yes. She said: Do supplicate Allah for blessings upon us, for The Messenger of Allah "Allah's blessing and peace be upon him" used to say: The supplication of a Muslim for his brother at his back (in his absence) is responded so long as he makes a supplication for blessings for his brother and the commissioned Angel says: Amen, and says: May it be for you too.

(2732) I went to the market and met Abu Ad-Darda and he narrated the same from The Messenger of Allah "Allah's blessing and peace be upon him".

(...) This Hadith was narrated on the authority of Safwan Ibn Abdullah Ibn Safwan with the same chain of transmitters.

[24] The merit of reciting "Praise be to Allah" after eating and drinking

89-(2734) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is pleased with His servant who says: "Praise be to Allah" While taking a morsel of food while drinking."

[25] supplication would be responded to if the supplicant does not show impatience

90-(2735) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The supplication of every one of you is granted if he does not grow impatient and says: I supplicated but it was not granted."

٢٣ ـ باب فَضْلِ الدُّعاء للمُسْلمين بِظَهْرِ الغَيْبِ

٨٦ ـ (٢٧٣٢) ـ حدّثني أَحْمَدُ بْنُ عُمَرَ بْنِ حَفْصٍ الْوَكِيعِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا أَبِي، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لأَخِيهِ بِظَهْرِ الْغَيْبِ، إِلاَّ قَالَ الْمَلَكُ: وَلَكَ، بِمِثْلٍ».

٨٧ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا مُوسَى بْنُ سَرْوَانَ الْمُعَلِّمُ: حَدَّثَنِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ. قَالَ: حَدَّثَتْنِي أُمُّ الدَّرْدَاءِ، قَالَتْ: حَدَّثَنِي سَيِّدِي، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ دَعَا لأَخِيهِ بِظَهْرِ الْغَيْبِ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ. وَلَكَ بِمِثْلٍ».

٨٨ ـ (٢٧٣٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ صَفْوَانَ، وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، وَكَانَتْ تَحْتَهُ الدَّرْدَاءُ. قَالَ قَدِمْتُ الشَّامَ. فَأَتَيْتُ أَبَا الدَّرْدَاءِ فِي مَنْزِلِهِ فَلَمْ أَجِدْهُ. وَوَجَدْتُ أُمَّ الدَّرْدَاءِ. فَقَالَتْ: أَتُرِيدُ الْحَجَّ، الْعَامَ؟ فَقُلْتُ: نَعَمْ. قَالَتْ: فَادْعُ اللَّهَ لَنَا بِخَيْرٍ، فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لأَخِيهِ، بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ. كُلَّمَا دَعَا لأَخِيهِ بِخَيْرٍ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلٍ».

(٢٧٣٢) ـ قَالَ: فَخَرَجْتُ إِلَى السُّوقِ، فَلَقِيتُ أَبَا الدَّرْدَاءِ. فَقَالَ لِي مِثْلَ ذَلِكَ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ.

٢٤ ـ باب استحباب حَمْدِ الله تعالى بعد الأَكْلِ والشُّرْبِ

٨٩ ـ (٢٧٣٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، وَاللفظُ لابْنِ نُمَيْرٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا».

(...) ـ وحدّثنيه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ: حَدَّثَنَا زَكَرِيَّاءُ، بِهَذَا الإِسْنَادِ.

٢٥ ـ باب بيان أنه يُستجابُ للداعي ما لم يَعْجَل، فيقول: دعوت فلم يستجب لي

٩٠ ـ (٢٧٣٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ: قَدْ دَعَوْتُ فَلاَ، أَوْ فَلَمْ يُسْتَجَبْ لِي».

[البخاري: كتاب الدعوات، باب يستجاب للعبد ما لم يعجل، رقم: ٦٣٤٠].

91-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The supplication of one of you is granted if he does not grow impatient and say: I supplicated my Lord but it was not granted."

92-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The supplication of the servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: The Messenger of Allah, what does:" If he does not grow impatient" imply? He said: That he should say like this: I supplicated and I supplicated but I did not find it being responded. and thus, he becomes frustrated and abandons supplication."

٩١ ـ (...) ـ حدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ لَيْثٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: حَدَّثَنِي أَبُو عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ. وَكَانَ مِنَ الْقُرَّاءِ وَأَهْلِ الْفِقْهِ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ، فَيَقُولُ: قَدْ دَعَوْتُ رَبِّي فَلَمْ يَسْتَجِبْ لِي».

٩٢ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ، وَهُوَ ابْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لاَ يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ: مَا لَمْ يَسْتَعْجِلْ». قِيلَ: يَا رَسُولَ اللَّهِ، مَا الاسْتِعْجَالُ؟ قَالَ: «يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرَ يَسْتَجِيبُ لِي. فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ، وَيَدَعُ الدُّعَاءَ».

The Book of Heart-Melting Traditions (Riqaq)

[26] The majority of the inhabitants of Paradise would be from the poor pious people, and the majority of the denizens of Hell would be from women, and the trial of women

92-(2736) Usama Ibn Zaid "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I stood at the door of Paradise and I found that the overwhelming majority of those who entered therein was that of poor persons and the wealthy persons were detained to get into that. The denizens of Hell were commanded to get into Hell, and I stood upon the door of Fire and the majority amongst them who entered there was that of women."

94-(2737) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had a chance to look into the Paradise and I found that majority of the people was poor and I looked into the Fire and there I found the majority constituted by women."

(...) This Hadith was narrated on the authority of Ibn Abbas through another chain of transmitters.

(...) Ibn Abbas "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "We looked into the Fire of Hell...and the rest of the Hadith is the same.

(...) Ibn Abbas "Allah be pleased with both" reported that Allah's Apostle "Allah's blessing and peace be upon him" said the same.

95-(2738) Imran Ibn Husain "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Amongst the inhabitants of Paradise the women would form a minority."

(...) This Hadith was narrated on the authority of Mutarrif through another chain of transmitters.

96-(2739) Abdullah Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" supplicated as such: "O Allah, I seek refuge with You from the withdrawal of Your blessing and the change of Your protection (from me) and from the sudden wrath of Yours, and from every displeasure of Yours."

97-(2740) Usama Ibn Zaid "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I

كتاب الرقاق

٢٦ ـ بابٌ أَكْثَرُ أَهْلِ الجَنَّةِ الفُقَرَاءُ وَأَكْثَرُ أَهْلِ النَّارِ النِّسَاء وبيانُ الفِتْنَةِ بالنِّساءِ

٩٣ ـ (٢٧٣٦) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينُ. وَإِذَا أَصْحَابُ الْجَدِّ مَحْبُوسُونَ، إِلاَّ أَصْحَابَ النَّارِ. فَقَدْ أُمِرَ بِهِمْ إِلَى النَّارِ. وَقُمْتُ عَلَى بَابِ النَّارِ. فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ». [البخاري: كتاب النكاح، باب حدثنا مسدد...، رقم: ٥١٩٦].

٩٤ ـ (٢٧٣٧) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ. وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

[البخاري: كتاب الرقاق، باب فضل الفقر، رقم: ٦٤٤٩].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الثَّقَفِيُّ: أَخْبَرَنَا أَيُّوبُ، بِهَذَا الإِسْنَادِ.

(...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ اطَّلَعَ فِي النَّارِ... فَذَكَرَ بِمِثْلِ حَدِيثِ أَيُّوبَ.

(...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ: سَمِعَ أَبَا رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... فَذَكَرَ مِثْلَهُ.

٩٥ ـ (٢٧٣٨) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ. قَالَ: كَانَ لِمُطَرِّفِ بْنِ عَبْدِ اللَّهِ امْرَأَتَانِ. فَجَاءَ مِنْ عِنْدِ إِحْدَاهُمَا. فَقَالَتِ الأُخْرَى: جِئْتَ مِنْ عِنْدِ فُلاَنَةَ؟ فَقَالَ: جِئْتُ مِنْ عِنْدِ عِمْرَانَ بْنِ حُصَيْنٍ. فَحَدَّثَنَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَقَلَّ سَاكِنِي الْجَنَّةِ النِّسَاءُ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ. قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ، أَنَّهُ كَانَتْ لَهُ امْرَأَتَانِ... بِمَعْنَى حَدِيثِ مُعَاذٍ.

٩٦ ـ (٢٧٣٩) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ، أَبُو زُرْعَةَ: حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ».

٩٧ ـ (٢٧٤٠) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ وَمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ سُلَيْمَانَ

have not left after me any (chance) of turmoil more injurious to men than the harm done to the men because of women."

98-(2741) Usama Ibn Zaid Ibn Haritha and Sa'id Ibn Zaid Ibn Amr Ibn Nawfal "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have not left after me affliction for the people but the harm done to men by women."

(...) This Hadith was narrated on the authority of Sulaiman At-Taimi with the same chain of transmitters.

99-(2742) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurement of women: verily, the first trial for the people of Isra'il was caused by women." According to the narration of Ibn Bashshar: "So that He should see how you act."

[27] The story of the three persons of the cave and invoking Allah by (the help of) their good deeds

100-(2743) Abdullah Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three persons set out on a journey. They were overtaken by rain and they had to find protection in a mountain cave where at its mouth there fell a rock of that mountain and thus blocked them altogether. One of them said to the others: Look to your good deeds that you performed for the sake of Allah and then supplicate Allah, the Exalted, that He might rescue you (from this trouble). One of them said: Allah, I had my parents who were old and my wife and my small children also. I tended the flock and when I came back to them in the evening, I milked them (the sheep, goats, cows, etc.) and first served that milk to my parents. One day I was obliged to go out to a distant place in search of fodder and I could not come back before evening and found them (the parents) asleep. I milked the animals as I used to milk and brought milk to them and stood by their heads avoiding to disturb them from sleep and I did not deem it advisable to serve milk to my children before serving them. My children wept near my feet. I remained there in that very state and my parents too until it was morning. And (Allah) if You know that I did this for the sake of Your pleasure, grant us riddance from this trouble. (The rock slipped a bit) to the extent that they could see the sky.

التَّيْمِيِّ. عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَكْتُ بَعْدِي فِتْنَةً. هِيَ أَضَرُّ، عَلَى الرِّجَالِ، مِنَ النِّسَاءِ».

[البخاري: كتاب النكاح، باب ما يتقى من شؤم المرأة، رقم: ٥٠٩٦].

٩٨ ـ (٢٧٤١) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى. جَمِيعاً عَنِ الْمُعْتَمِرِ. قَالَ ابْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ وَسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، أَنَّهُمَا حَدَّثَا عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَا تَرَكْتُ بَعْدِي فِي النَّاسِ، فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٩٩ ـ (٢٧٤٢) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ. قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ. فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ».

وَفِي حَدِيثِ ابْنِ بَشَّارٍ: «لِيَنْظُرَ كَيْفَ تَعْمَلُونَ».

٢٧ ـ باب قِصَّةِ أَصْحَابِ الغَارِ الثَّلاثَةِ والتوسل بصالح الأعمال

١٠٠ ـ (٢٧٤٣) ـ **حدّثني** مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ، يَعْنِي ابْنَ عِيَاضٍ، أَبَا ضَمْرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «بَيْنَمَا ثَلاَثَةُ نَفَرٍ يَتَمَشَّوْنَ أَخَذَهُمُ الْمَطَرُ. فَأَوَوْا إِلَى غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ، فَانْطَبَقَتْ عَلَيْهِمْ. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أَعْمَالاً عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ، فَادْعُوا اللَّهَ تَعَالَى بِهَا، لَعَلَّ اللَّهَ يَفْرُجُهَا عَنْكُمْ. فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ وَامْرَأَتِي. وَلِيَ صِبْيَةٌ صِغَارٌ أَرْعَى عَلَيْهِمْ. فَإِذَا أَرَحْتُ عَلَيْهِمْ، حَلَبْتُ، فَبَدَأْتُ بِوَالِدَيَّ فَسَقَيْتُهُمَا قَبْلَ بَنِيَّ. وَأَنَّهُ نَأَى بِي ذَاتَ يَوْمٍ الشَّجَرُ، فَلَمْ آتِ حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا. فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ. فَجِئْتُ بِالْحِلاَبِ، فَقُمْتُ عِنْدَ رُؤُوسِهِمَا. أَكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ أَنْ أَسْقِيَ الصِّبْيَةَ قَبْلَهُمَا. وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَيَّ، فَلَمْ يَزَلْ ذَلِكَ دَأْبِي وَدَأْبَهُمْ حَتَّى طَلَعَ الْفَجْرُ. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا مِنْهَا فُرْجَةً، نَرَى مِنْهَا السَّمَاءَ. فَفَرَجَ اللَّهُ مِنْهَا فُرْجَةً. فَرَأَوْا مِنْهَا السَّمَاءَ.

The second one said: Allah, I had a female cousin whom I loved more than the men love the women. I wanted to have sexual intercourse with her; she refused but on the condition of getting one hundred Dinars. It was with very great difficulty that I could collect one hundred Dinars and then paid them to her and when I was going to have a sexual intercourse with her, that she said: Servant of Allah, fear Allah and do not break the seal (of chastity) but by lawful means. I got up. Allah, if Thou art aware that I did this in order to seek Thine pleasure, rid us from this trouble. The situation was somewhat eased for them.

The third one said: Allah, I employed a workman for a measure of rice. After he had finished his work I gave him his dues (in the form of) a measure of rice, but he did not accept them. I used these rice as seeds, and that gave a bumper crop and I became rich enough to have cows and flocks (in my possession). He came to me and said: Fear Allah, and commit no cruelty upon me in regard to my dues. I said to him: Takeaway this flock of cows and sheep. He said: Fear Allah and do not make a fun of me. I said: I am not making a fun of you. You take the cows and the flocks. So he took them. Allah, if Thou art aware that I did it for Thine pleasure, case the situation for us. And Allah relieved them from the rest of the trouble."

(...) This Hadith was narrated on the authority of Musa Ibn Uqba but with a slight variation of wording.

(...) Abdullah Ibn Umar "Allah be pleased with both" reported: I heard Allah's Messenger "Allah's blessing and peace be upon him" saying: "Three persons belonging to the earlier nations set out on a journey until they had to spend a night in a cave. The rest of the Hadith is the same and the additional words are:" A person amongst them said: Allah, I had my aged parents and I served them milk before I (served that) to my wife, children and my servants." And in case of the second one, the words are:" She avoided me until she was hard pressed because of famine and she came to me and I gave her one hundred and twenty Dinars" And in cease of the third one (the words are):" I invested his wages, and it brought profit and, as a result thereof, the merchandise increased and there was abundance of goods." And he (the narrator said) that they got out of the cave and began to walk."

وَقَالَ الآخَرُ: اللَّهُمَّ إِنَّهُ كَانَتْ لِيَ ابْنَةُ عَمٍّ أَحْبَبْتُهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ. وَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ حَتَّى آتِيَهَا بِمِئَةِ دِينَارٍ. فَتَعِبْتُ حَتَّى جَمَعْتُ مِئَةَ دِينَارٍ. فَجِئْتُهَا بِهَا، فَلَمَّا وَقَعْتُ بَيْنَ رِجْلَيْهَا قَالَتْ: يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ. وَلاَ تَفْتَحِ الْخَاتَمَ إِلاَّ بِحَقِّهِ، فَقُمْتُ عَنْهَا. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا مِنْهَا فُرْجَةً. فَفَرَجَ لَهُمْ.

وَقَالَ الآخَرُ: اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيراً بِفَرَقِ أَرُزٍّ. فَلَمَّا قَضَى عَمَلَهُ قَالَ: أَعْطِنِي حَقِّي. فَعَرَضْتُ عَلَيْهِ فَرَقَهُ فَرَغِبَ عَنْهُ. فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَراً وَرِعَاءَهَا. فَجَاءَنِي فَقَالَ: اتَّقِ اللَّهَ وَلاَ تَظْلِمْنِي حَقِّي. قُلْتُ: اذْهَبْ إِلَى تِلْكَ الْبَقَرِ وَرِعَائِهَا فَخُذْهَا. فَقَالَ: اتَّقِ اللَّهَ وَلاَ تَسْتَهْزِئْ بِي. فَقُلْتُ: إِنِّي لاَ أَسْتَهْزِئُ بِكَ. خُذْ ذَلِكَ الْبَقَرَ وَرِعَاءَهَا. فَأَخَذَهُ فَذَهَبَ بِهِ. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا مَا بَقِيَ. فَفَرَجَ اللَّهُ مَا بَقِيَ.

[البخاري: كتاب البيوع، باب إذا اشترى شيئاً لغيره بغير إذنه...، رقم: ٢٢١٥].

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ. (ح) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا أَبِي وَرَقَبَةُ بْنُ مَسْقَلَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَحَسَنٌ الْحُلْوَانِيُّ. وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا يَعْقُوبُ ـ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ ... بِمَعْنَى حَدِيثِ أَبِي ضَمْرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ.

وَزَادُوا فِي حَدِيثِهِمْ: «وَخَرَجُوا يَمْشُونَ».

وَفِي حَدِيثِ صَالِحٍ: «يَتَمَاشَوْنَ» إِلاَّ عُبَيْدَ اللَّهِ فَإِنَّ فِي حَدِيثِهِ: «وَخَرَجُوا»، وَلَمْ يَذْكُرْ بَعْدَهَا شَيْئاً.

(...) ـ **حدّثني** مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالَ ابْنُ سَهْلٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «انْطَلَقَ ثَلاَثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ. حَتَّى آوَاهُمُ الْمَبِيتُ إِلَى غَارٍ»، وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ نَافِعٍ، عَنِ ابْنِ عُمَرَ. غَيْرَ أَنَّهُ قَالَ: قَالَ رَجُلٌ مِنْهُمْ: «اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ. فَكُنْتُ لاَ أَغْبِقُ قَبْلَهُمَا أَهْلاً وَلاَ مَالاً». وَقَالَ: «فَامْتَنَعَتْ مِنِّي حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ، فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِئَةَ دِينَارٍ». وَقَالَ: «فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الأَمْوَالُ، فَارْتَعَجَتْ». وَقَالَ: «فَخَرَجُوا مِنَ الْغَارِ يَمْشُونَ».

[البخاري: كتاب الإجارة، باب من استأجر أجيراً فترك أجره، رقم: ٢٢٧٢].

(49) The Book Of Repentance

[1] Exhortation for repentance

1-(2675) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Glorified be He" said: I live in the thought of My servant and I am with him as he remembers Me. (The Prophet) further said: By Allah, Allah is more pleased with the repentance of His servant than what one of you would do on finding the lost camel in the waterless desert. When he draws near Me by the span of his hand. I draw near him by the length of a cubit and when he draws near Me by the length of a cubit. I draw near him by the length of a fathom and when he draws near Me walking I draw close to him hurriedly."

2-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more pleased with the repentance of His servant when he turns penitently to Him than one of you would be on finding the lost camel."

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

3-(2744) Al-Harith Ibn Suwaid said: I went to see Abdullah to inquire about his health as he was sick and he narrated to us a Hadith of Allah's Messenger "Allah's blessing and peace be upon him". He heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: Allah is more pleased with the repentance of His believing servant than a person who loses his riding beast carrying food and drink. He sleeps (being disappointed of its recovery) and then gets up and goes in search for that, until he is stricken with thirst. then comes back to the place where he had been before and goes to sleep completely exhausted placing his head upon his hands waiting for death. And when he gets up, lot there is before him his riding beast and his provisions of food and drink. Allah is more pleased with the repentance of His servant than the recovery of this riding beast along with the provisions (of food and drink).

(...) This Hadith was narrated on the authority of Al-A'mash through another chain of transmitters.

4-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more pleased with the repentance of a believing man"...and the rest of the Hadith is the same.

٤٩ ـ كِتَابُ التَّوْبَة

١ ـ باب في الحضّ على التوبة والفرح بها

١ ـ (٢٦٧٥) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي. وَاللَّهِ، لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلاَةِ. وَمَنْ تَقَرَّبَ إِلَيَّ شِبْراً، تَقَرَّبْتُ إِلَيْهِ ذِرَاعاً. وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعاً، تَقَرَّبْتُ إِلَيْهِ بَاعاً. وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي، أَقْبَلْتُ إِلَيْهِ أُهَرْوِلُ».

٢ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ الْقَعْنَبِيُّ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ أَحَدِكُمْ، مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ... بِمَعْنَاهُ.

٣ ـ (٢٧٤٤) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. وَاللَّفْظُ لِعُثْمَانَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ: دَخَلْتُ عَلَىٰ عَبْدِ اللَّهِ أَعُودُهُ وَهُوَ مَرِيضٌ. فَحَدَّثَنَا بِحَدِيثَيْنِ: حَدِيثاً عَنْ نَفْسِهِ وَحَدِيثاً عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ، مِنْ رَجُلٍ فِي أَرْضٍ دَوِّيَّةٍ مَهْلِكَةٍ، مَعَهُ رَاحِلَتُهُ. عَلَيْهَا طَعَامُهُ وَشَرَابُهُ. فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ. فَطَلَبَهَا حَتَّىٰ أَدْرَكَهُ الْعَطَشُ. ثُمَّ قَالَ: أَرْجِعُ إِلَىٰ مَكَانِي الَّذِي كُنْتُ فِيهِ. فَأَنَامُ حَتَّىٰ أَمُوتَ. فَوَضَعَ رَأْسَهُ عَلَىٰ سَاعِدِهِ لِيَمُوتَ. فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ وَعَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ. فَاللَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هٰذَا بِرَاحِلَتِهِ وَزَادِهِ».
[البخاري: كتاب الدعوات، باب التوبة، رقم: ٦٣٠٨].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ، عَنْ قُطْبَةَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «مِنْ رَجُلٍ بِدَاوِيَّةٍ مِنَ الأَرْضِ».

٤ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا عُمَارَةُ بْنُ عُمَيْرٍ. قَالَ: سَمِعْتُ الْحَارِثَ بْنَ سُوَيْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ حَدِيثَيْنِ: أَحَدُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ وَالآخَرُ عَنْ نَفْسِهِ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ»... بِمِثْلِ حَدِيثِ جَرِيرٍ.

5-(2745) An-Nu'man Ibn Bashir "Allah be pleased with him" reported: Allah is more pleased with the repentance of a believing servant than of a person who set out on a journey with a provision of food and drink on the back of his camel. He went on until he came to a waterless desert and he felt like sleeping. So he got down under the shade of a tree and was overcome by sleep and his camel ran away. As he got up he tried to see (the camel) standing upon a mound. but did not find it. He then got upon the other mound, but could not see anything. He then climbed upon the third mound but did not see anything until he came back to the place where he had been previously. And as he was sitting (in utter disappointment) there came to him the camel, till that (camel) placed its nose string in his hand. Allah is more pleased with the repentance of His servant than the person who found (his lost camel) in this very state. Simak reported that Ash-Sha'bi was of the opinion that An-Nu'man traced it to The Messenger of Allah "Allah's blessing and peace be upon him". Simak, however, did not hear that himself.

6-(2746) Al-Bara Ibn Azib "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is your opinion about the delight of a person whose camel loaded with the provisions of food and drink is lost and that moves about with its nose string trailing upon the waterless desert in which there is neither food nor drink, and lie wanders about in search of that until he is completely exhausted and then accidentally it happens to pass by the trunk of a tree and its nose string gets entangled in that and he finds it entangled therein?" He said: "O Messenger of Allah, he would feel highly pleased." The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah, Allah is more delighted at the repentance of His servant than that person (as he finds his lost) camel."

7-(2747) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more pleased with the repentance of a servant as he turns towards Him for repentance than this that one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he having lost all hope (to get that) lies down in the shadow and is disappointed about his camel and there he finds that camel standing before him. He takes hold of his nose string and then out of boundless joy says: Lord, Thou art my servant and I am Thine Lord. He commits this mistake out of extreme delight."

٥ ـ (٢٧٤٥) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ، عَنْ سِمَاكٍ قَالَ: خَطَبَ النُّعْمَانُ بْنُ بَشِيرٍ فَقَالَ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ حَمَلَ زَادَهُ وَمَزَادَهُ عَلَىٰ بَعِيرٍ. ثُمَّ سَارَ حَتَّىٰ كَانَ بِفَلاَةٍ مِنَ الأَرْضِ، فَأَدْرَكَتْهُ الْقَائِلَةُ، فَنَزَلَ فَقَالَ تَحْتَ شَجَرَةٍ. فَغَلَبَتْهُ عَيْنُهُ. وَانْسَلَّ بَعِيرُهُ. فَاسْتَيْقَظَ فَسَعَىٰ شَرَفاً فَلَمْ يَرَ شَيْئاً، ثُمَّ سَعَىٰ شَرَفاً ثَانِياً، فَلَمْ يَرَ شَيْئاً. ثُمَّ سَعَىٰ شَرَفاً ثَالِثاً، فَلَمْ يَرَ شَيْئاً. فَأَقْبَلَ حَتَّىٰ أَتَىٰ مَكَانَهُ الَّذِي قَالَ فِيهِ. فَبَيْنَمَا هُوَ قَاعِدٌ إِذْ جَاءَهُ بَعِيرُهُ يَمْشِي. حَتَّىٰ وَضَعَ خِطَامَهُ فِي يَدِهِ. فَلَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ الْعَبْدِ، مِنْ هَذَا حِينَ وَجَدَ بَعِيرَهُ عَلَىٰ حَالِهِ».

قَالَ سِمَاكٌ: فَزَعَمَ الشَّعْبِيُّ، أَنَّ النُّعْمَانَ رَفَعَ هَذَا الْحَدِيثَ إِلَى النَّبِيِّ ﷺ. وَأَمَّا أَنَا فَلَمْ أَسْمَعْهُ.

٦ ـ (٢٧٤٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَجَعْفَرُ بْنُ حُمَيْدٍ. قَالَ جَعْفَرٌ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادِ بْنِ لَقِيطٍ، عَنْ إِيَادٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ تَقُولُونَ بِفَرَحِ رَجُلٍ انْفَلَتَتْ مِنْهُ رَاحِلَتُهُ. تَجُرُّ زِمَامَهَا بِأَرْضِ قَفْرٍ لَيْسَ بِهَا طَعَامٌ، وَلاَ شَرَابٌ. وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا حَتَّىٰ شَقَّ عَلَيْهِ، ثُمَّ مَرَّتْ بِجِذْلِ شَجَرَةٍ فَتَعَلَّقَ زِمَامُهَا. فَوَجَدَهَا مُتَعَلِّقَةً بِهِ؟» قُلْنَا: شَدِيداً يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا، وَاللَّهِ، لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاحِلَتِهِ».

قَالَ جَعْفَرٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ، عَنْ أَبِيهِ.

٧ ـ (٢٧٤٧) ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، وَهُوَ عَمُّهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلَىٰ رَاحِلَتِهِ بِأَرْضِ فَلاَةٍ فَانْفَلَتَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ. فَأَيِسَ مِنْهَا، فَأَتَىٰ شَجَرَةً. فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ. فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا. ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ».

8-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more pleased with the repentance of His servant than if one of you gets up and he finds his camel missing in a waterless desert (and then he accidentally finds it)."

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

[2] The obliteration of sins through asking Allah for forgiveness

9-(2748) Abu Sirma reported that when the time of the death of Abu Aiyyub Al-Ansari "Allah be pleased with him" drew near, he said: I used to conceal from you a thing which I heard from The Messenger of Allah "Allah's blessing and peace be upon him" and I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: Had you not committed sins, Allah would have brought into existence a creation that would have committed sin (and Allah) would have forgiven them.

10-(...) Abu Aiyyub Al-Ansari "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you were not to commit sins, Allah would have swept you out of existence, replaced you with another people who have committed sins, and then asked forgiveness from Allah, who would have forgiven them."

11-(2749) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have forgiven them."

[3] The merit of regular remembrance of Allah and meditation in the affairs of the hereafter and permission of abandoning it at times and attending to the affairs of the world

12-(2750) Hanzala Al-Usaiyyidi, who was amongst the scribes of The Messenger of Allah "Allah's blessing and peace be upon him". reported: I met Abu Bakr. He said: Who are you? He (Hanzala) said: Hanzala has turned to be a hypocrite. He (Abu Bakr) said: Hallowed be Allah, what are you saying? Thereupon he said: I say that when we are in the company of The Messenger of Allah "Allah's blessing and peace be upon him" we ponder over Hell-Fire and Paradise as if we are seeing them with our very

٨ ـ (...) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ إِذَا اسْتَيْقَظَ عَلَىٰ بَعِيرِهِ، قَدْ أَضَلَّهُ بِأَرْضِ فَلاَةٍ».

[البخاري: كتاب الدعوات، باب التوبة، رقم: ٦٣٠٩].

(...) ـ وحدّثنيه أَحْمَدُ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ. حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِهِ.

٢ ـ باب سقوطِ الذنوبِ بالاستغفار توبة

٩ ـ (٢٧٤٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، قَاصِّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ، أَنَّهُ قَالَ، حِينَ حَضَرَتْهُ الْوَفَاةُ: كُنْتُ كَتَمْتُ عَنْكُمْ شَيْئاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلاَ أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقاً يُذْنِبُونَ، يَغْفِرُ لَهُمْ».

١٠ ـ (...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عِيَاضٌ، وَهُوَ ابْنُ عَبْدِ اللَّهِ الْفِهْرِيُّ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لَوْ أَنَّكُمْ لَمْ تَكُنْ لَكُمْ ذُنُوبٌ، يَغْفِرُهَا اللَّهُ لَكُمْ، لَجَاءَ اللَّهُ بِقَوْمٍ لَهُمْ ذُنُوبٌ، يَغْفِرُهَا لَهُمْ».

١١ ـ (٢٧٤٩) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ جَعْفَرٍ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَغْفِرُونَ اللَّهَ، فَيَغْفِرُ لَهُمْ».

٣ ـ باب فضلِ دوام الذكر والفِكر في أمورِ الآخرة والمراقبة، وجوازِ تركِ ذلك في بعض الأوْقات، والاشتِغالِ بالدنيا

١٢ ـ (٢٧٥٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَقَطَنُ بْنُ نُسَيْرٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ الأُسَيِّدِيِّ قَالَ: وَكَانَ مِنْ كُتَّابِ رَسُولِ اللَّهِ ﷺ قَالَ: لَقِيَنِي أَبُو بَكْرٍ فَقَالَ: كَيْفَ أَنْتَ يَا حَنْظَلَةُ؟ قَالَ: قُلْتُ: نَافَقَ حَنْظَلَةُ. قَالَ: سُبْحَانَ اللَّهِ، مَا

eyes and when we are away from The Messenger of Allah "Allah's blessing and peace be upon him" we attend to our wives, our children, our business; most of these things (pertaining to After-life) slip out of our minds. Abu Bakr said: By Allah, I also experience the same. So I and Abu Bakr went to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him: The Messenger of Allah, Hanzala has turned to be a hypocrite. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: What has happened to you? I said: The Messenger of Allah, when we are in your company, we are reminded of Hell-Fire and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the Angels will shake hands with you in your beds and in your paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation). He (The Prophet) said this thrice.

13-(...) Hanzala "Allah be pleased with him" reported: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" and he delivered to us a sermon and made a mention of Hell-Fire. Then I came to my house and began to laugh with my children and sport with my wife. (Hanzala) further reported: I went out and met Abu Bakr and made a mention of that to him. Thereupon he said: I have done the same as you have mentioned. So we went to see The Messenger of Allah (way peace be upon him) and said to him: The Messenger of Allah, Hanzala has turned to he a hypocrite. And he (The Prophet) said Show respite. And then I narrated to him the story, and Abu Bakr said: I have done the same as he has done. Thereupon he (The Prophet) said: Hanzala, there is a time for worldly affairs and a time for (worship and devotion), and if your state of mind is always the same as it is at the time of remembrance of Allah, the Angels would shake hands with you and would greet you on the path by saying: Peace be upon you.

(...) Hanzala At-Tamimi Al-Usaiyyidi "Allah be pleased with him", the scribe of The Messenger of Allah "Allah's blessing and peace be upon him", reported: We were with The Messenger of Allah "Allah's blessing and peace be upon him" who reminded us of the problems pertaining to Paradise and Hell-Fire...and the rest of the Hadith is the same.

تَقُولُ؟ قَالَ: قُلْتُ: نَكونُ عِنْدَ رَسُولِ اللَّهِ ﷺ. يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ. حَتَّىٰ كَأَنَّا رَأْيَ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، عَافَسْنَا الأَزْوَاجَ وَالأَوْلاَدَ وَالضَّيْعَاتِ، فَنَسِينَا كَثِيراً. قَالَ أَبُو بَكْرٍ: فَوَاللَّهِ، إِنَّا لَنَلْقَىٰ مِثْلَ هَٰذَا. فَانْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ، حَتَّىٰ دَخَلْنَا عَلَىٰ رَسُولِ اللَّهِ ﷺ. قُلْتُ: نَافَقَ حَنْظَلَةُ، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، نَكُونُ عِنْدَكَ. تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ، حَتَّىٰ كَأَنَّا رَأْيُ عَيْنٍ. فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ، عَافَسْنَا الأَزْوَاجَ وَالأَوْلاَدَ وَالضَّيْعَاتِ. نَسِينَا كَثِيراً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ لَوْ تَدُومُونَ عَلَىٰ مَا تَكُونُونَ عِنْدِي، وَفِي الذِّكْرِ، لَصَافَحَتْكُمُ الْمَلاَئِكَةُ عَلَىٰ فُرُشِكُمْ وَفِي طُرُقِكُمْ. وَلَكِنْ، يَا حَنْظَلَةُ، سَاعَةً وَسَاعَةً» ثَلاَثَ مَرَّاتٍ.

١٣ ـ (...) ـ **حدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: سَمِعْتُ أَبِي يُحَدِّثُ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ. قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَوَعَظَنَا فَذَكَّرَ النَّارَ. قَالَ: ثُمَّ جِئْتُ إِلَى الْبَيْتِ فَضَاحَكْتُ الصِّبْيَانَ وَلاَعَبْتُ الْمَرْأَةَ. قَالَ: فَخَرَجْتُ فَلَقِيتُ أَبَا بَكْرٍ. فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا تَذْكُرُ. فَلَقِينَا رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، نَافَقَ حَنْظَلَةُ! فَقَالَ: «مَهْ»! فَحَدَّثْتُهُ بِالْحَدِيثِ. فَقَالَ أَبُو بَكْرٍ: وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا فَعَلَ. فَقَالَ: «يَا حَنْظَلَةُ، سَاعَةً وَسَاعَةً. وَلَوْ كَانَتْ تَكُونُ قُلُوبُكُمْ كَمَا تَكُونُ عِنْدَ الذِّكْرِ. لَصَافَحَتْكُمُ الْمَلاَئِكَةُ، حَتَّىٰ تُسَلِّمَ عَلَيْكُمْ فِي الطُّرُقِ».

(...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ التَّمِيمِيِّ الأُسَيِّدِيِّ الْكَاتِبِ. قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ. فَذَكَّرَنَا الْجَنَّةَ وَالنَّارَ... فَذَكَرَ نَحْوَ حَدِيثِهِمَا.

[4] The great mercy of Allah which predominates His anger

14-(2751) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah created the creation as He was upon the Throne, He put down in His Book: Verily, My mercy predominates My anger."

15-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah "Exalted and Glorified be He" said: "My mercy excels My wrath."

16-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah created the creation, He ordained for Himself and this document is with Him: Verily, My mercy predominates My wrath."

17-(2752) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah created mercy in one hundred parts and He retained with Him ninety-nine parts, and He has sent down upon the earth one part, and it is because of this one part that there is mutual love among the creation so much so that the animal lifts up its hoof from its young one, fearing that it might harm it."

18-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah created one hundred (parts of mercy) and He distributed one amongst His creation and kept this one hundred excepting one with Himself (for the Day of Judgement)."

19-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are one hundred (parts of) mercy for Allah and He has sent down out of these one part of mercy upon the jinn and human beings and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection."

20-(2753) Salman Al-Farisi "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, there are one hundred (parts of) mercy for Allah, and it is one part of this mercy by virtue of which there is mutual love between the people and ninety-nine reserved for the Day of Resurrection."

٤ ـ باب في سَعَةِ رحمة الله تعالى، وأنها سبقت غضبه

١٤ ـ (٢٧٥١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي». [البخاري: كتاب بدء الخلق، باب ما جاء في قول الله تعالى: ﴿وهو الذي يبدىء الخلق ثم يعيده﴾، رقم: ٣١٩٤].

١٥ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: سَبَقَتْ رَحْمَتِي غَضَبِي».

١٦ ـ (...) ـ حدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا أَبُو ضَمْرَةَ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ عَلَىٰ نَفْسِهِ، فَهُوَ مَوْضُوعٌ عِنْدَهُ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

١٧ ـ (٢٧٥٢) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جَعَلَ اللَّهُ الرَّحْمَةَ مِئَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ، وَأَنْزَلَ فِي الأَرْضِ جُزْءاً وَاحِداً. فَمِنْ ذَلِكَ الْجُزْءِ تَتَرَاحَمُ الْخَلَائِقُ، حَتَّىٰ تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا، خَشْيَةَ أَنْ تُصِيبَهُ».

١٨ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَلَقَ اللَّهُ مِئَةَ رَحْمَةٍ. فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ، وَخَبَأَ عِنْدَهُ مِئَةً، إِلاَّ وَاحِدَةً».

١٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ مِئَةَ رَحْمَةٍ. أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ، فَبِهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَىٰ وَلَدِهَا. وَأَخَّرَ اللَّهُ تِسْعاً وَتِسْعِينَ رَحْمَةً، يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ».

٢٠ ـ (٢٧٥٣) ـ حدّثني الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ مِئَةَ رَحْمَةٍ، فَمِنْهَا رَحْمَةٌ بِهَا يَتَرَاحَمُ الْخَلْقُ بَيْنَهُمْ، وَتِسْعَةٌ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ».

(...) This Hadith was narrated on the authority of Mu'tamir, who reported it from his father.

21-(...) Salman "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah created, on the day He created the heavens and the earth, one hundred parts of mercy. Every part of mercy is coextensive with the space between the heavens and the earth and out of this mercy He endowed one part to the earth, and it is on the account of this that the mother shows affection to her child and even the beasts and birds show kindness to one another. On the Day of Judgement, Allah Almighty would fully achieve (all parts of Mercy)."

22-(2754) Umar Ibn Al-Khattab "Allah be pleased with him" reported that some prisoners were brought to The Messenger of Allah "Allah's blessing and peace be upon him" amongst whom there was also a woman, who was searching (for someone) and when she found a child amongst the prisoners, she took hold of it, pressed it against her chest and provided it suck. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Do you think this woman would ever afford to throw her child in the Fire? We said: By Allah, so far as it lies in her power, she would never throw the child in Fire. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah is more kind to His servants than this woman is to her child.

23-(2755) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a believer were to know the punishment (in Hell) none would have the audacity to aspire for Paradise (but he would earnestly desire to be rescued from Hell), and if a non-believer were to know what is there with Allah as a mercy. none would have been disappointed in regard to Paradise."

24-(2756) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that: "There was somebody, who had never done any good deed. He asked the members of his family to burn his dead body when he would die and to scatter half of its ashes over the land and half in the ocean. By Allah, if Allah finds him in His grip, He would torment him with a torment with which He did not afflict anyone amongst the people of the world; and when the person died, it was done to him as he had commanded (his family) to do. Allah ordered the land to collect (the ashes scattered on it)

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، بِهَٰذَا الإِسْنَادِ.

٢١ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ، يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ، مِئَةَ رَحْمَةٍ. كُلُّ رَحْمَةٍ طِبَاقَ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ، فَجَعَلَ مِنْهَا فِي الأَرْضِ رَحْمَةً، فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَىٰ وَلَدِهَا، وَالْوَحْشُ وَالطَّيْرُ بَعْضُهَا عَلَىٰ بَعْضٍ. فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَكْمَلَهَا بِهَٰذِهِ الرَّحْمَةِ».

٢٢ ـ (٢٧٥٤) ـ حدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ ـ وَاللَّفْظُ لِحَسَنٍ ـ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّهُ قَالَ: قَدِمَ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِسَبْيٍ. فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ، تَبْتَغِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ، أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَتَرَوْنَ هَٰذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لاَ، وَاللَّهِ، وَهِيَ تَقْدِرُ عَلَىٰ أَنْ لاَ تَطْرَحَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَٰذِهِ بِوَلَدِهَا».

[البخاري: كتاب الأدب، باب رحمة الولد وتقبيله...، رقم: ٥٩٩٩].

٢٣ ـ (٢٧٥٥) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ، مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ. وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ».

٢٤ ـ (٢٧٥٦) ـ حدّثني مُحَمَّدُ بْنُ مَرْزُوقِ بْنِ بِنْتِ مَهْدِيِّ بْنِ مَيْمُونٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ رَجُلٌ، لَمْ يَعْمَلْ حَسَنَةً قَطُّ، لأَهْلِهِ: إِذَا مَاتَ فَحَرِّقُوهُ. ثُمَّ اذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ. فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَاباً لاَ يُعَذِّبُهُ أَحَداً مِنَ

and He ordered the ocean and that collected (ashes) contained in it. Allah questioned him why he had done. that He said: My Lord, it is out of Thine fear that I have done it and Thou art well aware of it, and Allah forgave him."

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person who committed a lot of sins, and when he was about to die, he left this will: (When I die), bum my dead body and then cast them (the ashes) to the wind and in the ocean. By Allah, if my Lord takes hold of me, He would torment me as He has not tormented anyone else. They did as he had asked them to do. He (the Lord) said to the earth: Return what you have taken. And he was thus restored to his (original form). He (Allah) said to him: What prompted you to do this? He said: My Lord, it was Thine fear or Thine awe, and Allah pardoned him because of this. Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that a woman was thrown into Hell-Fire because of a cat whom she had tied and did not provide it with food. nor did she set it free to cat insects of the earth until it died inch by inch. Az-Zuhri said: (These two traditions) show that a person should neither feel confident (of getting into Paradise) because of his deeds, nor should he lose (all hopes) of getting into Paradise."

(2619) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a servant who transgressed the limits in committing sins...and the rest of the Hadith is the same without mentioning the story of the cat. According to the narration of Az-Zubaidi: "Allah "Exalted and Glorified be He" ordered everything which had taken a part of his ashes to return what it had taken."

26-(2756) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person who had never done any good deed. He asked the members of his family to burn his dead body when he would die and to scatter half of its ashes over the land and half in the ocean. By Allah, if Allah finds him in His grip, He would torment him with a torment with which He did not afflict anyone amongst the people of the world; and when the person died, it was done to him as he had commanded (his family) to do. Allah ordered the land to collect (the ashes scattered on it) and He commanded

الْعَالَمِينَ. فَلَمَّا مَاتَ الرَّجُلُ فَعَلُوا مَا أَمَرَهُمْ، فَأَمَرَ اللَّهُ الْبَرَّ فَجَمَعَ مَا فِيهِ، وَأَمَرَ الْبَحْرَ فَجَمَعَ مَا فِيهِ. ثُمَّ قَالَ: لِمَ فَعَلْتَ هَذَا؟ قَالَ: مِنْ خَشْيَتِكَ. يَا رَبِّ، وَأَنْتَ أَعْلَمُ، فَغَفَرَ اللَّهُ لَهُ».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿يريدون ان يبدلوا كلام الله﴾، رقم: ٧٥٠٦].

٢٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ لِي الزُّهْرِيُّ: أَلاَ أُحَدِّثُكَ بِحَدِيثَيْنِ عَجِيبَيْنِ؟ قَالَ الزُّهْرِيُّ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ فَقَالَ: إِذَا أَنَا مُتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ اذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ. فَوَاللَّهِ، لَئِنْ قَدَرَ عَلَيَّ رَبِّي، لَيُعَذِّبُنِي عَذَاباً مَا عَذَّبَهُ بِهِ أَحَداً. قَالَ: فَفَعَلُوا ذَلِكَ بِهِ. فَقَالَ لِلأَرْضِ: أَدِّي مَا أَخَذْتِ. فَإِذَا هُوَ قَائِمٌ. فَقَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقَالَ: خَشْيَتُكَ، يَا رَبِّ، ـ أَوْ قَالَ ـ مَخَافَتُكَ، فَغَفَرَ لَهُ بِذَلِكَ».

[البخاري: كتاب احاديث الانبياء، باب حدثنا ابو اليمان...، رقم: ٣٤٨١].

(٢٦١٩) ـ قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدٌ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «دَخَلَتِ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا. فَلاَ هِيَ أَطْعَمَتْهَا، وَلاَ هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ، حَتَّى مَاتَتْ هَزْلاً».

قَالَ الزُّهْرِيُّ: ذَلِكَ، لِئَلاَّ يَتَّكِلَ رَجُلٌ، وَلاَ يَيْأَسَ رَجُلٌ.

٢٦ ـ (٢٧٥٦) ـ حدّثني أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ، قَالَ الزُّهْرِيُّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرَفَ عَبْدٌ عَلَى نَفْسِهِ». بِنَحْوِ حَدِيثِ مَعْمَرٍ. إِلَى قَوْلِهِ: «فَغَفَرَ اللَّهُ لَهُ».

وَلَمْ يَذْكُرْ حَدِيثَ الْمَرْأَةِ فِي قِصَّةِ الْهِرَّةِ.

the ocean and that collected (ashes) contained in it. Allah asked him why he had done so. He said: O My Lord, it is out of fear of You, that I have done so, and You know best about it. However, Allah forgave him."

27-(2757) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person from amongst the earlier nations before you, who was granted property and children by Allah. He said to his children: You must do as I order you to do, otherwise I will make others besides you as my inheritors. As I die, burn my body and blow my ashes in the wind as I do not find any merit of mine which would please Allah, and if Allah were to take hold of me, He would punish me. He took a pledge from them and they did as he commanded them to do. Allah said: What prompted you to do this? He said: O My Lord! That's because of Your fear. But, Allah did not punish him at all."

28-(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

[5] Repentance is accepted so long as one repents after committing sins

29-(2758) Abu Huraira "Allah be pleased with him" reported from The Messenger of Allah "Allah's blessing and peace be upon him" that his Lord "Exalted and Glorified be He" said: "A servant committed a sin and he said: O Allah, forgive me my sins, and Allah (the Exalted and Glorious) said: My servant committed a sin and then he came to realize that he has a Lord Who forgives the sins and takes to account (the sinner) for the sin. He then again committed a sin and said: My Lord, forgive me my sin, and Allah, the Exalted and High, said: My servant committed a sin and then came to realize that he has a Lord Who would forgive his sin or would take (him) to account for the sin. He again committed a sin and said: My Lord, forgive me for my sin, and Allah (the Exalted and High) said: My servant has committed a sin and then came to realize that he has a Lord Who forgives the sins or takes (him) to account for sin. servant, do what you like. I have forgiven you." Abd Al-A'la said: I do not know whether he said three or four times "Do what you desire".

(...) The same Hadith was narrated on the authority of Abd Al-A'la Ibn Hammad with the same chain of transmitters.

30-(...) Abu Huraira "Allah be pleased with him" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There was a servant who committed a sin...and the rest of the Hadith is the same, but with a slight variation of wording.

وَفِي حَدِيثِ الزُّبَيْدِي قَالَ: «فَقَالَ اللَّهُ عَزَّ وَجَلَّ، لِكُلِّ شَيْءٍ أَخَذَ مِنْهُ شَيْئاً: أَدِّ مَا أَخَذْتَ مِنْهُ».

٢٧ ـ (٢٧٥٧) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعَ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً فِيمَنْ كَانَ قَبْلَكُمْ، رَاشَهُ اللَّهُ مَالاً وَوَلَداً. فَقَالَ لِوَلَدِهِ: لَتَفْعَلُنَّ مَا آمُرُكُمْ بِهِ. أَوْ لأُوَلِّيَنَّ مِيرَاثِي غَيْرَكُمْ. إِذَا أَنَا مُتُّ، فَأَحْرِقُونِي، وَأَكْثِرُ عِلْمِي أَنَّهُ قَالَ: ثُمَّ اسْحَقُونِي، وَاذْرُونِي فِي الرِّيحِ. فَإِنِّي لَمْ أَبْتَهِرْ عِنْدَ اللَّهِ خَيْراً، وَإِنَّ اللَّهَ يَقْدِرُ عَلَيَّ أَنْ يُعَذِّبَنِي، قَالَ: فَأَخَذَ مِنْهُمْ مِيثَاقاً. فَفَعَلُوا ذَلِكَ بِهِ. وَرَبِّي. فَقَالَ اللَّهُ: مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟ فَقَالَ: مَخَافَتُكَ. قَالَ: فَمَا تَلاَفَاهُ غَيْرُهَا».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٨].

٢٨ ـ (...) ـ وحدّثناه يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَالَ لِي أَبِي: حَدَّثَنَا قَتَادَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ. كِلاَهُمَا عَنْ قَتَادَةَ. ذَكَرُوا جَمِيعاً بِإِسْنَادِ شُعْبَةَ... نَحْوَ حَدِيثِهِ.

وَفِي حَدِيثِ شَيْبَانَ وَأَبِي عَوَانَةَ: «أَنَّ رَجُلاً مِنَ النَّاسِ رَغَسَهُ اللَّهُ مَالاً وَوَلَداً».

وَفِي حَدِيثِ التَّيْمِيِّ: «فَإِنَّهُ لَمْ يَبْتَئِرْ عِنْدَ اللَّهِ خَيْراً»، قَالَ: فَسَّرَهَا قَتَادَةُ: لَمْ يَدَّخِرْ عِنْدَ اللَّهِ خَيْراً.

وَفِي حَدِيثِ شَيْبَانَ: «فَإِنَّهُ ـ وَاللَّهِ ـ مَا ابْتَأَرَ عِنْدَ اللَّهِ خَيْراً».

وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَا امْتَأَرَ» بِالْمِيمِ.

٥ ـ باب قَبُولِ التوبَةِ من الذنوب وإنْ تكررت الذنوبُ والتوبةُ

٢٩ ـ (٢٧٥٨) ـ حدّثني عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: «أَذْنَبَ عَبْدٌ ذَنْباً. فَقَالَ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْباً، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ. ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ، اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: عَبْدِي أَذْنَبَ ذَنْباً. فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ. ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: أَيْ رَبِّ، اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْباً. فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ اعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ».

قَالَ عَبْدُ الأَعْلَى: لاَ أَدْرِي أَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «اعْمَلْ مَا شِئْتَ».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿يريدون أن يبدلوا كلام الله﴾، رقم: ٧٥٠٧].

(...) ـ قَالَ أَبُو أَحْمَدَ: حَدَّثَنِي مُحَمَّدُ بْنُ زَنْجُوَيْهِ الْقُرَشِيُّ الْقُشَيْرِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ، بِهَذَا الإِسْنَادِ.

٣٠ ـ (...) ـ حدّثني عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ. قَالَ: كَانَ بِالْمَدِينَةِ قَاصٌّ يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ. قَالَ: فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ عَبْداً أَذْنَبَ ذَنْباً»... بِمَعْنَى حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ، وَذَكَرَ ثَلاَثَ مَرَّاتٍ، أَذْنَبَ ذَنْباً، وَفِي الثَّالِثَةِ: قَدْ غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ.

31-(2759) Abu Musa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" Stretches out His Hand during the night so that the people repent for the fault committed from dawn till dusk and He stretches out His Hand daring the day so that the people may reprint for the fault committed from dusk to dawn. (He would accept repentance) before the sun rises in the west (before the Day of Resurrection).

(...) The same was narrated on the authority of Shu'ba with the same chain of transmitters.

[6] Allah's sense of honour, and His prohibition of the abominable acts

32-(2760) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing is dearer to Allah than His praise for He has praised Himself, and no one is more self-respecting than Allah Himself and it is on this account that He has prohibited abominable acts."

33-(...) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None is more self-respecting than Allah and it is because of this that He has prohibited abominable acts-both visible and invisible-and none loves His praise more than Allah Himself."

34-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported directly from The Messenger of Allah "Allah's blessing and peace be upon him": "None is more self-respecting than Allah and it is because of this that He has prohibited abominable acts-both visible and invisible and nothing is loved by Allah more than the praise of His Own self and it is on this account that He has praised Himself."

35-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "None loves one's own praise more than Allah "Exalted and Glorified be He" does. It is because of this that He has praised Himself, and none is more self-respecting than Allah and it is because of this that He has prohibited abominable acts and there is none who is more anxious to accept the apologies of the people than Allah Himself and it is on this account that He has revealed the Book and sent The Prophets."

٣١ ـ (٢٧٥٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ، لِيَتُوبَ مُسِيءُ النَّهَارِ. وَيَبْسُطُ يَدَهُ بِالنَّهَارِ، لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

٦ ـ باب غَيْرَةِ الله تعالى، وتَحْرِيم الفَوَاحِشِ

٣٢ ـ (٢٧٦٠) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ. مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ. وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ».

[البخاري: كتاب النكاح، باب الغيرة، رقم: ٥٢٢٠].

٣٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. وَلاَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ».

٣٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: ـ قُلْتُ لَهُ: آنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ. وَرَفَعَهُ؛ أَنَّهُ قَالَ: «لاَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ. وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. وَلاَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ، وَلِذَلِكَ مَدَحَ نَفْسَهُ».

[البخاري: كتاب التفسير، باب: ﴿ولا تقربوا الفواحش ما ظهر منها...﴾، رقم: ٤٦٣٤].

٣٥ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ. مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ. وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ. مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ. وَلَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ. مِنْ أَجْلِ ذَلِكَ أَنْزَلَ الْكِتَابَ وَأَرْسَلَ الرُّسُلَ».

36-(2761) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is self-respecting and a believer is also self-respecting and the respect of Allah is injured if a believer does what He has forbidden him to do."

(2762) This Hadith was narrated on the authority of Asma daughter of Abu Bakr, through another chain of transmitters.

(2761) Abu Salama reported from Abu Huraira "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none more self-respecting than Allah "Exalted and Glorified be He"."

37-(2762) Asma "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none more self-respecting than Allah "Exalted and Glorified be He"."

38-(2761) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer is self-respecting and Allah is extremely self-respecting."

(...) This Hadith was narrated on the authority of Shu'ba through another chain of transmitters.

[7] Allah's saying: " The good deeds take away the evil deeds"

39-(2763) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that a person kissed a woman and he came to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him. It was (on this occasion) that this verse was revealed:" And observe prayer at the (two) ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful" (Hud 114). That person said: O Messenger of Allah, does it concern me only? He (The Prophet) said: It concerns every one of my nation, who acts according to it.

40-(...) Ibn Mas'ud "Allah be pleased with him" reported that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" and told him that he had kissed a woman or touched her with his hand or did something like this. He asked him about its expiation. It was (on this occasion) that Allah "Exalted and Glorified be He" revealed this verse (as mentioned above).

41-(...) This Hadith was narrated on the authority of Sulaiman At-Taimi with the same chain of transmitters that a person did something wicked with a woman less than fornication. He came to Umar Ibn Al-Khattab and

٣٦ ـ (٢٧٦١) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُلَيَّةَ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ. قَالَ: قَالَ يَحْيَىٰ: وَحَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَغَارُ، وَإِنَّ الْمُؤْمِنَ يَغَارُ. وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ».

[البخاري: كتاب النكاح، باب الغيرة، رقم: ٥٢٢٢].

(٢٧٦٢) ـ قَالَ يَحْيَىٰ: وَحَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ، أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ حَدَّثَتْهُ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ شَيْءٌ أَغْيَرَ مِنَ اللَّهِ عَزَّ وَجَلَّ».

(٢٧٦١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ وَحَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ رِوَايَةِ حَجَّاجٍ. حَدِيثَ أَبِي هُرَيْرَةَ خَاصَّةً. وَلَمْ يَذْكُرْ حَدِيثَ أَسْمَاءَ.

٣٧ ـ (٢٧٦٢) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ هِشَامٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ أَسْمَاءَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لاَ شَيْءَ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ».

٣٨ ـ (٢٧٦١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ يَغَارُ، وَاللَّهُ أَشَدُّ غَيْراً».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ الْعَلاَءَ، بِهَذَا الإِسْنَادِ.

٧ ـ باب قوله تعالى: ﴿إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ [هود: ١١٤]

٣٩ ـ (٢٧٦٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ. كِلاَهُمَا عَنْ يَزِيدَ بْنِ زُرَيْعٍ، وَاللَّفْظُ لأَبِي كَامِلٍ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَجُلاً أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً. فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ. قَالَ: فَنَزَلَتْ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾﴾ [هود: ١١٤]. قَالَ: فَقَالَ الرَّجُلُ: أَلِيَ هَٰذِهِ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».

[البخاري: كتاب مواقيت الصلاة، باب الصلاة كفارة، رقم: ٥٢٦].

٤٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ. حَدَّثَنَا أَبُو عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ. فَذَكَرَ أَنَّهُ أَصَابَ مِنِ امْرَأَةٍ، إِمَّا قُبْلَةً، أَوْ مَسًّا بِيَدٍ، أَوْ شَيْئاً. كَأَنَّهُ يَسْأَلُ عَنْ كَفَّارَتِهَا. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ... ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ.

٤١ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا

who regarded it as a serious offence. Then he came to Abu Bakr who considered it as a serious offence. Then he came to Allah's Messenger "Allah's blessing and peace be upon him" to whom he mentioned this. The rest of the Hadith is the same.

42-(...) Abdullah "Allah be pleased with him" reported that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Messenger of Allah, I sported with a woman in the outskirts of Medina, and I have committed an offence short of fornication. Here I am (before you), kindly deliver verdict about me which you deem fit. Umar said: Allah concealed your fault. You had better conceal it yourself also. The Messenger of Allah "Allah's blessing and peace be upon him", however, gave no reply to him. The man stood up and went away and The Messenger of Allah "Allah's blessing and peace be upon him" sent a person after him to call him and be recited this verse:" And observe prayer at the ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful." A person amongst the people said: O Messenger of Allah, does it concern this man only? Thereupon he (The Prophet) said: No, but the people at large.

43-(...) This Hadith was narrated by Abu Al-Ahwas to which it was added: Mu'adh said: The Messenger of Allah, does it concern this particular case or to all of us? And he (The Prophet) said: Of course, to all of you.

44-(2764) Anas "Allah be pleased with him" reported that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" said: The Messenger of Allah, I have committed an offence which deserves imposition of legal punishment, so impose it upon me according to the Book of Allah. Thereupon he said: Were you not present with us at the time of prayer? He said: Yes. Thereupon he said: You have been granted pardon.

45-(2765) Abu Umama "Allah be pleased with him" reported: We were sitting in the mosque in the company of The Messenger of Allah "Allah's blessing and peace be upon him". A person came there and said: The Messenger of Allah, I have committed an offence, which deserves the imposition of legal punishment upon me, so impose it upon me. The Messenger of Allah "Allah's blessing and peace be upon him" kept silent. He repeated it and said: The Messenger of Allah, I have committed an offence which deserves the imposition of legal punishment upon me, so

الإِسْنَادِ. قَالَ: أَصَابَ رَجُلٌ مِنِ امْرَأَةٍ شَيْئاً دُونَ الْفَاحِشَةِ. فَأَتَى عُمَرَ بْنَ الْخَطَّابِ فَعَظَّمَ عَلَيْهِ. ثُمَّ أَتَى أَبَا بَكْرٍ فَعَظَّمَ عَلَيْهِ. ثُمَّ أَتَى النَّبِيَّ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ وَالْمُعْتَمِرِ.

٤٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَاللَّفْظُ لِيَحْيَى. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي عَالَجْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ، وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمَسَّهَا، فَأَنَا هَذَا. فَاقْضِ فِيَّ مَا شِئْتَ. فَقَالَ لَهُ عُمَرُ: لَقَدْ سَتَرَكَ اللَّهُ، لَوْ سَتَرْتَ نَفْسَكَ. قَالَ: فَلَمْ يَرُدَّ النَّبِيُّ ﷺ شَيْئاً. فَقَامَ الرَّجُلُ فَانْطَلَقَ. فَأَتْبَعَهُ النَّبِيُّ ﷺ رَجُلاً دَعَاهُ، وَتَلاَ عَلَيْهِ هَذِهِ الآيَةَ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾﴾ [هود: ١١٤]. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللَّهِ، هَذَا لَهُ خَاصَّةً؟ قَالَ: «بَلْ لِلنَّاسِ كَافَّةً».

٤٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو النُّعْمَانِ، الْحَكَمُ بْنُ عَبْدِ اللَّهِ الْعِجْلِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ، عَنْ خَالِهِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَى حَدِيثِ أَبِي الأَحْوَصِ.

وَقَالَ فِي حَدِيثِهِ: فَقَالَ مُعَاذٌ: يَا رَسُولَ اللَّهِ، هَذَا لِهَذَا خَاصَّةً، أَوْ لَنَا عَامَّةً؟ قَالَ: «بَلْ لَكُمْ عَامَّةً».

٤٤ ـ (٢٧٦٤) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ. قَالَ: وَحَضَرَتِ الصَّلاَةُ فَصَلَّى مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا قَضَى الصَّلاَةَ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا فَأَقِمْ فِيَّ كِتَابَ اللَّهِ. قَالَ: «هَلْ حَضَرْتَ الصَّلاَةَ مَعَنَا؟» قَالَ: نَعَمْ. قَالَ: «قَدْ غُفِرَ لَكَ».

[البخاري: كتاب الحدود، باب إذا أقر بالحد ولم يبين، رقم: ٦٨٢٣].

٤٥ ـ (٢٧٦٥) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ

impose it upon me. He (The Prophet) kept silent, and it was at this time that Iqama was pronounced for prayer (and the prayer was observed). And when The Messenger of Allah "Allah's blessing and peace be upon him" had finished the prayer that person followed The Messenger of Allah "Allah's blessing and peace be upon him". Abu Umama said: I too followed The Messenger of Allah "Allah's blessing and peace be upon him" after he had finished the prayer, so that I should know what answer he would give to that person. That person remained attached to The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Messenger of Allah, I have committed an offence which deserves imposition of legal punishment upon me, so impose it upon me. Abu Umama reported that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: Didn't you see that as you got out of the house, you performed ablution perfectly well. He said: The Messenger of Allah, of course. I did it. He again said to him: Then you observed prayer along with us. He said: The Messenger of Allah, yes, it is so. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: Verily, Allah has exempted you from the imposition of legal punishment, or he said: From your sin.

[8] Accepting the repentance of the murderer, even in case he committed a lot of murders

46-(2766) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said:

لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادٌ: حَدَّثَنَا أَبُو أُمَامَةَ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ، وَنَحْنُ قُعُودٌ مَعَهُ، إِذْ جَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا. فَأَقِمْهُ عَلَيَّ. فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ. ثُمَّ أَعَادَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ. فَسَكَتَ عَنْهُ. وَأُقِيمَتِ الصَّلاَةُ، فَلَمَّا انْصَرَفَ نَبِيُّ اللَّهِ ﷺ قَالَ أَبُو أُمَامَةَ: فَاتَّبَعَ الرَّجُلُ رَسُولَ اللَّهِ ﷺ حِينَ انْصَرَفَ. وَاتَّبَعْتُ رَسُولَ اللَّهِ ﷺ أَنْظُرُ مَا يَرُدُّ عَلَى الرَّجُلِ. فَلَحِقَ الرَّجُلُ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ. قَالَ أَبُو أُمَامَةَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ حِينَ خَرَجْتَ مِنْ بَيْتِكَ، أَلَيْسَ قَدْ تَوَضَّأْتَ فَأَحْسَنْتَ الْوُضُوءَ؟» قَالَ: بَلَى. يَا رَسُولَ اللَّهِ. قَالَ: «ثُمَّ شَهِدْتَ الصَّلاَةَ مَعَنَا؟» فَقَالَ: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ حَدَّكَ. أَوْ قَالَ: ذَنْبَكَ».

٨ ـ باب قَبُولِ تَوْبَةِ القَاتِلِ وإن كَثُرَ قتله

٤٦ ـ (٢٧٦٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي: عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً. فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ فَدُلَّ، عَلَى رَاهِبٍ. فَأَتَاهُ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لا. فَقَتَلَهُ. فَكَمَّلَ بِهِ مِئَةً. ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ، فَدُلَّ عَلَى رَجُلٍ عَالِمٍ. فَقَالَ: إِنَّهُ قَتَلَ مِئَةَ نَفْسٍ. فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ. وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضِ كَذَا وَكَذَا. فَإِنَّ بِهَا أُنَاساً يَعْبُدُونَ اللَّهَ، فَاعْبُدِ اللَّهَ مَعَهُمْ. وَلاَ تَرْجِعْ إِلَى أَرْضِكَ، فَإِنَّهَا أَرْضُ سَوْءٍ. فَانْطَلَقَ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ. فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ.

This man has come as a penitent and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it. Quatada said that Hasan told him that it was said to them that as death approached him, he crawled upon his chest (and managed) to slip in the land of mercy."

47-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was a man who killed ninety-nine persons and then he began to make an inquiry whether there was any way left for him for repentance. He came to a monk and asked him about that, and he said: There is no chance for repentance for you. He killed the monk also and then began to make an inquiry and moved from one village to another village where there lived pious persons, and as he had covered some distance, he was overtaken by death, but he managed to crawl upon his chest (to the side nearer to the place where the pious men lived). He died and then there was a dispute between the angels of mercy and the angels of punishment and (when it was measured) he was found to be nearer to the village where pious persons were living equal to the Space of a span and he was thus included among them.

48-(...) This Hadith was narrated on the authority of Quatada with the same chain of transmitters but with a slight variation of wording.

49-(2767) Abu Musa' "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it will be the Day of Judgement, Allah would deliver to every Muslim a Jew or a Christian and say: That is your ransom from Hell-Fire."

50-(...) Abu Burda reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim would die but Allah would admit in his place a Jew or a Christian in Hell-Fire." Umar Ibn Abd Al-Aziz took an oath: By One besides Whom there is no god, thrice that his father had narrated that to him from The Messenger of Allah "Allah's blessing and peace be upon him".

(...) This Hadith was narrated on the authority of Awn Ibn Utba.

51-(...) Abu Burda narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would come people amongst the

فَقَالَتْ مَلاَئِكَةُ الرَّحْمَةِ: جَاءَ تَائِباً مُقْبِلاً بِقَلْبِهِ إِلَى اللَّهِ. وَقَالَتْ مَلاَئِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْراً قَطُّ. فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ. فَجَعَلُوهُ بَيْنَهُمْ. فَقَالَ: قِيسُوا مَا بَيْنَ الأَرْضَيْنِ. فَإِلَى أَيَّتِهِمَا كَانَ أَدْنَى، فَهُوَ لَهُ. فَقَاسُوهُ فَوَجَدُوهُ أَدْنَى إِلَى الأَرْضِ الَّتِي أَرَادَ. فَقَبَضَتْهُ مَلاَئِكَةُ الرَّحْمَةِ».

قَالَ قَتَادَةُ: فَقَالَ الْحَسَنُ: ذُكِرَ لَنَا، أَنَّهُ لَمَّا أَتَاهُ الْمَوْتُ نَأَى بِصَدْرِهِ.

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا أبو اليمان...، رقم: ٣٤٧٠].

٤٧ ـ (...) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، أَنَّهُ سَمِعَ أَبَا الصِّدِّيقِ النَّاجِيَّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلاً قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً فَجَعَلَ يَسْأَلُ: هَلْ لَهُ مِنْ تَوْبَةٍ؟ فَأَتَى رَاهِباً فَسَأَلَهُ فَقَالَ: لَيْسَتْ لَكَ تَوْبَةٌ. فَقَتَلَ الرَّاهِبَ. ثُمَّ جَعَلَ يَسْأَلُ، ثُمَّ خَرَجَ مِنْ قَرْيَةٍ إِلَى قَرْيَةٍ فِيهَا قَوْمٌ صَالِحُونَ. فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ أَدْرَكَهُ الْمَوْتُ، فَنَأَى بِصَدْرِهِ، ثُمَّ مَاتَ. فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ. فَكَانَ إِلَى الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ مِنْهَا بِشِبْرٍ، فَجُعِلَ مِنْ أَهْلِهَا».

٤٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ مُعَاذِ بْنِ مُعَاذٍ.

وَزَادَ فِيهِ: «فَأَوْحَى اللَّهُ إِلَى هَذِهِ: أَنْ تَبَاعَدِي. وَإِلَى هَذِهِ: أَنْ تَقَرَّبِي».

٤٩ ـ (٢٧٦٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ، دَفَعَ اللَّهُ عَزَّ وَجَلَّ إِلَى كُلِّ مُسْلِمٍ، يَهُودِيًّا أَوْ نَصْرَانِيًّا. فَيَقُولُ: هَذَا فِكَاكُكَ مِنَ النَّارِ».

٥٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، أَنَّ عَوْناً وَسَعِيدَ بْنَ أَبِي بُرْدَةَ حَدَّثَاهُ، أَنَّهُمَا شَهِدَا أَبَا بُرْدَةَ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَمُوتُ رَجُلٌ مُسْلِمٌ إِلاَّ أَدْخَلَ اللَّهُ مَكَانَهُ النَّارَ، يَهُودِيًّا أَوْ نَصْرَانِيًّا».

قَالَ: فَاسْتَحْلَفَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بِاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، ثَلاَثَ مَرَّاتٍ، أَنَّ أَبَاهُ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَحَلَفَ لَهُ. قَالَ: فَلَمْ يُحَدِّثْنِي سَعِيدٌ أَنَّهُ اسْتَحْلَفَهُ. وَلَمْ يُنْكِرْ عَلَى عَوْنٍ قَوْلَهُ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى. جَمِيعاً عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: أَخْبَرَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ. بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ عَفَّانَ. وَقَالَ: عَوْنُ بْنُ عُتْبَةَ.

٥١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شَدَّادٌ، أَبُو طَلْحَةَ الرَّاسِبِيُّ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنِ

Muslims on the Day of Judgement with sins as heavy as a mountain, and Allah would forgive them and He would replace them with the Jews and the Christians." (I think), Abu Rawh said: I do not know as to who is in doubt. Abu Burda said: I narrated it to Umar Ibn Abd Al-'Aziz, whereupon he said: Was it your father who narrated it to you from The Messenger of Allah "Allah's blessing and peace be upon him"? I said: Yes.

52-(2768) Safwan Ibn Muhriz reported that a person said to Ibn Umar "Allah be pleased with both": How did you hear The Messenger of Allah "Allah's blessing and peace be upon him" as saying something about intimate conversation? He said: I heard him say: A believer will be brought to his Lord "Exalted and Glorified be He" on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: Do you recognize (your faults)? He would say: My Lord, I do recognize (them). He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds. And so far as the non-believers and hypocrites are concerned, there would be general announcement about them before all creation telling them that these (people, i.e. non-believers and hypocrites) told a lie about Allah.

[9] The story of the repentance of Ka'b Ibn Malik and his companions

53-(2769) Ibn Shihab reported that The Messenger of Allah "Allah's blessing and peace be upon him" made an expedition to Tabuk and he (The Prophet) had in his mind (the idea of threatening the) Christians of Arabia in Syria and those of Rome. Ibn Shihab added that Abd Ar-Rahman Ibn Abdullah Ibn Ka'b told him that Abdullah Ibn Ka'b who was the guide of Ka'b when he became blind narrated: I heard Ka'b Ibn Malik narrating the story of (The Holy Battle of) Tabuk in which he did not participate. Ka'b said: "I did not remain behind Allah's Apostle "Allah's blessing and peace be upon him" in any holy battle that he fought except the holy battle of Tabuk, and I failed to take part in the holy battle of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle "Allah's blessing and peace be upon him" had gone out in search of the caravan of Quraish till Allah made them (Muslims) and their enemy meet without any appointment. I witnessed the night of Al Aqaba (pledge) with Allah's Apostle "Allah's blessing and peace be upon him" when we pledged for Islam, and I would not exchange it for the Badr battle although

النَّبِيِّ ﷺ قَالَ: «يَجِيءُ، يَوْمَ الْقِيَامَةِ، نَاسٌ مِنَ الْمُسْلِمِينَ، بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَغْفِرُهَا اللَّهُ لَهُمْ، وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَىٰ»، فِيمَا أَحْسِبُ أَنَا.

قَالَ أَبُو رَوْحٍ: لاَ أَدْرِي مِمَّنِ الشَّكُّ.

قَالَ أَبُو بُرْدَةَ: فَحَدَّثْتُ بِهِ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ: أَبُوكَ حَدَّثَكَ هَذَا عَنِ النَّبِيِّ ﷺ؟ قُلْتُ: نَعَمْ.

٥٢ ـ (٢٧٦٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ: قَالَ رَجُلٌ لابْنِ عُمَرَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَىٰ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «يُدْنَى الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ، حَتَّىٰ يَضَعَ عَلَيْهِ كَنَفَهُ. فَيُقَرِّرُهُ بِذُنُوبِهِ. فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: أَيْ رَبِّ، أَعْرِفُ. قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعْطَىٰ صَحِيفَةَ حَسَنَاتِهِ. وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَىٰ بِهِمْ عَلَى رُؤُوسِ الْخَلاَئِقِ: هَؤُلاَءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ».

[البخاري: كتاب المظالم، باب قول الله تعالى: ﴿ألا لعنة الله على الظالمين﴾، رقم: ٢٤٤١].

٩ ـ باب حديث تَوْبَةِ كَعْبِ بن مَالِكٍ وصَاحِبَيْهِ

٥٣ ـ (٢٧٦٩) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ مَوْلَىٰ بَنِي أُمَيَّةَ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: ثُمَّ غَزَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ. وَهُوَ يُرِيدُ الرُّومَ وَنَصَارَى الْعَرَبِ بِالشَّامِ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ كَانَ قَائِدَ كَعْبٍ، مِنْ بَنِيهِ، حِينَ عَمِيَ. قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ. قَالَ كَعْبُ بْنُ مَالِكٍ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاهَا قَطُّ، إِلاَّ فِي غَزْوَةِ تَبُوكَ. غَيْرَ

the Badr battle is more popular amongst the people than it (Al-Aqaba's pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind The Prophet "Allah's blessing and peace be upon him" in that holy battle.

By Allah, never had I two she-camels before, but I had then at the time of this Holy battle. Whenever Allah's Apostle "Allah's blessing and peace be upon him" wanted to make a holy battle, he used to hide his intention by apparently referring to different Holy battle till it was the time of that Holy battle (of Tabuk) which Allah's Apostle "Allah's blessing and peace be upon him" fought in severe heat, facing a long journey, desert, and the great number of enemy. For this reason, The Prophet "Allah's blessing and peace be upon him" announced to the Muslims clearly (their destination) so that they might get prepared for their Holy battle. So he informed them clearly of the destination he was going to. Allah's Apostle "Allah's blessing and peace be upon him" was accompanied by a large number of Muslims who could not be listed in a book, namely a register."

Ka'b added: "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Apostle "Allah's blessing and peace be upon him" fought that Holy battle at the time when the fruits had ripened and the shade looked pleasant. Allah's Apostle "Allah's blessing and peace be upon him" and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself: "I could do that." So I kept on delaying it every now and then till the people got ready and Allah's Apostle "Allah's blessing and peace be upon him" and the Muslims along with him departed, and I had not prepared anything for my departure, and I said: "I will prepare myself (for departure) one or two days later, and then join them." In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to catch them. I wish I had done so! But I was unfortunate. So, after the departure of Allah's Apostle, whenever I went out and walked amongst the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Apostle "Allah's blessing and peace be upon him" did not remember me till he reached Tabuk.

أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ. وَلَمْ يُعَاتِبْ أَحَداً تَخَلَّفَ عَنْهُ. إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ، حَتَّىٰ جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ، عَلَىٰ غَيْرِ مِيعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ. حِينَ تَوَاثَقْنَا عَلَىٰ الإِسْلاَمِ. وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ. وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا. وَكَانَ مِنْ خَبَرِي، حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ تَبُوكَ، أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَىٰ وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ. وَاللَّهِ، مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ، حَتَّىٰ جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ. فَغَزَاهَا رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَراً بَعِيداً وَمَفَازاً، وَاسْتَقْبَلَ عَدُوًّا كَثِيراً. فَجَلاَ لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ. فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ. وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ كَثِيرٌ، وَلاَ يَجْمَعُهُمْ كِتَابُ حَافِظٍ ـ يُرِيدُ، بِذٰلِكَ، الدِّيوَانَ ـ.

قَالَ كَعْبٌ: فَقَلَّ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ، يَظُنُّ أَنَّ ذٰلِكَ سَيَخْفَىٰ لَهُ مَا لَمْ يَنْزِلْ فِيهِ وَحْيٌ مِنَ اللَّهِ عَزَّ وَجَلَّ. وَغَزَا رَسُولُ اللَّهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ وَالظِّلاَلُ، فَأَنَا إِلَيْهَا أَصْعَرُ. فَتَجَهَّزَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ. وَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ. فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئاً. وَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَىٰ ذٰلِكَ، إِذَا أَرَدْتُ. فَلَمْ يَزَلْ ذٰلِكَ يَتَمَادَىٰ بِي حَتَّىٰ اسْتَمَرَّ بِالنَّاسِ الْجِدُّ. فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ غَادِياً وَالْمُسْلِمُونَ مَعَهُ. وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئاً. ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئاً. فَلَمْ يَزَلْ ذٰلِكَ يَتَمَادَىٰ بِي حَتَّىٰ أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ. فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، فَيَا لَيْتَنِي فَعَلْتُ. ثُمَّ لَمْ يُقَدَّرْ ذٰلِكَ لِي. فَطَفِقْتُ، إِذَا خَرَجْتُ فِي النَّاسِ، بَعْدَ خُرُوجِ رَسُولِ اللَّهِ ﷺ، يَحْزُنُنِي أَنِّي لاَ أَرَىٰ لِي أُسْوَةً. إِلاَّ رَجُلاً مَغْمُوصاً عَلَيْهِ فِي النِّفَاقِ، أَوْ رَجُلاً مِمَّنْ عَذَرَ اللَّهُ مِنَ الضُّعَفَاءِ. وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ ﷺ حَتَّىٰ بَلَغَ تَبُوكاً فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» قَالَ رَجُلٌ

So while he was sitting amongst the people in Tabuk, he said: "What did Ka'b do?" A man from Banu Salama said: "O Allah's Apostle! He has been stopped by his two garments and his looking at his own flanks with pride." Then Mu'adh Ibn Jabal said: "What a bad thing you have said! By Allah! O Allah's Apostle! We know nothing about him but well." Allah's Apostle "Allah's blessing and peace be upon him" kept silent."

Ka'b Ibn Malik added: "When I heard that he (The Prophet) was on his way back to Medina, I got dipped in my concern, and began to think of false excuses, saying to myself: "How can I avoid his anger tomorrow?" I took the advice of wise member of my family in this matter.

When it was said that Allah's Apostle had come near, all the evil false excuses went away from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Apostle "Allah's blessing and peace be upon him" arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'a prayer therein and then sit for the people. So when he had done all that, those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allah's Apostle "Allah's blessing and peace be upon him" accepted the excuses they had expressed, took their pledge of allegiance, asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge.

Then I came to him, and when I greeted him, he gave a smile of an angry person and then said: "Come on." So I came walking till I sat before him. He said to me: "What stopped you from joining us. Had you not purchased an animal for carrying you?" I answered: "Yes, O Allah's Apostle! But by Allah, if I had sat before any person from among the people of the world other than you, I would have avoided his anger with an excuse.

By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favour, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I would hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "As regards this man, he has surely told the truth. So get

مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللَّهِ، حَبَسَهُ بُرْدَاهُ وَالنَّظَرُ فِي عِطْفَيْهِ. فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ: بِئْسَ مَا قُلْتَ، وَاللَّهِ، يَا رَسُولَ اللَّهِ، مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْراً. فَسَكَتَ رَسُولُ اللَّهِ ﷺ. فَبَيْنَمَا هُوَ عَلَىٰ ذٰلِكَ رَأَىٰ رَجُلاً مُبَيِّضاً يَزُولُ بِهِ السَّرَابُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُنْ أَبَا خَيْثَمَةَ»، فَإِذَا هُوَ أَبُو خَيْثَمَةَ الأَنْصَارِيُّ. وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ الْمُنَافِقُونَ.

فَقَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ تَوَجَّهَ قَافِلاً مِنْ تَبُوكَ، حَضَرَنِي بَثِّي، فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ: بِمَ أَخْرُجُ مِنْ سَخَطِهِ غَداً؟ وَأَسْتَعِينُ عَلَىٰ ذٰلِكَ كُلَّ ذِي رَأْيٍ مِنْ أَهْلِي. فَلَمَّا قِيلَ لِي: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَظَلَّ قَادِماً، زَاحَ عَنِّي الْبَاطِلُ. حَتَّىٰ عَرَفْتُ أَنِّي لَنْ أَنْجُوَ مِنْهُ بِشَيْءٍ أَبَداً. فَأَجْمَعْتُ صِدْقَهُ. وَصَبَّحَ رَسُولُ اللَّهِ ﷺ قَادِماً. وَكَانَ، إِذَا قَدِمَ مِنْ سَفَرٍ، بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ لِلنَّاسِ. فَلَمَّا فَعَلَ ذٰلِكَ جَاءَهُ الْمُخَلَّفُونَ. فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ. وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعَةً وَثَمَانِينَ رَجُلاً.

فَقَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ عَلاَنِيَتَهُمْ. وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَوَكَلَ سَرَائِرَهُمْ إِلَىٰ اللَّهِ، حَتَّىٰ جِئْتُ. فَلَمَّا سَلَّمْتُ، تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ»، فَجِئْتُ أَمْشِي حَتَّىٰ جَلَسْتُ بَيْنَ يَدَيْهِ. فَقَالَ لِي: «مَا خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي، وَاللَّهِ، لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا، لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَلَقَدْ أُعْطِيتُ جَدَلاً. وَلَكِنِّي، وَاللَّهِ، لَقَدْ عَلِمْتُ، لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَىٰ بِهِ عَنِّي، لَيُوشِكَنَّ اللَّهُ أَنْ يُسْخِطَكَ عَلَيَّ. وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لأَرْجُو فِيهِ عُقْبَىٰ اللَّهِ، وَاللَّهِ، مَا كَانَ لِي عُذْرٌ. وَاللَّهِ، مَا كُنْتُ قَطُّ أَقْوَىٰ وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هٰذَا، فَقَدْ صَدَقَ. فَقُمْ حَتَّىٰ يَقْضِيَ اللَّهُ فِيكَ» فَقُمْتُ. وَثَارَ رِجَالٌ مِنْ بَنِي سَلِمَةَ

up till Allah decides your case." I got up, and many men of Banu Salama followed me and said to me: "By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Apostle "Allah's blessing and peace be upon him" as the others who did not join him, have offered. The supplication of Allah's Apostle "Allah's blessing and peace be upon him" to Allah to forgive you would have been sufficient for you." By Allah, they continued blaming me so much that I intended to return (to The Prophet) and accuse myself of having told a lie, but I said to them: "Is there anybody else who has received the same fate as I have?" They replied: "Yes, there are two men who have said the same thing as you have, and both of them were given the same order as given to you." I said: "Who are they?" They replied: "Murara Ibn Ar-Rabie Al-Amri and Hilal Ibn Umaiyya Al-Waqifi." By that they mentioned to me two pious men who had attended the holy battle of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Apostle "Allah's blessing and peace be upon him" forbade all the Muslims to talk to us, the three abovementioned persons out of all those who had remained behind in that Holy battle. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Apostle "Allah's blessing and peace be upon him" and greet him while he was sitting In his gathering after the prayer, and I would wonder whether The Prophet "Allah's blessing and peace be upon him" did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Quatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said: "O Abu Quatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?" He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said: "Allah and His Apostle know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall."

فَاتَّبَعُونِي. فَقَالُوا لِي: وَاللَّهِ مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْباً قَبْلَ هَذَا. لَقَدْ عَجَزْتَ فِي أَنْ لاَ تَكُونَ اعْتَذَرْتَ إِلَىٰ رَسُولِ اللَّهِ ﷺ، بِمَا اعْتَذَرَ بِهِ إِلَيْهِ الْمُخَلَّفُونَ. فَقَدْ كَانَ كَافِيَكَ ذَنْبَكَ، اسْتِغْفَارُ رَسُولِ اللَّهِ ﷺ لَكَ.

قَالَ: فَوَاللَّهِ، مَا زَالُوا يُؤَنِّبُونَنِي حَتَّىٰ أَرَدْتُ أَنْ أَرْجِعَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَأُكَذِّبَ نَفْسِي. قَالَ: ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هَذَا مَعِي مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ. لَقِيَهُ مَعَكَ رَجُلاَنِ. قَالاَ مِثْلَ مَا قُلْتَ. فَقِيلَ لَهُمَا مِثْلَ مَا قِيلَ لَكَ. قَالَ: قُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ رَبِيعَةَ الْعَامِرِيُّ، وَهِلاَلُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ. قَالَ: فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْراً، فِيهِمَا إِسْوَةٌ. قَالَ: فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي.

قَالَ: وَنَهَىٰ رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلاَمِنَا، أَيُّهَا الثَّلاَثَةُ، مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ.

قَالَ: فَاجْتَنَبَنَا النَّاسُ. وَقَالَ: تَغَيَّرُوا لَنَا حَتَّىٰ تَنَكَّرَتْ لِي فِي نَفْسِيَ الأَرْضُ. فَمَا هِيَ بِالأَرْضِ الَّتِي أَعْرِفُ. فَلَبِثْنَا عَلَىٰ ذٰلِكَ خَمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ. وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ. فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاَةَ وَأَطُوفُ فِي الأَسْوَاقِ وَلاَ يُكَلِّمُنِي أَحَدٌ. وَآتِي رَسُولَ اللَّهِ ﷺ فَأُسَلِّمُ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاَةِ. فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلاَمِ، أَمْ لاَ؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ وَأُسَارِقُهُ النَّظَرَ. فَإِذَا أَقْبَلْتُ عَلَىٰ صَلاَتِي نَظَرَ إِلَيَّ. وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي. حَتَّىٰ إِذَا طَالَ ذٰلِكَ عَلَيَّ مِنْ جَفْوَةِ الْمُسْلِمِينَ، مَشَيْتُ حَتَّىٰ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي، وَأَحَبُّ النَّاسِ إِلَيَّ. فَسَلَّمْتُ عَلَيْهِ. فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلاَمَ. فَقُلْتُ لَهُ: يَا أَبَا قَتَادَةَ، أَنْشُدُكَ بِاللَّهِ، هَلْ تَعْلَمَنَّ أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ؟ قَالَ: فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُهُ. فَسَكَتَ فَعُدْتُ فَنَاشَدْتُهُ. فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ، حَتَّىٰ تَسَوَّرْتُ الْجِدَارَ.

Ka'b added: "While I was walking in the market of Medina, suddenly I saw a Christian farmer from Sham who came to sell his grains in Medina, saying: "Who will lead me to Ka'b Ibn Malik?" The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written:

"To proceed, I have been informed that your friend (The Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you."

When I read it, I said to myself: "This is also a sort of test." Then I took the letter to the oven therein I made a fire by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allah's Apostle "Allah's blessing and peace be upon him" and said: "Allah's Apostle "Allah's blessing and peace be upon him" orders you to keep away from your wife." I said: "Should I divorce her; or else! What should I do?" He said: "No, only keep aloof from her and do not live together with her." The Prophet "Allah's blessing and peace be upon him" sent the same message to my two fellows. Then I said to my wife: "Go to your parents and remain with them till Allah gives His Verdict in this matter.""

Ka'b added: "The wife of Hilal Ibn Umaiyya came to The Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Hilal Ibn Umaiyya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?" He said: "No (you can) but he should not come near you." She said: "By Allah, he has no desire for anything. By Allah, he has never ceased weeping since his case began up till this day."

On that, some of my family members said to me: "Will you also ask Allah's Apostle "Allah's blessing and peace be upon him" to permit your wife (to serve you) as he has permitted the wife of Hilal Ibn Umaiyya to serve him?" I said: "By Allah, I will not ask the permission of Allah's Apostle "Allah's blessing and peace be upon him" regarding her, for I do not know What Allah's Apostle "Allah's blessing and peace be upon him" would say if I asked him to permit her (to serve me) while I am a young man." Then I remained in that state for ten more nights till the period of fifty nights was completed starting from the time when Allah's Apostle "Allah's blessing and peace be upon him" prohibited the people from talking to us. I offered the Fajr prayer on the fiftieth morning on the roof of

فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ، إِذَا نَبَطِيٌّ مِنْ نَبَطِ أَهْلِ الشَّامِ، مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ. يَقُولُ: مَنْ يَدُلُّ عَلَىٰ كَعْبِ بْنِ مَالِكٍ. قَالَ: فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ. حَتَّىٰ جَاءَنِي فَدَفَعَ إِلَيَّ كِتَاباً مِنْ مَلِكِ غَسَّانَ. وَكُنْتُ كَاتِباً. فَقَرَأْتُهُ فَإِذَا فِيهِ: أَمَّا بَعْدُ. فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ. وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلاَ مَضْيَعَةٍ فَالْحَقْ بِنَا نُوَاسِكَ. قَالَ: فَقُلْتُ، حِينَ قَرَأْتُهَا: وَهَٰذِهِ أَيضاً مِنَ الْبَلاَءِ. فَتَيَامَمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهَا بِهَا. حَتَّىٰ إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ، وَاسْتَلْبَثَ الْوَحْيُ، إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ. قَالَ: فَقُلْتُ: أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لاَ. بَلِ اعْتَزِلْهَا. فَلاَ تَقْرَبَنَّهَا. قَالَ: فَأَرْسَلَ إِلَىٰ صَاحِبَيَّ بِمِثْلِ ذٰلِكَ. قَالَ: فَقُلْتُ لامْرَأَتِي: الْحَقِي بِأَهْلِكِ فَكُونِي عِنْدَهُمْ حَتَّىٰ يَقْضِيَ اللَّهُ فِي هَٰذَا الأَمْرِ. قَالَ: فَجَاءَتِ امْرَأَةُ هِلاَلِ بْنِ أُمَيَّةَ رَسُولَ اللَّهِ ﷺ. فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ هِلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ. فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: «وَلَكِنْ لاَ يَقْرَبَنَّكِ»، فَقَالَتْ: إِنَّهُ، وَاللَّهِ، مَا بِهِ حَرَكَةٌ إِلَىٰ شَيْءٍ. وَوَاللَّهِ مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ. إِلَىٰ يَوْمِهِ هَٰذَا.

قَالَ: فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رَسُولَ اللَّهِ ﷺ فِي امْرَأَتِكَ؟ فَقَدْ أَذِنَ لامْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ. قَالَ: فَقُلْتُ: لاَ أَسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ ﷺ. وَمَا يُدْرِينِي مَاذَا يَقُولُ رَسُولُ اللَّهِ ﷺ، إِذَا اسْتَأْذَنْتُهُ فِيهَا، وَأَنَا رَجُلٌ شَابٌّ. قَالَ: فَلَبِثْتُ بِذٰلِكَ عَشْرَ لَيَالٍ. فَكَمِلَ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نُهِيَ عَنْ كَلاَمِنَا. قَالَ: ثُمَّ صَلَّيْتُ صَلاَةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً، عَلَىٰ ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا. فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ عَزَّ وَجَلَّ مِنَّا. قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَا رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَىٰ عَلَىٰ سَلْعٍ يَقُولُ، بِأَعْلَىٰ صَوْتِهِ: يَا كَعْبَ بْنَ مَالِكٍ، أَبْشِرْ. قَالَ: فَخَرَرْتُ سَاجِداً. وَعَرَفْتُ أَنْ قَدْ جَاءَ فَرَجٌ.

قَالَ: فَآذَنَ رَسُولُ اللَّهِ ﷺ النَّاسَ بِتَوْبَةِ اللَّهِ عَلَيْنَا، حِينَ صَلَّىٰ صَلاَةَ الْفَجْرِ.

one of our houses and I was sitting in the condition which Allah described (in the Qur'an): My very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, when I heard the voice of one who had ascended the mountain of Sala calling with his loudest voice: "O Ka'b Ibn Malik! Be happy (by receiving good tidings)." I fell down in prostration before Allah, realizing that relief has come. Allah's Apostle "Allah's blessing and peace be upon him" had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (The man) whose voice I had heard, came to me conveying the good tidings, I took off my garments with which I dressed him; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle.

The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying: "We congratulate you on Allah's Acceptance of your repentance.""

Ka'b further said: "When I entered the Mosque, I saw Allah's Apostle "Allah's blessing and peace be upon him" sitting with the people around him. Talha Ibn Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Emigrants (Muhajirs) got up for me except him, and I will never forget this for Talha." Ka'b added: "When I greeted Allah's Apostle "Allah's blessing and peace be upon him" he, with his face being joyfully bright, said: "Be happy with the best day that you have got ever since your mother delivered you."" Ka'b added: "I said to The Prophet "Allah's blessing and peace be upon him": "Is this forgiveness from you or from Allah?" He said: "No, it is from Allah." Whenever Allah's Apostle "Allah's blessing and peace be upon him" became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said: "O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as charity for the Sake of Allah and His Apostle." Allah's Apostle "Allah's blessing and peace be upon him" said: "Keep some of your wealth, as it will be better for you." I said: "So I will keep my share from Khaibar with me. I added: "O Allah's Apostle! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive." By Allah, I do not know anyone of the Muslims whom Allah has helped foretelling the truth more than me.

فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، فَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ. وَرَكَضَ رَجُلٌ إِلَيَّ فَرَساً. وَسَعَىٰ سَاعٍ مِنْ أَسْلَمَ قِبَلِي. وَأَوْفَىٰ الْجَبَلَ. فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ. فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي. فَنَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُمَا إِيَّاهُ بِبِشَارَتِهِ. وَاللَّهِ، مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ. وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا. فَانْطَلَقْتُ أَتَأَمَّمُ رَسُولَ اللَّهِ ﷺ. يَتَلَقَّانِي النَّاسُ فَوْجاً فَوْجاً، يُهَنِّئُونِي بِالتَّوْبَةِ وَيَقُولُونَ: لِتَهْنِئْكَ تَوْبَةُ اللَّهِ عَلَيْكَ. حَتَّىٰ دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، وَحَوْلَهُ النَّاسُ. فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهَرْوِلُ حَتَّىٰ صَافَحَنِي وَهَنَّأَنِي. وَاللَّهِ، مَا قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ. قَالَ: فَكَانَ كَعْبٌ لاَ يَنْسَاهَا لِطَلْحَةَ.

قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ قَالَ، وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ وَيَقُولُ: «أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ»، قَالَ: فَقُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ؟ أَمْ مِنْ عِنْدِ اللَّهِ؟ فَقَالَ: «لاَ. بَلْ مِنْ عِنْدِ اللَّهِ»، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ، كَأَنَّ وَجْهَهُ قِطْعَةُ قَمَرٍ. قَالَ: وَكُنَّا نَعْرِفُ ذٰلِكَ.

قَالَ: فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَىٰ اللَّهِ وَإِلَىٰ رَسُولِهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ بَعْضَ مَالِكَ. فَهُوَ خَيْرٌ لَكَ»، قَالَ: فَقُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِيَ الَّذِي بِخَيْبَرَ. قَالَ: وَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ إِنَّمَا أَنْجَانِي بِالصِّدْقِ. وَإِنَّ مِنْ تَوْبَتِي أَنْ لاَ أُحَدِّثَ إِلاَّ صِدْقاً مَا بَقِيتُ. قَالَ: فَوَاللَّهِ، مَا عَلِمْتُ أَنَّ أَحَداً مِنَ الْمُسْلِمِينَ أَبْلاَهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ، مُنْذُ ذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَىٰ يَوْمِي هٰذَا، أَحْسَنَ مِمَّا أَبْلاَنِي اللَّهُ بِهِ. وَاللَّهِ، مَا تَعَمَّدْتُ كَذِبَةً مُنْذُ قُلْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ، إِلَىٰ يَوْمِي هٰذَا. وَإِنِّي

Since I mentioned that truth to Allah's Apostle "Allah's blessing and peace be upon him" till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) during the rest of my life. So Allah revealed to His Apostle "Allah's blessing and peace be upon him" the Verses: "(He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful. O ye who believe! Fear Allah and be with those who are true (in word and deed)." (Repentance 118:119).

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle "Allah's blessing and peace be upon him" which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He has ever attributed to anybody else. Allah said: "They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did. They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not pleased with those who disobey." (Repentance 95:96).

Ka'b added: "We, the three persons, differed from those whose excuses Allah's Apostle "Allah's blessing and peace be upon him" accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Apostle "Allah's blessing and peace be upon him" left our case pending till Allah gave His Judgment about it. As for that, Allah said: ""(He turned in mercy also) to the three who were left behind..." (The Repentance 118) What Allah said (in this Verse) does not indicate our failure to take part in the holy battle, but it refers to the deferment of making a decision by The Prophet "Allah's blessing and peace be upon him" about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

لأَرْجُو أَنْ يَحْفَظَنِيَ اللَّهُ فِيمَا بَقِيَ.

قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ﴾ [التوبة: ١١٧ ـ ١١٨] حَتَّى بَلَغَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾﴾ [التوبة: ١١٩].

قَالَ كَعْبٌ: وَاللَّهِ، مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ إِذْ هَدَانِي اللَّهُ لِلإِسْلاَمِ، أَعْظَمَ فِي نَفْسِي، مِنْ صِدْقِي رَسُولَ اللَّهِ ﷺ. أَنْ لاَ أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا. إِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا، حِينَ أَنْزَلَ الْوَحْيَ، شَرَّ مَا قَالَ لأَحَدٍ. وَقَالَ اللَّهُ: ﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ فَأَعْرِضُوا۟ عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٩٦﴾﴾ [التوبة: ٩٥ ـ ٩٦].

قَالَ كَعْبٌ: كُنَّا خُلِّفْنَا، أَيُّهَا الثَّلاَثَةُ، عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ حِينَ حَلَفُوا لَهُ. فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ. وَأَرْجَأَ رَسُولُ اللَّهِ ﷺ أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ. فَبِذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾ [التوبة: ١١٨]. وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِّفْنَا، تَخَلُّفَنَا عَنِ الْغَزْوِ. وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا، وَإِرْجَاؤُهُ أَمْرَنَا، عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ.

[البخاري: كتاب المغازي، باب حديث كعب بن مالك، رقم: ٤٤١٨].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ... بِإِسْنَادِ يُونُسَ، عَنِ الزُّهْرِيِّ. سَوَاءً.

54-(...) Abdullah Ibn Ka'b, who was his (Ka'b's) guide as he became blind, reported that he heard from Ka'b Ibn Malik the story of his staying behind The Messenger of Allah "Allah's blessing and peace be upon him" from the expedition of Tabuk. The rest of the Hadith is the same (but with a slight variation of wording.

55-(...) It is reported on the authority of Abdullah Ibn Ka'b and he was the guide of Ka'b as he lost his eyesight and he was the greatest scholar amongst his people and he retained in his mind many traditions of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him". He said: I heard my father Ka'b Ibn Malik, and he was one of those three whose repentance was accepted (by Allah). He transmitted that He never lagged behind The Messenger of Allah "Allah's blessing and peace be upon him" from any expedition that he undertook except two expeditions; the rest of the Hadith is the same, and in the tradition narrated through another chain of transmitters the words are:" That The Messenger of Allah "Allah's blessing and peace be upon him" set out on an expedition with a large number of persons more than ten thousand and this could not be recorded in the census register."

[10] The story of the false untrue speech forged about A'isha "Allah be pleased with her" and accepting of repentance of those who brought it

56-(2770) Sa'id Ibn Al-Musaiyyab, Urwa Ibn Az-Zubair, Alqama Ibn Waqqas and Ubaidullah Ibn Abdullah Ibn Utba Ibn Mas'ud reported the story of the false untrue speech against A'isha, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", And what they (the slanderers) said, but Allah exonerated her of this charge. However, each one of them (the narrators mentioned above) reported a part of the Hadith, some of whom of better memories reported more and with better retention. I tried to keep this Hadith (listening) from every one of them when they reported it to me and some of them attested the other:

A'isha "Allah be pleased with her", the wife of the Prophet "Allah's blessing and peace be upon him", reported: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to set out on a journey he cast lot among his wives and he took with him the one in whose favor the lot was cast .It so happened that he cast lots among us while setting out on a battle and it was cast in my favor, so A'isha said: I set out along with The Messenger of Allah "Allah's blessing and peace be upon

٥٤ ـ (...) ـ وحدّثني عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، ابْنُ أَخِي الزُّهْرِيِّ عَنْ عَمِّهِ، مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بنِ مَالِكٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ حِينَ عَمِيَ، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ، حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ... وَسَاقَ الْحَدِيثَ.

وَزَادَ فِيهِ، عَلَىٰ يُونُسَ: فَكَانَ رَسُولُ اللَّهِ ﷺ قَلَّمَا يُرِيدُ غَزْوَةً إِلاَّ وَرَّىٰ بِغَيْرِهَا، حَتَّىٰ كَانَتْ تِلْكَ الْغَزْوَةُ.

وَلَمْ يَذْكُرْ، فِي حَدِيثِ ابْنِ أَخِي الزُّهْرِيِّ، أَبَا خَيْثَمَةَ وَلُحُوقَهُ بِالنَّبِيِّ ﷺ.

٥٥ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ عَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ. وَكَانَ قَائِدَ كَعْبٍ حِينَ أُصِيبَ بَصَرُهُ، وَكَانَ أَعْلَمَ قَوْمِهِ وَأَوْعَاهُمْ لأَحَادِيثِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. قَالَ: سَمِعْتُ أَبِي، كَعْبَ بْنَ مَالِكٍ، وَهُوَ أَحَدُ الثَّلاَثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ، يُحَدِّثُ، أَنَّهُ لَمْ يَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاهَا قَطُّ. غَيْرَ غَزْوَتَيْنِ... وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: وَغَزَا رَسُولُ اللَّهِ ﷺ بِنَاسٍ كَثِيرٍ يَزِيدُونَ عَلَىٰ عَشَرَةِ آلاَفٍ. وَلاَ يَجْمَعُهُمْ دِيوَانُ حَافِظٍ.

١٠ ـ باب في حديث الإفْكِ، وقَبُول تَوْبَةِ القَاذِفِ

٥٦ ـ (٢٧٧٠) ـ حدّثنا حِبَّانُ بْنُ مُوسَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ الأَيْلِيُّ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. وَالسِّيَاقُ حَدِيثُ مَعْمَرٍ مِنْ رِوَايَةِ عَبْدٍ وَابْنِ رَافِعٍ. قَالَ يُونُسُ وَمَعْمَرٌ. جَمِيعاً عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ وَعَلْقَمَةُ بْنُ وَقَّاصٍ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ حَدِيثِ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ.

him". This relates to the period when the revelation concerning the commands of veil had been made. I was carried in a howdah and I was brought down where we had to stay. In short, when we set out for return journey from the expedition and our caravan was near Medina, The Messenger of Allah "Allah's blessing and peace be upon him" commanded one night to march forward, I also got up when the command for the march was given and moved on until I went out of the encampments of the army and after relieving myself I came to my place, I touched my chest and found that my necklace, which had been made of the stones of Safari, had been broken. I retraced my steps and tried to search for necklace and this detained me there. The group of people who saddled my ride and placed my howdah carrying me upon the camels marched on were under the impression that I was in it. The women in those days were light of weight and they did not wear much flesh, as they ate less food; so they did not perceive the weight of my howdah as they placed it upon the camel as I was a young girl at that time.

So they drove the camel and set out and I found my necklace after the army had marched. I came to my place and there was none to call and none to respond (the call). I waited at my place under the impression that when the people would not find me they would come back. So I kept sitting at my place. I was overpowered by sleep and slept. Safwan Ibn Mu'attal As-Sulami Ad-Dhakwani, who had lagged behind the army because of taking rest, came to my place walking in the latter part of the night and he saw the body of a person who was asleep. He came to me and recognized me as he had seen me before it was enjoined to observe Burda. I got up by his voice as he recited: "We are for Allah to whom we have to return." I covered my head with my headdress. By Allah ,he did not speak to me a word and I did not hear a word from him except "We are to Allah". He made his camel kneel down and I mounted the camel as he pressed the camel's foreleg and he moved on leading the camel by the nose string on Which I was riding until we came the army where it had encamped for rest because of extreme heat. Woe be upon those who harbored doubts about me and the most notorious among them was Abdullah Ibn Ubai Ibn Salool, the great hypocrite. We came to Medina and I fell sick for a month when we reached Medina. The people had been deliberating over the statements of those who had brought these calumnies against me, I was absolutely unaware of anything concerning that.

حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا. فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا، وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ حَدِيثِهَا. وَبَعْضُهُمْ كَانَ أَوْعَىٰ لِحَدِيثِهَا مِنْ بَعْضٍ، وَأَثْبَتَ اقْتِصَاصاً. وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً. ذَكَرُوا: أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَراً، أَقْرَعَ بَيْنَ نِسَائِهِ. فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ اللَّهِ ﷺ مَعَهُ.

قَالَتْ عَائِشَةُ: فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةٍ غَزَاهَا. فَخَرَجَ فِيهَا سَهْمِي. فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ. وَذٰلِكَ بَعْدَمَا أُنْزِلَ الْحِجَابُ. فَأَنَا أُحْمَلُ فِي هَوْدَجِي، وَأُنْزَلُ فِيهِ، مَسِيرَنَا. حَتَّىٰ إِذَا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوِهِ، وَقَفَلَ، وَدَنَوْنَا مِنَ الْمَدِينَةِ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ. فَمَشَيْتُ حَتَّىٰ جَاوَزْتُ الْجَيْشَ. فَلَمَّا قَضَيْتُ مِنْ شَأْنِي أَقْبَلْتُ إِلَىٰ الرَّحْلِ. فَلَمَسْتُ صَدْرِي فَإِذَا عِقْدِي مِنْ جَزْعِ ظَفَارِ قَدِ انْقَطَعَ. فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ. وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي فَحَمَلُوا هَوْدَجِي. فَرَحَلُوهُ عَلَىٰ بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ. وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ.

قَالَتْ: وَكَانَتِ النِّسَاءُ إِذْ ذَاكَ خِفَافاً، لَمْ يُهَبَّلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ. إِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ الطَّعَامِ. فَلَمْ يَسْتَنْكِرِ الْقَوْمُ ثِقَلَ الْهَوْدَجِ حِينَ رَحَلُوهُ وَرَفَعُوهُ. وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ. فَبَعَثُوا الْجَمَلَ وَسَارُوا. وَوَجَدْتُ عِقْدِي بَعْدَمَا اسْتَمَرَّ الْجَيْشُ. فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ وَلاَ مُجِيبٌ. فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ فِيهِ. وَظَنَنْتُ أَنَّ الْقَوْمَ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ. فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ. وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ، ثُمَّ الذَّكْوَانِيُّ، قَدْ عَرَّسَ مِنْ وَرَاءِ الْجَيْشِ فَادَّلَجَ. فَأَصْبَحَ عِنْدَ مَنْزِلِي. فَرَأَىٰ سَوَادَ إِنْسَانٍ نَائِمٍ. فَأَتَانِي فَعَرَفَنِي حِينَ رَآنِي. وَقَدْ كَانَ يَرَانِي قَبْلَ أَنْ يُضْرَبَ الْحِجَابُ عَلَيَّ. فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي. فَخَمَّرْتُ وَجْهِي بِجِلْبَابِي. وَوَاللَّهِ، مَا يُكَلِّمُنِي كَلِمَةً وَلاَ سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ. حَتَّىٰ أَنَاخَ رَاحِلَتَهُ. فَوَطِىءَ عَلَىٰ يَدِهَا فَرَكِبْتُهَا. فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ. حَتَّىٰ أَتَيْنَا الْجَيْشَ، بَعْدَمَا نَزَلُوا مُوغِرِينَ فِي نَحْرِ الظَّهِيرَةِ. فَهَلَكَ مَنْ هَلَكَ فِي شَأْنِي. وَكَانَ

This, however, caused doubt in my mind that I did not see The Messenger of Allah "Allah's blessing and peace be upon him" treating me with such kindness with which he treated me as I fell ill before this. The Prophet "Allah's blessing and peace be upon him" would come and greet me "Peace be upon you", and only ask me how I was. This caused doubt in my mind, but I was unaware of the evil. I went outside despite my failing health and there went along with me Umm Mistah and we were going to the direction of Manasi and there we used to relive ourselves those days, and we went to that place only during the night and was before we had our latrines near our houses and this state of ours was like the earlier Arabs, who did not like the constructing of latrines in their houses. I went on and so did Umm Mistah and she was the daughter of Abu Ruhm Ibn Al-Muttalib Ibn Abd Manaf and his mother was the daughter of Sakhr Ibn Amir, the sister of the mother of Abu Bakr As-Siddiq and her son was Mistah Ibn Uthatha Ibn Abbad Ibn Al-Muttalib.

I and the daughter of Abu Ruhm set towards the direction of my house. Something got into the head-dress of Umm Mistah and she said: Woe be upon Mistah. And I said: Woe be upon what you say. Do you curse people who had participated in Badr? She said: Innocent woman, have you not heard what he said? I said: What did he say? She conveyed to me the statement of those who had brought false allegation against me. So my illness was aggravated. I went to my house and The Messenger of Allah "Allah's blessing and peace be upon him" came to me and he greeted me and then said: How is that woman? I said: Do you permit me to go the (house) of my parents? She (further) said: I had at that time made up my mind to confirm this news from them. The Messenger of Allah "Allah's blessing and peace be upon him" permitted me. So I came to (the house of) my parents and said to my mother: Mother, do you know what the people are talking about? She said: My daughter, you should not worry. By Allah, if there is handsome woman who is loved by her husband and he has co-wives also they talk so much about her. I said: Hallowed be Allah, what are the people talking about? I wept during the whole night until it was morning and I did not have a wink of sleep and I wept even in the morning.

As the revelation was delayed (in regard to this matter), so The Messenger of Allah "Allah's blessing and peace be upon him" called Ali Ibn Abu Talib and Usama Ibn Zaid in order to seek their advice in regard to the separation of his wife. Usama Ibn Zaid told The Messenger of Allah "Allah's blessing and peace be upon him" about the innocence of his wives

الَّذِي تَوَلَّىٰ كِبْرَهُ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ.

فَقَدِمْنَا الْمَدِينَةَ، فَاشْتَكَيْتُ ـ حِينَ قَدِمْنَا الْمَدِينَةَ ـ شَهْراً. وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَهْلِ الإِفْكِ. وَلاَ أَشْعُرُ بِشَيْءٍ مِنْ ذٰلِكَ. وَهُوَ يَرِيبُنِي فِي وَجَعِي أَنِّي لاَ أَعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ اللُّطْفَ الَّذِي كُنْتُ أَرَىٰ مِنْهُ حِينَ أَشْتَكِي. إِنَّمَا يَدْخُلُ رَسُولُ اللَّهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ؟» فَذَاكَ يَرِيبُنِي. وَلاَ أَشْعُرُ بِالشَّرِّ. حَتَّىٰ خَرَجْتُ بَعْدَمَا نَقَهْتُ وَخَرَجَتْ مَعِي أُمُّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ. وَهُوَ مُتَبَرَّزُنَا. وَلاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَىٰ لَيْلٍ، وَذٰلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنُفَ قَرِيباً مِنْ بُيُوتِنَا. وَأَمْرُنَا أَمْرُ الْعَرَبِ الأُوَلِ فِي التَّنَزُّهِ. وَكُنَّا نَتَأَذَّىٰ بِالْكُنُفِ أَنْ نَتَّخِذَهَا عِنْدَ بُيُوتِنَا. فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ، وَهِيَ بِنْتُ أَبِي رُهْمِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ. وَأُمُّهَا ابْنَةُ صَخْرِ بْنِ عَامِرٍ، خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ. وَابْنُهَا مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ. فَأَقْبَلْتُ أَنَا وَبِنْتُ أَبِي رُهْمٍ قِبَلَ بَيْتِي، حِينَ فَرَغْنَا مِنْ شَأْنِنَا. فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا. فَقَالَتْ: تَعِسَ مِسْطَحٌ. فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ. أَتَسُبِّينَ رَجُلاً قَدْ شَهِدَ بَدْراً. قَالَتْ: أَيْ هَنْتَاهُ، أَوَ لَمْ تَسْمَعِي مَا قَالَ؟ قُلْتُ: وَمَاذَا قَالَ؟ قَالَتْ: فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإِفْكِ. فَازْدَدْتُ مَرَضاً إِلَىٰ مَرَضِي. فَلَمَّا رَجَعْتُ إِلَىٰ بَيْتِي، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ. فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تِيكُمْ؟» قُلْتُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوَيَّ؟ قَالَتْ: وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَتَيَقَّنَ الْخَبَرَ مِنْ قِبَلِهِمَا. فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ. فَجِئْتُ أَبَوَيَّ فَقُلْتُ لأُمِّي: يَا أُمَّتَاهْ، مَا يَتَحَدَّثُ النَّاسُ؟ فَقَالَتْ: يَا بُنَيَّةُ، هَوِّنِي عَلَيْكِ. فَوَاللَّهِ، لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةٌ عِنْدَ رَجُلٍ يُحِبُّهَا، وَلَهَا ضَرَائِرُ، إِلاَّ كَثَّرْنَ عَلَيْهَا. قَالَتْ: قُلْتُ: سُبْحَانَ اللَّهِ، وَقَدْ تَحَدَّثَ النَّاسُ بِهٰذَا؟ قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّىٰ أَصْبَحْتُ لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ. ثُمَّ أَصْبَحْتُ أَبْكِي، وَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْيُ. يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. قَالَتْ: فَأَمَّا

and what he knew about his love for them. He said: The Messenger of Allah, they are your wives and we knew nothing else about them but goodness. And as for Ali Ibn Abu Talib, he said: Allah has not put any unnecessary burden upon you (in regard to your wives). There are a number of women besides her; if you ask that maidservant (Barira), she will tell you the truth. So, The Messenger of Allah "Allah's blessing and peace be upon him" called Barira and said: Barira, did you see anything in A'isha which can cause doubt about her? Barira said: By Him Who sent you with the truth, I have seen nothing objectionable in her but only this much that she is a young girl and she goes to sleep while kneading the flour which the lamb eats. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" mounted the pulpit and sought vindication against Abdullah Ibn Ubai Ibn Salool, and he further said: Who would exonerate me from imputations of that person who has troubled (me) in regard to my family? By Allah, I find nothing in my wife but goodness and the person whom the people have mentioned in this connection is, according to my knowledge, a thoroughly pious person, and he did never get into my house but along with me. Sa'd Ibn Mu'adh stood up and said: O Messenger of Allah, I defend your honor against him. If he belongs to the tribe of Aws we would strike his neck and if he belongs to the tribe of brother Khazraj, then, you might order us and we would comply with your order.

Then Sa'd Ibn Ubada stood up. He was chief of Al-Khazraj tribe. Although he was a pious man, he had some tribal partisanship in him that he said to Sa'd Ibn Mu'adh: By the everlasting existence of Allah, you are not stating the fact, you will not be able to kill him and you will not have the power to do so. Thereupon, Usaid Ibn Hudair stood up, and he was the first cousin of Sa'd Ibn Mu'adh and said to Sa'd Ibn Ubada: By the everlasting existence of Allah, you are not stating the fact. We would kill him. You are a hypocrite, and so you argue in defense of the hypocrites. Thus both the tribes of Al-Aus and Al-Khazraj were flared up, until they were about to fall upon one another and The Messenger of Allah "Allah's blessing and peace be upon him" kept standing upon the pulpit and The Messenger of Allah "Allah's blessing and peace be upon him" tried to subside their anger until they became silent and thus there was silence.

A'isha added: I spent the whole day in weeping and even the night and could not have a wink of sleep even next night. My parents thought that this constant weeping of mine would break my heart. I wept and they sat beside me. In the meanwhile a woman of the Ansar came to see me. I permitted

أُسَامَةُ بْنُ زَيْدٍ، فَأَشَارَ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ فِي نَفْسِهِ لَهُمْ مِنَ الْوُدِّ. فَقَالَ: يَا رَسُولَ اللَّهِ، هُمْ أَهْلُكَ وَلاَ نَعْلَمُ إِلاَّ خَيْراً. وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ. وَالنِّسَاءُ سِوَاهَا كَثِيرٌ. وَإِنْ تَسْأَلِ الْجَارِيَةَ تَصْدُقْكَ. قَالَتْ: فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ فَقَالَ: «أَيْ بَرِيرَةُ، هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيبُكِ مِنْ عَائِشَةَ؟» قَالَتْ لَهُ بَرِيرَةُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ رَأَيْتُ عَلَيْهَا أَمْراً قَطُّ أَغْمِصُهُ عَلَيْهَا، أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ.

قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ. فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أُبَيٍّ ابْنِ سَلُولَ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَىٰ الْمِنْبَرِ: «يَا مَعْشَرَ الْمُسْلِمِينَ، مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَ أَذَاهُ فِي أَهْلِ بَيْتِي؟ فَوَاللَّهِ، مَا عَلِمْتُ عَلَىٰ أَهْلِي إِلاَّ خَيْراً. وَلَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْراً. وَمَا كَانَ يَدْخُلُ عَلَىٰ أَهْلِي إِلاَّ مَعِي». فَقَامَ سَعْدُ بْنُ مُعَاذٍ الأَنْصَارِيُّ فَقَالَ: أَنَا أَعْذِرُكَ مِنْهُ يَا رَسُولَ اللَّهِ، إِنْ كَانَ مِنَ الأَوْسِ ضَرَبْنَا عُنُقَهُ. وَإِنْ كَانَ مِنْ إِخْوَانِنَا الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا أَمْرَكَ. قَالَتْ: فَقَامَ سَعْدُ بْنُ عُبَادَةَ، وَهُوَ سَيِّدُ الْخَزْرَجِ، وَكَانَ رَجُلاً صَالِحاً، وَلَكِنِ اجْتَهَلَتْهُ الْحَمِيَّةُ. فَقَالَ لِسَعْدِ بْنِ مُعَاذٍ: كَذَبْتَ. لَعَمْرُ اللَّهِ، لاَ تَقْتُلُهُ وَلاَ تَقْدِرُ عَلَىٰ قَتْلِهِ. فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ، وَهُوَ ابْنُ عَمِّ سَعْدِ بْنِ مُعَاذٍ، فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ: كَذَبْتَ. لَعَمْرُ اللَّهِ، لَنَقْتُلَنَّهُ. فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ، فَثَارَ الْحَيَّانِ: الأَوْسُ وَالْخَزْرَجُ، حَتَّىٰ هَمُّوا أَنْ يَقْتَتِلُوا. وَرَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى الْمِنْبَرِ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّىٰ سَكَتُوا وَسَكَتَ.

قَالَتْ: وَبَكَيْتُ يَوْمِي ذٰلِكَ، لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ. ثُمَّ بَكَيْتُ لَيْلَتِي الْمُقْبِلَةَ، لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، وَأَبَوَايَ يَظُنَّانِ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي.

her to see me and she also began to weep. And we were in this very state that The Messenger of Allah "Allah's blessing and peace be upon him" came and he greeted me and then sat down. He had never sat with me since a month when this rumor was afloat, and there was no revelation (to clarify) my case, The Messenger of Allah (my peace be upon him) recited Tashahhud (there is no god but Allah and Mohammad is His Messenger) and then said: Coming to the point, A'isha, this is what has reached me about you and if you are innocent, Allah would Himself vindicate your honor, and if accidentally there has been a lapse on your part seek forgiveness of Allah; He will pardon you for when a servant makes a confession of his fault and turns (to Him) in repentance, Allah also turns to him (mercifully) accepting his repentance. When The Messenger of Allah "Allah's blessing and peace be upon him" talked, my tears dried up and not even a single drop of tear was perceived by me (rolling out of my eyes).

I said to my father: You give a reply to The Messenger of Allah "Allah's blessing and peace be upon him" on my behalf. He said: By Allah, I do not know what I should say to The Messenger of Allah "Allah's blessing and peace be upon him". I then said to my mother: Give a reply to The Messenger of Allah "Allah's blessing and peace be upon him" on my behalf, but she said: By Allah, I do not know what I should say to The Messenger of Allah "Allah's blessing and peace be upon him". I was a little girl at that time and I had not read much the Qur'an (but I said): By Allah, I perceive that you have heard about this and it has settled down in your mind and you have taken it to be true, so if I say to you that I am quite innocent, and Allah knows that I am innocent, you would never believe me, and if I confess to (the alleged) lapse before you, whereas Allah knows that I am completely innocent (and I have not committed this sin at all), in that case you will take me to be true and, by Allah, I therefore, find no other example for me and for you except that what the father of Joseph said: ((My course is) comely patience. And Allah it is Whose help is to be sought for in that (predicament) which ye describe).

After this I turned my face to the other side and lay down on my bed. By Allah, I was fully aware of this fact that I was innocent but I did not expect that Allah would descend a Recited Qur'anic Revelation in my case as I did not think myself so much important that Allah "Exalted and Glorified be He" would speak in this matter in words to be recited. I only hoped that Allah would in vision an indication of my innocence to The Messenger of Allah "Allah's blessing and peace be upon him" during his sleep. And, by

فَبَيْنَمَا هُمَا جَالِسَانِ عِنْدِي، وَأَنَا أَبْكِي، اسْتَأْذَنَتْ عَلَيَّ امْرَأَةٌ مِنَ الأَنْصَارِ، فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي. قَالَتْ: فَبَيْنَا نَحْنُ عَلَىٰ ذٰلِكَ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَسَلَّمَ ثُمَّ جَلَسَ. قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ لِي مَا قِيلَ. وَقَدْ لَبِثَ شَهْراً لاَ يُوحَىٰ إِلَيْهِ فِي شَأْنِي بِشَيْءٍ. قَالَتْ: فَتَشَهَّدَ رَسُولُ اللَّهِ ﷺ حِينَ جَلَسَ ثُمَّ قَالَ: «أَمَّا بَعْدُ. يَا عَائِشَةُ، فَإِنَّهُ قَدْ بَلَغَنِي عَنْكِ كَذَا وَكَذَا. فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ. وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ، فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ. فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبٍ ثُمَّ تَابَ، تَابَ اللَّهُ عَلَيْهِ» قَالَتْ: فَلَمَّا قَضَىٰ رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ، قَلَصَ دَمْعِي حَتَّىٰ مَا أُحِسُّ مِنْهُ قَطْرَةً. فَقُلْتُ لأَبِي: أَجِبْ عَنِّي رَسُولَ اللَّهِ ﷺ فِيمَا قَالَ. فَقَالَ: وَاللَّهِ، مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ. فَقُلْتُ لأُمِّي: أَجِيبِي عَنِّي رَسُولَ اللَّهِ ﷺ. فَقَالَتْ: وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ. فَقُلْتُ ـ وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، لاَ أَقْرَأُ كَثِيراً مِنَ الْقُرْآنِ ـ: إِنِّي، وَاللَّهِ، لَقَدْ عَرَفْتُ أَنَّكُمْ قَدْ سَمِعْتُمْ بِهٰذَا حَتَّىٰ اسْتَقَرَّ فِي نُفُوسِكُمْ وَصَدَّقْتُمْ بِهِ. فَإِنْ قُلْتُ لَكُمْ إِنِّي بَرِيئَةٌ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لاَ تُصَدِّقُونِي بِذٰلِكَ. وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لَتُصَدِّقُونَنِي. وَإِنِّي، وَاللَّهِ، مَا أَجِدُ لِي وَلَكُمْ مَثَلاً إِلاَّ كَمَا قَالَ أَبُو يُوسُفَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ [يوسف: ١٨].

قَالَتْ: ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلَىٰ فِرَاشِي. قَالَتْ: وَأَنَا، وَاللَّهِ، حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ. وَأَنَّ اللَّهَ مُبَرِّئِي بِبَرَاءَتِي. وَلَكِنْ، واللَّهِ، مَا كُنْتُ أَظُنُّ أَنْ يُنْزَلَ فِي شَأْنِي وَحْيٌ يُتْلَىٰ. وَلَشَأْنِي كَانَ أَحْقَرَ فِي نَفْسِي مِنْ أَنْ يَتَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ فِيَّ بِأَمْرٍ يُتْلَىٰ. وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَىٰ رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا. قَالَتْ: فَوَاللَّهِ، مَا رَامَ رَسُولُ اللَّهِ ﷺ مَجْلِسَهُ، وَلاَ خَرَجَ مِنْ أَهْلِ الْبَيْتِ أَحَدٌ، حَتَّىٰ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَىٰ نَبِيِّهِ ﷺ. فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ عِنْدَ الْوَحْيِ. حَتَّىٰ إِنَّهُ

Allah, The Messenger of Allah "Allah's blessing and peace be upon him" had not moved an inch from where he had been sitting and none from the members of family had gone until Allah "Exalted and Glorified be He" descended revelation upon His Messenger "Allah's blessing and peace be upon him" there and then he felt the burden which he used to feel at the time of receiving revelation. He began to perspire because of the burden of words of Allah as they descended upon him even during the winter season and there fell the drops of his sweat like silvery beads. When this state of receiving revelation was over, the Messenger of Allah "Allah's blessing and peace be upon him" smiled and the first words which he spoke to me were that he said: A'isha, there is glad tidings for you. Verily, Allah has vindicated your honor, and my mother who had been standing by said: Get up (and thank him, i.e. the Prophet). I said: By Allah, I will not thank him and laud him but Allah Who has descended revelation which exonerated me.

She (A'isha) said: Allah "Exalted and Glorified be He" revealed: (Verily, those who spread the slander are a gang among you) (and) ten (subsequent) verses in regard to my innocence. (Light 11:20) She further said: Abu Bakr used to give to Mistah (some stipend) as a token of kinship with him and for his poverty and he (Abu Bakr) said: By Allah, now I would not spend anything for him After what he had said about A'isha. It was upon this that Allah the Exalted and Glorious revealed this verse: (And let not those who possess dignity and ease among you swear to give to the near of the kin..... (up to), Yearn ye not that Allah may forgive you? (Light 22) (Hibban Ibn Musa said that Abdullah Ibn Al-Mubarak used to say: It is a verse contained in the Book which most (eminently) brightens the hope. Abu Bakr said: By Allah, I wish that Allah should pardon me. I will never stop this stipend. So he continued to give Mistah the stipend which he had withdrawn. A'isha said that The Messenger of Allah "Allah's blessing and peace be upon him" asked Zainab Bint Jahsh, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", about me what she knew or what she had seen in me, and said: The Messenger of Allah, I will not say anything without hearing (with my ears) and seeing with my eyes. By Allah, I find nothing in her but goodness. A'isha stated this in spite of the (fact that she was the only lady who among the wives of The Messenger of Allah may) peace be upon (him used to vie with me but Allah saved her in bringing false allegation against me because of her God-consciousness. Her sister Hamna Bint Jahsh, however, opposed her and she was undone along with others.

لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ، فِي الْيَوْمِ الشَّاتِ، مِنْ ثِقَلِ الْقَوْلِ الَّذِي أُنْزِلَ عَلَيْهِ. قَالَتْ: فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ، وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ: «أَبْشِرِي. يَا عَائِشَةُ، أَمَّا اللَّهُ فَقَدْ بَرَّأَكِ»، فَقَالَتْ لِي أُمِّي: قُومِي إِلَيْهِ. فَقُلْتُ: وَاللَّهِ، لاَ أَقُومُ إِلَيْهِ، وَلاَ أَحْمَدُ إِلاَّ اللَّهَ. هُوَ الَّذِي أَنْزَلَ بَرَاءَتِي. قَالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ [النور: ١١] عَشْرَ آيَاتٍ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَؤُلاَءِ الآيَاتِ بَرَاءَتِي. قَالَتْ: فَقَالَ أَبُو بَكْرٍ، وَكَانَ يُنْفِقُ عَلَى مِسْطَحٍ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ: وَاللَّهِ، لاَ أُنْفِقُ عَلَيْهِ شَيْئاً أَبَداً، بَعْدَ الَّذِي قَالَ لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِي ٱلْقُرْبَىٰ﴾ إِلَى قَوْلِهِ: ﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ﴾ [النور: ٢٢].

قَالَ حِبَّانُ بْنُ مُوسَى: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: هَذِهِ أَرْجَى آيَةٍ فِي كِتَابِ اللَّهِ.

فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ، إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي. فَرَجَعَ إِلَى مِسْطَحٍ النَّفَقَةَ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ. وَقَالَ: لاَ أَنْزِعُهَا مِنْهُ أَبَداً.

قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجَ النَّبِيِّ ﷺ عَنْ أَمْرِي: «مَا عَلِمْتِ؟ أَوْ مَا رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصَرِي. وَاللَّهِ، مَا عَلِمْتُ إِلاَّ خَيْراً.

قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ. فَعَصَمَهَا اللَّهُ بِالْوَرَعِ. وَطَفِقَتْ أُخْتُهَا حَمْنَةُ بِنْتُ جَحْشٍ تُحَارِبُ لَهَا. فَهَلَكَتْ فِيمَنْ هَلَكَ.

قَالَ الزُّهْرِيُّ: فَهَذَا مَا انْتَهَى إِلَيْنَا مِنْ أَمْرِ هَؤُلاَءِ الرَّهْطِ.

وَقَالَ فِي حَدِيثِ يُونُسَ: احْتَمَلَتْهُ الْحَمِيَّةُ.

[البخاري: كتاب الشهادات، باب إذا عدّل رجل رجلاً فقال: لا نعلم إلا خيراً...، رقم: ٢٦٣٧].

57-(...) This Hadith was narrated on the authority of Az-Zuhri through other chains of transmitters but with a slight variation of wording.

58-(...) A'isha "Allah be pleased with her" reported: When I came under discussion what the people had to say about me, The Messenger of Allah "Allah's blessing and peace be upon him" stood up for delivering an address and he recited Tashahhud (I bear witness to the fact that there is no god but Allah) and praised Allah, lauded Him what He rightly deserves and then said: Coming to the point. Give me an advice about them who have brought false charge about my family. By Allah, I know no evil in the members of my family and the person in connection with whom the false charge is being levelled, I know no evil in him too. And he never entered my house but in my presence and when I was away on a journey, he remained with me even in that. The rest of the Hadith is the same but with this change that The Messenger of Allah "Allah's blessing and peace be upon him" came to my house and asked my maidservant and she said: By Allah, I know no fault in her but this that she sleeps, and goat comes and eats the kneaded flour. Some of the Companions (of the Holy Prophet) scolded her and said: State the fact before The Messenger of Allah "Allah's blessing and peace be upon him" and they even made a pointed reference (to this incident). She said: Hallowed be Allah. By Allah, I know about her as does the jeweler know about the pure piece of gold. And when this news reached the person in connection with whom the allegation was made he said: Hallowed be Allah. By Allah, I have never unveiled any woman. A'isha said: He fell as a martyr in the cause of Allah, and there is this addition in this Hadith that the people who had brought false allegation amongst them were Mistah and Hamna and Hassan. And so far as the hypocrite Abdullah Ibn Ubai is concerned, he was one who tried his best to gather the false news and then gave them the wind. And he was in fact a fabricator and there was Hamna, daughter of Jahsh with him.

[11] The exoneration of the slave girl of the messenger of Allah "Allah's blessing and peace be upon him" from a false charge

59-(2771) Anas "Allah be pleased with him" reported that a person was charged with fornication with the slave girl of The Messenger of Allah "Allah's blessing and peace be upon him". Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to Ali: Go and strike his neck. Ali came to him and he found him in a well making his body cool. Ali said to him: Come out, and as he took hold of his hand and brought him out, he found that his sexual organ had been cut. Ali refrained from striking his neck. He came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: O Messenger of Allah, he has not even the sexual organ with him.

٥٧ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ. بِإِسْنَادِهِمَا.

وَفِي حَدِيثِ فُلَيْحٍ: اجْتَهَلَتْهُ الْحُمِيَّةُ. كَمَا قَالَ مَعْمَرٌ.

وَفِي حَدِيثِ صَالِحٍ: احْتَمَلَتْهُ الْحَمِيَّةُ كَقَوْلِ يُونُسَ.

وَزَادَ فِي حَدِيثِ صَالِحٍ: قَالَ عُرْوَةُ: كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَهَا حَسَّانُ. وَتَقُولُ: فَإِنَّهُ قَالَ:

فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ

وَزَادَ أَيْضاً: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: وَاللَّهِ، إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ: سُبْحَانَ اللَّهِ، فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا كَشَفْتُ عَنْ كَنَفِ أُنْثَى قَطُّ. قَالَتْ: ثُمَّ قُتِلَ بَعْدَ ذَلِكَ شَهِيداً فِي سَبِيلِ اللَّهِ.

وَفِي حَدِيثِ يَعْقُوبَ بْنِ إِبْرَاهِيمَ: مُوعِرِينَ فِي نَحْرِ الظَّهِيرَةِ.

وَقَالَ عَبْدُ الرَّزَّاقِ: مُوغِرِينَ.

قَالَ عَبْدُ بْنُ حُمَيْدٍ: قُلْتُ لِعَبْدِ الرَّزَّاقِ: مَا قَوْلُهُ: مُوغِرِينَ؟ قَالَ: الْوَغْرَةُ شِدَّةُ الْحَرِّ.

٥٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ، وَمَا عَلِمْتُ بِهِ، قَامَ رَسُولُ اللَّهِ ﷺ خَطِيباً فَتَشَهَّدَ. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَشِيرُوا عَلَيَّ فِي أُنَاسٍ أَبَنُوا أَهْلِي. وَايْمُ اللَّهِ، مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قَطُّ. وَأَبَنُوهُمْ، بِمَنْ، وَاللَّهِ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ وَلاَ دَخَلَ بَيْتِي قَطُّ إِلاَّ وَأَنَا حَاضِرٌ. وَلاَ غِبْتُ فِي سَفَرٍ إِلاَّ غَابَ مَعِي»... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ.

وَفِيهِ: وَلَقَدْ دَخَلَ رَسُولُ اللَّهِ ﷺ بَيْتِي فَسَأَلَ جَارِيَتِي. فَقَالَتْ: وَاللَّهِ، مَا عَلِمْتُ عَلَيْهَا عَيْباً، إِلاَّ أَنَّهَا كَانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ عَجِينَهَا. أَوْ قَالَتْ: خَمِيرَهَا، شَكَّ هِشَامٌ. فَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ: اصْدُقِي رَسُولَ اللَّهِ ﷺ، حَتَّى أَسْقَطُوا لَهَا بِهِ. فَقَالَتْ: سُبْحَانَ اللَّهِ، وَاللَّهِ، مَا عَلِمْتُ عَلَيْهَا إِلاَّ مَا يَعْلَمُ الصَّائِغُ عَلَى تِبْرِ الذَّهَبِ الأَحْمَرِ.

وَقَدْ بَلَغَ الأَمْرُ ذَلِكَ الرَّجُلَ الَّذِي قِيلَ لَهُ، فَقَالَ: سُبْحَانَ اللَّهِ، وَاللَّهِ، مَا كَشَفْتُ عَنْ كَنَفِ أُنْثَى قَطُّ.

قَالَتْ عَائِشَةُ: وَقُتِلَ شَهِيداً فِي سَبِيلِ اللَّهِ.

وَفِيهِ أَيْضاً مِنَ الزِّيَادَةِ: وَكَانَ الَّذِينَ تَكَلَّمُوا بِهِ مِسْطَحٌ وَحِمْنَةُ وَحَسَّانُ. وَأَمَّا الْمُنَافِقُ عَبْدُ اللَّهِ بْنُ أُبَيٍّ فَهُوَ الَّذِي كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ. وَهُوَ الَّذِي تَوَلَّى كِبْرَهُ، وَحِمْنَةُ.

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب قول الله تعالى: ﴿وأمرهم شورى بينهم﴾، رقم: ٧٣٦٩].

١١ ـ باب بَرَاءَةِ حَرَمِ النَّبِيِّ ﷺ من الرِّيبَةِ

٥٩ ـ (٢٧٧١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ رَجُلاً كَانَ يُتَّهَمُ بِأُمِّ وَلَدِ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ: «اذْهَبْ فَاضْرِبْ عُنُقَهُ»، فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ فِي رَكِيٍّ يَتَبَرَّدُ فِيهَا. فَقَالَ لَهُ عَلِيٌّ: اخْرُجْ. فَنَاوَلَهُ يَدَهُ فَأَخْرَجَهُ. فَإِذَا هُوَ مَجْبُوبٌ لَيْسَ لَهُ ذَكَرٌ. فَكَفَّ عَلِيٌّ عَنْهُ. ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ لَمَجْبُوبٌ، مَا لَهُ ذَكَرٌ.

(50) The Book Of The Characteristics Of The Hypocrites And the Commands Pertaining To Them

1-(2772) Zaid Ibn Arqam "Allah be pleased with him" reported: We set out on a journey along with The Messenger of Allah "Allah's blessing and peace be upon him" in which we faced many hardships. Abdullah Ibn Ubai said to his friends: Do not give what you have in your possession to those who are with The Messenger of Allah "Allah's blessing and peace be upon him" until they desert him. Zubair said: That is the reciting of that person who recited "From around him" and the other reciting is "Who are around him". And in this case when we would return to Medina the honourable would drive out the meaner therefrom. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him about that and he sent someone to Abdullah Ibn Ubai and he asked him whether he had said that or not. He took an oath to the fact that he had not done that and told that it was Zaid who had stated a lie to The Messenger of Allah "Allah's blessing and peace be upon him". Zaid said: I was much perturbed because of this until this verse was revealed attesting my truth:" When the hypocrites come." The Messenger of Allah "Allah's blessing and peace be upon him" then called them in order to seek forgiveness for them, but they turned away their heads as if they were hooks of wood fixed in the wall, and they were in fact apparently good-looking persons.

2-(2773) Jabir "Allah be pleased with him" reported The Messenger of Allah "Allah's blessing and peace be upon him" came to the grave of Abdullah Ibn Ubai, brought him out from that, placed him on his knee and put his saliva in his mouth and shrouded him in his own shirt and Allah knows best.

(...) Jabir reported The Messenger of Allah "Allah's blessing and peace be upon him" came to the grave of Abdullah Ibn Ubai, brought him out from that, placed him on his knee and put his saliva in his mouth and shrouded him in his own shirt and Allah knows best.

3-(2774) Ibn Umar "Allah be pleased with both" reported that when Abdullah Ibn Ubai Ibn Salool died. His son Abdullah Ibn Abdullah Ibn Ubai) came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged him that he should give him his shirt which he would use as a coffin for his father, he gave him that. He then begged that he should conduct funeral prayer for him. The Messenger of Allah "Allah's

٥٠ ـ كِتَابُ صِفَاتِ المُنَافِقِين وأَحْكَامِهِمْ

١ ـ (٢٧٧٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ، أَنَّهُ سَمِعَ زَيْدَ بْنَ أَرْقَمَ يَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، أَصَابَ النَّاسَ فِيهِ شِدَّةٌ. فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ لأَصْحَابِهِ: لاَ تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ يَنْفَضُّوا مِنْ حَوْلِهِ.

قَالَ زُهَيْرٌ: وَهِيَ قِرَاءَةُ مَنْ خَفَضَ حَوْلَهُ.

وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ بِذَلِكَ، فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أُبَيٍّ، فَسَأَلَهُ فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ. فَقَالَ: كَذَبَ زَيْدٌ رَسُولَ اللَّهِ ﷺ. قَالَ: فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوهُ شِدَّةٌ. حَتَّىٰ أَنْزَلَ اللَّهُ تَصْدِيقِي: ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ [المنافقون: ١].

قَالَ: ثُمَّ دَعَاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ. قَالَ: فَلَوَّوْا رُؤُوسَهُمْ. وَقَوْلُهُ: ﴿كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ﴾ [المنافقون: ٤]. وَقَالَ: كَانُوا رِجَالاً أَجْمَلَ شَيْءٍ.

[البخاري: كتاب التفسير، باب قوله: ﴿إذا جاءك المنافقون قالوا نشهد...﴾، رقم: ٤٩٠٠].

٢ ـ (٢٧٧٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ. وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ. قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، أَنَّهُ سَمِعَ جَابِراً يَقُولُ: أَتَى النَّبِيُّ ﷺ قَبْرَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ. فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَهُ عَلَىٰ رُكْبَتَيْهِ. وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ. وَأَلْبَسَهُ قَمِيصَهُ. فَاللَّهُ أَعْلَمُ.

[البخاري: كتاب الجنائز، باب الكفن في القميص الذي يكف أو لا يكف...، رقم: ١٢٧٠].

(...) ـ حدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ النَّبِيُّ ﷺ إِلَىٰ عَبْدِ اللَّهِ بْنِ أُبَيٍّ، بَعْدَمَا أُدْخِلَ حُفْرَتَهُ... فَذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

٣ ـ (٢٧٧٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، جَاءَ ابْنُهُ، عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ

blessing and peace be upon him" had hardly got up to observe the prayer for him that Umar stood up and caught hold of the garment of The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Messenger of Allah, are you going to conduct prayer for this man, whereas Allah has forbidden you to offer prayer for him? Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah has given me an option as He has said:" You may beg pardon for them or you may not beg pardon for them, and even if you beg pardon for them, seventy times" (ix.), and I am going to make an addition to the seventy. He was a hypocrite and The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer for him and Allah "Exalted and Glorified be He" revealed this verse:" Do not offer prayer for any one of them at all and do not stand upon their graves for (offering prayer over them)" (ix.).

4-(...) This Hadith was narrated on the authority of Abdullah with the same chain of transmitters but with this addition:" He then abandoned offering (funeral) prayer for them."

5-(2775) Ibn Mas'ud "Allah be pleased with him" reported that there gathered near the House three persons amongst whom two were Quraishi and one was a Thaqafi or two were Thaqafis and one was a Quraishi. They lacked understanding but wore more flesh. One of them said: Do you think that Allah hears as we speak? The other one said: He does hear when we speak loudly and He does not hear when we speak in undertones, and still the other one said: If He listens when we speak loudly, He also listens when we speak in undertones. It was on this occasion that this verse was revealed:" You did not conceal yourselves lest your ears, your eyes and your skins would stand witness against you" (Fussilat 22).

(...) This Hadith was narrated on the authority of Abdullah through another chain of transmitters.

6-(2776) Zaid Ibn Thabit "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" set out for Uhud. Some of those persons who were with them came back. The Companions of The Messenger of Allah "Allah's blessing and peace be upon him" were divided in two groups. One group said: We would kill them, and the other one said: No, this should not be done, and it was on this occasion that this verse was revealed:" Why should you, then, be two parties in relation to hypocrites?" (Women 88).

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

يُكَفِّنُ فِيهِ أَبَاهُ، فَأَعْطَاهُ. ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ. فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ. فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ أَتُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيَّرَنِي اللَّهُ فَقَالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ [التوبة: ٨٠]. وَسَأَزِيدُهُ عَلَى سَبْعِينَ» قَالَ: إِنَّهُ مُنَافِقٌ. فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: ٨٤].

٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ... نَحْوَهُ، وَزَادَ: قَالَ: فَتَرَكَ الصَّلاَةَ عَلَيْهِمْ.

٥ ـ (٢٧٧٥) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ. قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ ثَلاَثَةُ نَفَرٍ. قُرَشِيَّانِ وَثَقَفِيٌّ. أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ. قَلِيلٌ فِقْهُ قُلُوبِهِمْ، كَثِيرٌ شَحْمُ بُطُونِهِمْ. فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ اللَّهَ يَسْمَعُ مَا نَقُولُ؟ وَقَالَ الآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا، وَلاَ يَسْمَعُ إِنْ أَخْفَيْنَا. وَقَالَ الآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا، فَهُوَ يَسْمَعُ إِذَا أَخْفَيْنَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾ [فصلت: ٢٢] الآيَةَ.

[البخاري: كتاب التفسير، باب: ﴿وما كنتم تستترون أن يشهد عليكم سمعكم...﴾. رقم: ٤٨١٦].

(...) ـ **وحدّثني** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ ـ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سُلَيْمَانُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ.

(ح) وَقَالَ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ... بِنَحْوِهِ.

٦ ـ (٢٧٧٦) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، وَهُوَ ابْنُ ثَابِتٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يُحَدِّثُ، عَنْ زَيْدِ بْنِ ثَابِتٍ؛ أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى أُحُدٍ. فَرَجَعَ نَاسٌ مِمَّنْ كَانَ مَعَهُ. فَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِيهِمْ فِرْقَتَيْنِ. قَالَ بَعْضُهُمْ: نَقْتُلُهُمْ. وَقَالَ بَعْضُهُمْ: لاَ. فَنَزَلَتْ: ﴿فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ﴾ [النساء: ٨٨].

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

7-(2777) Abu Sa'id Al-Khudri "Allah be pleased with him" reported that during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" the hypocrites behaved in this way that when The Messenger of Allah "Allah's blessing and peace be upon him" set out for a battle, they kept themselves behind, and they became happy that they had managed to sit in the house contrary to (the act of) The Messenger of Allah "Allah's blessing and peace be upon him", and when The Messenger of Allah "Allah's blessing and peace be upon him" came back, they put forward excuses and took oath and wished that people should laud them for the deeds which they had not done. It was on this occasion that this verse was revealed:" Think not that those who exult in what they have done, and love to be praised for what they have not done-think not them to be safe from the chastisement; and for them is a painful chastisement" (Al Imran 188).

8-(2778) Humaid Ibn Abd Ar-Rahman Ibn Awf reported that Marwan said to Rafi', his chamberlain, that he should go to Ibn Abbas and ask him: If every one of us be punished for his being happy upon his deed and for his being praised for what he has not done, nobody would be saved from the torment. (Al Imran 178) Ibn Abbas said: What you have to do with this verse? It has been in fact revealed in connection with the people of the Book." Then Ibn Abbas recited this verse:" When Allah took a covenant from those who had been given the Book: You shall explain it to people and shall not conceal this" (Al Imran 188) Ibn Abbas recited this verse:" Think not that those who exult in what they have done and love to be praised for what they have not done" (iii.). Ibn Abbas (further) said: The Messenger of Allah "Allah's blessing and peace be upon him" asked them about something and then they concealed that and they told him something else and they went out and they thought that they had informed him as lie had asked them and they felt happy of what they had concealed.

9-(2779) Qais reported: I said to Ammar: What is your opinion about that which you have done in case (of your siding with Ali)? Is it your personal opinion or something you got from The Messenger of Allah "Allah's blessing and peace be upon him"? Ammar said: We have got nothing from The Messenger of Allah "Allah's blessing and peace be upon him" which people at large did not get, but Hudhaifa told me that The Messenger of Allah "Allah's blessing and peace be upon him" had especially told him amongst his Companion, that there would be twelve hypocrites out of whom eight would not get into Paradise, until a camel would be able to pass through the needle hole. The ulcer would be itself sufficient (to kill) eight. So far as four are concerned, I do not remember what Shu'ba said about them.

٧ ـ (٢٧٧٧) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رِجَالاً مِنَ الْمُنَافِقِينَ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، كَانُوا إِذَا خَرَجَ النَّبِيُّ ﷺ إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ. وَفَرِحُوا بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللَّهِ ﷺ. فَإِذَا قَدِمَ النَّبِيُّ ﷺ اعْتَذَرُوا إِلَيْهِ. وَحَلَفُوا. وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا. فَنَزَلَتْ: ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ﴾ [آل عمران: ١٨٨].

[البخاري: كتاب التفسير، باب ﴿لا تحسبن الذين يفرحون بما أتوا﴾، رقم: ٤٥٦٧].

٨ ـ (٢٧٧٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ، أَنَّ مَرْوَانَ قَالَ: اذْهَبْ يَا رَافِعُ، لِبَوَّابِهِ، إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَئِنْ كَانَ كُلُّ امْرِئٍ مِنَّا فَرِحَ بِمَا أَتَى، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ، مُعَذَّباً، لَنُعَذَّبَنَّ أَجْمَعُونَ. فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلِهَذِهِ الآيَةِ؟ إِنَّمَا أُنْزِلَتْ هَذِهِ الآيَةُ فِي أَهْلِ الْكِتَابِ. ثُمَّ تَلاَ ابْنُ عَبَّاسٍ: ﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ﴾ [آل عمران: ١٨٧] هَذِهِ الآيَةَ. وَتَلاَ ابْنُ عَبَّاسٍ: ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾ [آل عمران: ١٨٨]. وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ، فَكَتَمُوهُ إِيَّاهُ، وَأَخْبَرُوهُ بِغَيْرِهِ. فَخَرَجُوا قَدْ أَرَوْهُ أَنْ قَدْ أَخْبَرُوهُ بِمَا سَأَلَهُمْ عَنْهُ. وَاسْتَحْمَدُوا بِذَلِكَ إِلَيْهِ. وَفَرِحُوا بِمَا أَتَوْا. مِنْ كِتْمَانِهِمْ إِيَّاهُ، مَا سَأَلَهُمْ عَنْهُ.

[البخاري: كتاب التفسير، باب: ﴿لا تحسبن الذين يفرحون بما أتوا﴾، رقم: ٤٥٦٨].

٩ ـ (٢٧٧٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسٍ قَالَ: قُلْتُ لِعَمَّارٍ: أَرَأَيْتُمْ صَنِيعَكُمْ هَذَا الَّذِي صَنَعْتُمْ فِي أَمْرِ عَلِيٍّ، أَرَأْياً رَأَيْتُمُوهُ أَوْ شَيْئاً عَهِدَهُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: مَا عَهِدَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ شَيْئاً لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَافَّةً، وَلَكِنْ حُذَيْفَةُ أَخْبَرَنِي عَنِ النَّبِيِّ ﷺ. قَالَ: قَالَ النَّبِيُّ ﷺ: «فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقاً، فِيهِمْ ثَمَانِيَةٌ لاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ، ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ، وَأَرْبَعَةٌ» لَمْ أَحْفَظْ مَا قَالَ شُعْبَةُ فِيهِمْ.

10-(...) Qais Ibn Ubad reported: We said to Ammar: Was your fighting (on the side of Ali in the Battle of Siffin) a matter of your own choice or you got its hints from The Messenger of Allah "Allah's blessing and peace be upon him" for it, is likely for one to err in one's own discretion or was it because of any covenant that The Messenger of Allah "Allah's blessing and peace be upon him" got from you? He said: It was not because of any covenant that The Messenger of Allah "Allah's blessing and peace be upon him" got from us which he did get from other people, and he further said that The Messenger of Allah "Allah's blessing and peace be upon him" said:" In my nation." And I think that Hudhaifa reported to me and according to Ghundur (the words are) that he said: In my nation, there would be twelve hypocrites and they would not be admitted to Paradise and they would not smell its odour, until the camel would pass through a needle's hole. Dubaila (ulcer) would be enough to (torment them) -a kind of flame of Fire which would appear in their shoulders and it would protrude from their chest.

11-(...) Abu At-Tufail reported that there was a dispute between Hudhaifa and one from the people of Aqaba as it happens amongst people. He said: I adjure you by Allah to tell me as to how many people from Aqaba were. The people said to him (Hudhaifa) to inform him as he had asked. We have been informed that they were fourteen and If you are to be counted amongst them, then they would be fifteen and I state by Allah that twelve amongst them were the enemies of Allah and of His Messenger "Allah's blessing and peace be upon him" in this world. The rest of the three put forward this excuse: We did not hear the announcement of The Messenger of Allah "Allah's blessing and peace be upon him" and we were not aware of the intention of the people as he (The Prophet) had been in the hot atmosphere. He (The Prophet) then said: The water is small in quantity (at the next station). So nobody should go ahead of me, but he found people who had gone ahead of him and he cursed them on that day.

12-(2780) Jabir Ibn Abdullah "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: He who climbed this hill, the hill of Murar, his sins would be obliterated as were obliterated the sins of Banu Isra'il. So the first to take their horses were the people of Banu Khazraj. Then there was a ceaseless flow of persons and The Messenger of Allah "Allah's blessing and peace be upon him" said to them: All of you are those who have been pardoned except the owner of a red camel. We came to him and said to him: You also come on,

١٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: قُلْنَا لِعَمَّارٍ: أَرَأَيْتَ قِتَالَكُمْ، أَرَأْياً رَأَيْتُمُوهُ؟ فَإِنَّ الرَّأْيَ يُخْطِىءُ وَيُصِيبُ! أَوْ عَهْداً عَهِدَهُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: مَا عَهِدَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ شَيْئاً لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَافَّةً، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي أُمَّتِي».

قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَالَ: حَدَّثَنِي حُذَيْفَةُ. وَقَالَ غُنْدَرٌ: أُرَاهُ قَالَ: «فِي أُمَّتِي اثْنَا عَشَرَ مُنَافِقاً لاَ يَدْخُلُونَ الْجَنَّةَ، وَلاَ يَجِدُونَ رِيحَهَا، حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ. ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ. سِرَاجٌ مِنَ النَّارِ يَظْهَرُ فِي أَكْتَافِهِمْ. حَتَّىٰ يَنْجُمَ مِنْ صُدُورِهِمْ».

١١ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو أَحْمَدَ الْكُوفِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ جُمَيْعٍ: حَدَّثَنَا أَبُو الطُّفَيْلِ قَالَ: كَانَ بَيْنَ رَجُلٍ مِنْ أَهْلِ الْعَقَبَةِ وَبَيْنَ حُذَيْفَةَ بَعْضُ مَا يَكُونُ بَيْنَ النَّاسِ. فَقَالَ: أَنْشُدُكَ بِاللَّهِ، كَمْ كَانَ أَصْحَابُ الْعَقَبَةِ؟ قَالَ: فَقَالَ لَهُ الْقَوْمُ: أَخْبِرْهُ إِذْ سَأَلَكَ. قَالَ: كُنَّا نُخْبَرُ أَنَّهُمْ أَرْبَعَةَ عَشَرَ، فَإِنْ كُنْتَ مِنْهُمْ فَقَدْ كَانَ الْقَوْمُ خَمْسَةَ عَشَرَ. وَأَشْهَدُ بِاللَّهِ أَنَّ اثْنَيْ عَشَرَ مِنْهُمْ حَرْبٌ لِلَّهِ وَلِرَسُولِهِ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَادُ. وَعَذَرَ ثَلاَثَةً. قَالُوا: مَا سَمِعْنَا مُنَادِيَ رَسُولِ اللَّهِ ﷺ وَلاَ عَلِمْنَا بِمَا أَرَادَ الْقَوْمُ. وَقَدْ كَانَ فِي حَرَّةٍ فَمَشَىٰ فَقَالَ: «إِنَّ الْمَاءَ قَلِيلٌ، فَلاَ يَسْبِقْنِي إِلَيْهِ أَحَدٌ»، فَوَجَدَ قَوْماً قَدْ سَبَقُوهُ. فَلَعَنَهُمْ يَوْمَئِذٍ.

١٢ ـ (٢٧٨٠) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَصْعَدُ الثَّنِيَّةَ، ثَنِيَّةَ الْمُرَارِ، فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ».

قَالَ: فَكَانَ أَوَّلَ مَنْ صَعِدَهَا خَيْلُنَا، خَيْلُ بَنِي الْخَزْرَجِ. ثُمَّ تَتَامَّ النَّاسُ. فَقَالَ

so that The Messenger of Allah "Allah's blessing and peace be upon him" may seek forgiveness for you. But he said: By Allah, so far as I am concerned, the finding of something lost is dearer to me than seeking of forgiveness for me by your companion (The Prophet), and he remained busy in finding out his lost thing.

13-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He who would climb this hill of Murar. The rest of the Hadith is the same but with this variation that it was a desert Arab who was finding out his lost thing.

14-(2781) Anas Ibn Malik "Allah be pleased with him" reported: There was a person amongst us who belonged to the tribe of Banu An-Najjar and he recited the Sura of Al-Baqara and the Sura of Al Imran and he used to transcribe for The Messenger of Allah "Allah's blessing and peace be upon him". He ran away as a rebel and joined the People of the Book. They gave it much importance and said: He is the person who used to transcribe for Muhammad and they were much pleased with him. Time rolled on that Allah caused his death. They dug the grave and buried him therein, but they found to their surprise that the earth had thrown him out over the surface. They again dug the grave for him and buried him but the earth again threw him out upon the surface. They again dug the grave for him and buried him but the earth again threw him out upon the surface. At last they left him unburied.

15-(2782) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" came back from a journey and as he was near Medina, there was such a violent gale that the mountain seemed to be pressed. The Messenger of Allah "Allah's blessing and peace be upon him" said: This wind has perhaps been made to blow for the death of a hypocrite, and as he reached Medina a notorious hypocrite from amongst the hypocrites had died.

16-(2783) Iyas reported from his father: We went along with The Messenger of Allah "Allah's blessing and peace be upon him" to visit a person suffering from fever. When I placed my hand upon him, I said: By Allah, I have never seen, till this day, a person running higher temperature than he. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him", turning his face to his companions, said: May I not inform you of a severer temperature than this which these two persons would run on the Day of Resurrection? And they were two hypocrites riding upon the camel turning their back towards (the Muslims).

رَسُولُ اللَّهِ ﷺ: «وَكلُّكُمْ مَغْفُورٌ لَهُ، إلاَّ صَاحِبَ الْجَمَلِ الأَحْمَرِ» فَأَتَيْنَاهُ فَقُلْنَا لَهُ: تَعَالَ، يَسْتَغْفِرْ لَكَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: وَاللَّهِ، لأَنْ أَجِدَ ضَالَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ يَسْتَغْفِرَ لِي صَاحِبُكُمْ.

قَالَ: وَكَانَ رَجُلٌ يَنْشُدُ ضَالَّةً لَهُ.

١٣ ـ (...) ـ **وحدّثناه** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَصْعَدُ ثَنِيَّةَ الْمُرَارِ أَوِ الْمِرَارِ»... بِمِثْلِ حَدِيثِ مُعَاذٍ. غَيْرَ أَنَّهُ قَالَ: وَإِذَا هُوَ أَعْرَابِيٌّ جَاءَ يَنْشُدُ ضَالَّةً لَهُ.

١٤ ـ (٢٧٨١) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ، وَهُوَ ابْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: كَانَ مِنَّا رَجُلٌ مِنْ بَنِي النَّجَّارِ. قَدْ قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ. وَكَانَ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ. فَانْطَلَقَ هَارِباً حَتَّىٰ لَحِقَ بِأَهْلِ الْكِتَابِ. قَالَ: فَرَفَعُوهُ. قَالُوا: هَذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ، فَأُعْجِبُوا بِهِ. فَمَا لَبِثَ أَنْ قَصَمَ اللَّهُ عُنُقَهُ فِيهِمْ. فَحَفَرُوا لَهُ فَوَارَوْهُ. فَأَصْبَحَتِ الأَرْضُ قَدْ نَبَذَتْهُ عَلَىٰ وَجْهِهَا، ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ. فَأَصْبَحَتِ الأَرْضُ قَدْ نَبَذَتْهُ عَلَىٰ وَجْهِهَا. ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ. فَأَصْبَحَتِ الأَرْضُ قَدْ نَبَذَتْهُ عَلَىٰ وَجْهِهَا. فَتَرَكُوهُ مَنْبُوذاً.

١٥ ـ (٢٧٨٢) ـ **حدّثني** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مِنْ سَفَرٍ. فَلَمَّا كَانَ قُرْبَ الْمَدِينَةِ هَاجَتْ رِيحٌ شَدِيدَةٌ تَكَادُ أَنْ تَدْفِنَ الرَّاكِبَ. فَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثَتْ هَذِهِ الرِّيحُ لِمَوْتِ مُنَافِقٍ» فَلَمَّا قَدِمَ الْمَدِينَةَ، فَإِذَا مُنَافِقٌ عَظِيمٌ، مِنَ الْمُنَافِقِينَ، قَدْ مَاتَ.

١٦ ـ (٢٧٨٣) ـ **حدّثني** عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو مُحَمَّدٍ، النَّضْرُ بْنُ مُحَمَّدِ بْنِ مُوسَى الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا إِيَاسٌ: حَدَّثَنِي أَبِي. قَالَ: عُدْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَجُلاً مَوْعُوكاً. قَالَ: فَوَضَعْتُ يَدِي عَلَيْهِ فَقُلْتُ: وَاللَّهِ، مَا رَأَيْتُ كَالْيَوْمِ رَجُلاً أَشَدَّ حَرًّا. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَلا أُخْبِرُكُمْ بِأَشَدَّ حَرًّا مِنْهُ يَوْمَ الْقِيَامَةِ؟ هَذَيْنِكَ الرَّجُلَيْنِ الرَّاكِبَيْنِ الْمُقَفِّيَيْنِ»، لِرَجُلَيْنِ حِينَئِذٍ مِنْ أَصْحَابِهِ.

17-(2784) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The similitude of a hypocrite is that of a sheep which roams aimlessly between two flocks. She goes to one at one time and to the other at another time.

(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" saidlike this but with this change of words:" She sometimes finds a way in one flock and then in another flock."

١٧ ـ (٢٧٨٤) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، يَعْنِي الثَّقَفِيَّ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ. تَعِيرُ إِلَىٰ هَٰذِهِ مَرَّةً، وَإِلَى هَٰذِهِ مَرَّةً».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «تَكِرُّ فِي هَٰذِهِ مَرَّةً، وَفِي هَٰذِهِ مَرَّةً».

The Book Of Description Of The Day Of Judgement, Paradise And Hell

18-(2785) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: A bulky person would be brought on the Day of judgment and he would not carry the weight to the eye of Allah equal even to that of a gnat. Nor shall We set up a balance for them on the Day of Judgement." (Cave 105).

19-(2786) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that a Jew scholar came to The Messenger of Allah "Allah's blessing and peace be upon him" and said. Muhammad, or Abu Al-Qasim, verify, Allah, the Exalted and Glorious. would carry the Heavens on the Day of Judgment upon one finger and earths upon one finger and the mountains and trees upon one finger and the ocean and moist earth upon one finger-in fact the whole of the creation upon one finger, and then He would stir them and say: I am your Lord, I am your Lord. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" smiled testifying what that scholar had said. He then recited this verse:" And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the Day of Resurrection and the heavens are folded up in His right hand. Glory be to Him I and highly Exalted is Re above what they associate (with Him)" (Az-Zumar 67).

20-(...) This Hadith was narrated on the authority of Mansur with the same chain of transmitters, but with a slight variation of wording.

21-(...) Abdullah "Allah be pleased with him" reported that a person from the People of the Book came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: Abu Al-Qasim, verify, Allah would carry the Heavens upon one finger and the earths upon one finger and the trees and moist earth upon one finger and in fact the whole of the creation upon one finger and then say: I am your Lord. I an your Lord. And he (the narrator) further said: I saw Allah's Messenger "Allah's blessing and peace be upon him" fooling so much happy that his front teeth became visible and then he recited the following Verse:" And they honour not Allah with the honour due to Him".

22-(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters but with a slight variation of wording.

كِتَابُ صِفَةِ القِيَامَةِ والجَنَّةِ والنَّارِ

١٨ ـ (٢٧٨٥) ـ حدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ، لاَ يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ. اقْرَؤُوا: ﴿أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾﴾ [الكهف: ١٠٥].

[البخاري: كتاب التفسير، باب: ﴿أولئك الذين كفروا بآيات ربهم ولقائه﴾، رقم: ٤٧٢٩].

١٩ ـ (٢٧٨٦) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا فُضَيْلٌ، يَعْنِي ابْنَ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ حَبْرٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ ـ أَوْ: يَا أَبَا الْقَاسِمِ ـ إِنَّ اللَّهَ تَعَالَى يُمْسِكُ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ عَلَى إِصْبَعٍ، وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ. ثُمَّ يَهُزُّهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ. أَنَا الْمَلِكُ. فَضَحِكَ رَسُولُ اللَّهِ ﷺ تَعَجُّباً مِمَّا قَالَ الْحَبْرُ. تَصْدِيقاً لَهُ. ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾﴾ [الزمر: ٦٧].

[البخاري: كتاب التفسير، باب: ﴿وما قدروا الله حق قدره﴾، رقم: ٤٨١١].

٢٠ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ، قَالَ: جَاءَ حَبْرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ﷺ ... بِمِثْلِ حَدِيثِ فُضَيْلٍ. وَلَمْ يَذْكُرْ: ثُمَّ يَهُزُّهُنَّ. وَقَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ تَعَجُّباً لِمَا قَالَ. تَصْدِيقاً لَهُ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ [الزمر: ٦٧] وَتَلاَ الآيَةَ.

٢١ ـ (...) ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ عَلْقَمَةَ يَقُولُ: قَالَ عَبْدُ اللَّهِ: جَاءَ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا أَبَا الْقَاسِمِ، إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ وَالثَّرَى عَلَى إِصْبَعٍ، وَالْخَلاَئِقَ عَلَى إِصْبَعٍ. ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. أَنَا الْمَلِكُ. قَالَ: فَرَأَيْتُ النَّبِيَّ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ. ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ [الزمر: ٦٧]. [البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿إن الله يمسك السموات والأرض أن تزولا﴾، رقم: ٧٤٥١].

٢٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعاً: وَالشَّجَرَ عَلَى إِصْبَعٍ. وَالثَّرَى عَلَى إِصْبَعٍ. وَلَيْسَ فِي حَدِيثِ جَرِيرٍ: وَالْخَلاَئِقَ عَلَى إِصْبَعٍ. وَلَكِنْ فِي حَدِيثِهِ: وَالْجِبَالَ عَلَى إِصْبَعٍ.

وَزَادَ فِي حَدِيثِ جَرِيرٍ: تَصْدِيقاً لَهُ تَعَجُّباً لِمَا قَالَ.

23-(2787) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allan "Exalted and Glorified be He" will take in His grip the earth on the Day of Judgment and He would roll up the sky in His right hand and would say: I am the Lord; where are the sovereigns of the world?

24-(2788) Abdullah Ibn Umar "Allah be pleased with both" reported The Messenger of Allah "Allah's blessing and peace be upon him" saying: Allah "Exalted and Glorified be He" would fold the Heavens on the Day of Judgment and then He would place them on His tight hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the' earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?

25-(...) Abdullah Ibn Miqsam reported that he saw Abdullah Ibn Umar "Allah be pleased with both" when he narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah "Exalted and Glorified be He" would take in His hand His Heavens and His Earth, and would say: I am Allah. And He would clench His fingers and then would open them (and say): I am your Lord. I saw the pulpit in commotion from underneath because of something (vibrating) there. And (I felt this commotion so much) that I said (to myself): It may not fall with Allah's Messenger "Allah's blessing and peace be upon him" upon it.

26-(...) Abdullah Ibn Miqsam reported that Abdullah Ibn Umar "Allah be pleased with both" told: I saw Allah's Messenger "Allah's blessing and peace be upon him" upon the pulpit and he was saying that the Mighty Lord, the Exalted and Glorious would take hold of the Heavens and earth in His hand. The rest of the Hadith is the same,

[1] The beginning of creation and the creation of Adam "Peace be upon him"

27-(2789) Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" took hold of my hands and said: Allah "Exalted and Glorified be He" created the clay on Saturday and He created the mountains on Sunday and He created the trees on Monday and He created the things entailing labour on Tuesday and created light on Wednesday and lie caused the animals to spread on Thursday and created Adam "Allah's blessing and peace be upon him" after Asr on Friday; the last creation at the last hour of the hours of Friday, i.e. between afternoon and night.

٢٣ ـ (٢٧٨٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي ابْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْبِضُ اللَّهُ تَبَارَكَ وَتَعَالَى الأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ. ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. أَيْنَ مُلُوكُ الأَرْضِ؟».

[البخاري: كتاب الرقاق، باب يقبض الله الأرض يوم القيامة، رقم: ٦٥١٩].

٢٤ ـ (٢٧٨٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَطْوِي اللَّهُ عَزَّ وَجَلَّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ. ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَىٰ. ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الأَرَضِينَ بِشِمَالِهِ. ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿لما خلقت بيدي﴾، رقم: ٧٤١٣].

٢٥ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، أَنَّهُ نَظَرَ إِلَىٰ عَبْدِ اللَّهِ بْنِ عُمَرَ كَيْفَ يَحْكِي رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْخُذُ اللَّهُ عَزَّ وَجَلَّ سَمَاوَاتِهِ وَأَرَضِيهِ بِيَدَيْهِ. فَيَقُولُ: أَنَا اللَّهُ.. وَيَقْبِضُ أَصَابِعَهُ وَيَبْسُطُهَا، أَنَا الْمَلِكُ» حَتَّىٰ نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ. حَتَّىٰ إِنِّي لأَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللَّهِ ﷺ؟.

٢٦ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ: «يَأْخُذُ الْجَبَّارُ عَزَّ وَجَلَّ، سَمَاوَاتِهِ وَأَرَضِيهِ بِيَدَيْهِ»... ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ يَعْقُوبَ.

١ ـ باب ابتداء الخَلْقِ، وخلقِ آدم عليه السلام

٢٧ ـ (٢٧٨٩) ـ حدّثني سُرَيْجُ بْنُ يُونُسَ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَىٰ أُمِّ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي فَقَالَ: «خَلَقَ اللَّهُ، عَزَّ وَجَلَّ، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الاثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثُّلاَثَاءِ، وَخَلَقَ النُّورَ يَوْمَ الأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ. وَخَلَقَ آدَمَ، عَلَيْهِ السَّلاَمُ، بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ. فِي آخِرِ الْخَلْقِ. فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ. فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ».

ـ قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْبِسْطَامِيُّ، وَهُوَ الْحُسَيْنُ بْنُ عِيسَىٰ، وَسَهْلُ بْنُ عَمَّارٍ، وَإِبْرَاهِيمُ بْنُ بِنْتِ حَفْصٍ، وَغَيْرُهُمْ، عَنْ حَجَّاجٍ، بِهَٰذَا الْحَدِيثِ.

[2] Resurrection and characteristics of the earth on the Day of Judgement

28-(2790) Sahl Ibn Sa'd "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The people will be assembled on tee Day of Resurrection on a white plain with a reddish tinge like the loaf of white bread with no marks set up for anyone.

29-(2791) A'isha "Allah be pleased with her" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about the words of Allah, the Exalted and Glorious:" The day when the earth would be changed for another earth and Heaven would be changed for another Heaven (Abraham 48), (and inquired:) (The Messenger of Allah), where would the people be on that day? He said: They would be on the bridge.

[3] The entertainment of the people of Paradise

30-(2792) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that the earth would turn to be one single bread on the Day of Resurrection and the Almighty would turn it in His hand as one of you turns a loaf while on a journey. It would be a feast arranged in the honour of the people of Paradise. He (the narrator) further narrated that a person from among the Jews came and he said: Abu Al-Qasim, may the Compassionate Lord be pleased with you! May I inform you about the feast arranged in honour of the people of Paradise on the Day of Resurrection? He said: Do it, of course. He said: The earth would become one single bread. Then The Messenger of Allah "Allah's blessing and peace be upon him" looked towards us and laughed until his premolar teeth became visible. He then again said: May I inform you about that with which they would be entertained? He said: Do it. He said: Their entertainment would be ox and fish. The Companions of the Prophet "Allah's blessing and peace be upon him" said: What is that? He said: Ox and fish from the caudate (extra) lobe of whose livers seventy thousand people would be able to eat.

31-(2793) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: If ten scholars of the Jews would follow me, no Jew would be left upon the surface of the earth who would not embrace Islam.

[4] A Jew asks The Messenger of Allah "Allah's blessing and peace be upon him" about soul and Allah's saying: "They ask you about the soul"

32-(2794) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: While I was going in the company of The Messenger of Allah "Allah's

٢ ـ باب البَعْثِ والنُّشُور وصِفَةِ الأَرْضِ يَومَ القِيَامَةِ

٢٨ ـ (٢٧٩٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو حَازِمِ بْنُ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَىٰ أَرْضٍ بَيْضَاءَ، عَفْرَاءَ، كَقُرْصَةِ النَّقِيِّ، لَيْسَ فِيهَا عَلَمٌ لأَحَدٍ».

[البخاري: كتاب الرقاق، باب يقبض الله الأرض يوم القيامة، رقم: ٦٥٢١].

٢٩ ـ (٢٧٩١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ﴾ [إبراهيم: ٤٨]. فَأَيْنَ يَكُونُ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «عَلَى الصِّرَاطِ».

٣ ـ باب نُزُل أهل الجنة

٣٠ ـ (٢٧٩٢) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَكُونُ الأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً. يَكْفَؤُهَا الْجَبَّارُ بِيَدِهِ. كَمَا يَكْفَؤُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ. نُزُلاً لأَهْلِ الْجَنَّةِ». قَالَ: فَأَتَىٰ رَجُلٌ مِنَ الْيَهُودِ. فَقَالَ: بَارَكَ الرَّحْمَنُ عَلَيْكَ، أَبَا الْقَاسِمِ، أَلا أُخْبِرُكَ بِنُزُلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «بَلَىٰ»، قَالَ: تَكُونُ الأَرْضُ خُبْزَةً وَاحِدَةً. كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، ثُمَّ ضَحِكَ حَتَّىٰ بَدَتْ نَوَاجِذُهُ. قَالَ: أَلاَ أُخْبِرُكَ بِإِدَامِهِمْ؟ قَالَ: «بَلَىٰ»، قَالَ: إِدَامُهُمْ بَالاَمُ وَنُونٌ. قَالُوا: وَمَا هَٰذَا؟ قَالَ: ثَوْرٌ وَنُونٌ. يَأْكُلُ مِنْ زَائِدَةِ كَبِدِهِمَا سَبْعُونَ أَلْفاً.

[البخاري: كتاب الرقاق، باب يقبض الله الأرض يوم القيامة، رقم: ٦٥٢٠].

٣١ ـ (٢٧٩٣) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ تَابَعَنِي عَشَرَةٌ مِنَ الْيَهُودِ، لَمْ يَبْقَ عَلَىٰ ظَهْرِهَا يَهُودِيٌّ إِلاَّ أَسْلَمَ».

[البخاري: كتاب مناقب الأنصار، باب إتيان اليهود النبي ﷺ حين قدم المدينة، رقم: ٣٩٤١].

٤ ـ بابُ سُؤَالِ اليَهُودِ النبيَّ ﷺ عَنِ الرُّوحِ

وقَوْلِهِ تعالى: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ...﴾ الآية [الإسراء: ٨٥]

٣٢ ـ (٢٧٩٤) ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ،

blessing and peace be upon him" in a cultivable land and he (The Prophet) was walking with the support of a wood, a group of Jews happened to meet him. Some of them said to the others: Ask him about the Soul. They said: What is your doubt about it? There is a possibility that you may ask him about anything (the answer of) which you may not like. They said: Ask him. So one amongst them asked him about the Soul. The Messenger of Allah "Allah's blessing and peace be upon him" kept quiet and he gave no reply and I came to know that revelation was being sent to him, so I stood at my place and thus this revelation descended upon him:" They ask thee about Soul. Say: The Soul is by the Commandment of my Lord, and of Knowledge you are given but a little" (Al-Isra 85).

33-(...) Abdullah "Allah be pleased with him" reported: I was walking along with The Messenger of Allah "Allah's blessing and peace be upon him" in a field of Medina. The rest of the Hadith is the same, but there is a slight variation of wording.

34-(...) Abdullah "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" was reclining against a tree in the garden. The rest of the Hadith is the same. but there is a slight variation of wording.

35-(2795) Khabbab "Allah be pleased with him" reported: Al-As Ibn Wa'il owed debt to me. I came to him in order to demand that. He said: I will never repay you unless you belie Muhammad. I said: I would never belie Muhammad until you die and you are again raised up. He said: When I would be raised up after death, I would repay your debt when I would get my property and children back. Waki' said: This is how Al-A'mash has narrated and it was on this occasion that this verse was revealed:" Hast thou seen him who dis. believes in Our message and says: I shall certainly be given wealth and children' (Mary 77) up to" he would come to Us alone".

36-(...) This Hadith was narrated on the authority of Khabbab through another chain of transmitters with the following difference: During the pre-Islamic period of ignorance, I used to work as an ironsmith. I did some work for Al-As Ibn Wa'il to whom I came to receive my wages.

[5] Allah's saying: " Allah would never punish them so long as you are amongst them" (Al-Anfal 33)

37-(2796) Anas Ibn Malik "Allah be pleased with him" reported that Abu Jahl said: O Allah, if he is true, then shower upon us the volley of

وَهُوَ مُتَّكِىءٌ عَلَىٰ عَسِيبٍ، إِذْ مَرَّ بِنَفَرٍ مِنَ الْيَهُودِ. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ. فَقَالُوا: مَا رَابَكُمْ إِلَيْهِ؟ لاَ يَسْتَقْبِلُكُمْ بِشَىءٍ تَكْرَهُونَهُ. فَقَالُوا: سَلُوهُ. فَقَامَ إِلَيْهِ بَعْضُهُمْ فَسَأَلَهُ عَنِ الرُّوحِ. قَالَ: فَأَسْكَتَ النَّبِيُّ ﷺ. فَلَمْ يَرُدَّ عَلَيْهِ شَيْئاً. فَعَلِمْتُ أَنَّهُ يُوحَىٰ إِلَيْهِ. قَالَ: فَقُمْتُ مَكَانِي. فَلَمَّا نَزَلَ الْوَحْيُ قَالَ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾ [الإسراء: ٨٥].

[البخاري: كتاب العلم، باب قول الله تعالى: ﴿وما اوتيتم من العلم إلا قليلاً﴾، رقم: ١٢٥].

٣٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ... بِنَحْوِ حَدِيثِ حَفْصٍ.

غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ: ﴿وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥].

وَفِي حَدِيثِ عِيسَى بْنِ يُونُسَ: ﴿وَمَا أُوتُوا﴾ مِنْ رِوَايَةِ ابْنِ خَشْرَمٍ.

٣٤ ـ (...) ـ حدّثنا أَبُو سَعِيدٍ الأَشَجُّ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ إِدْرِيسَ يَقُولُ: سَمِعْتُ الأَعْمَشَ يَرْوِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: كَانَ النَّبِيُّ ﷺ فِي نَخْلٍ يَتَوَكَّأُ عَلَىٰ عَسِيبٍ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ عَنِ الأَعْمَشِ.

وَقَالَ فِي رِوَايَتِهِ: ﴿وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥].

٣٥ ـ (٢٧٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ، وَاللَّفْظُ لِعَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قَالَ: كَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ. فَأَتَيْتُهُ أَتَقَاضَاهُ. فَقَالَ لِي: لَنْ أَقْضِيَكَ حَتَّىٰ تَكْفُرَ بِمُحَمَّدٍ. قَالَ: فَقُلْتُ لَهُ: إِنِّي لَنْ أَكْفُرَ بِمُحَمَّدٍ حَتَّىٰ تَمُوتَ ثُمَّ تُبْعَثَ. قَالَ: وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ؟ فَسَوْفَ أَقْضِيكَ إِذَا رَجَعْتُ إِلَىٰ مَالٍ وَوَلَدٍ.

قَالَ وَكِيعٌ: كَذَا قَالَ الأَعْمَشُ. قَالَ: فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَداً﴾ إِلَىٰ قَوْلِهِ: ﴿وَيَأْتِينَا فَرْداً﴾ [مريم: ٧٧].

[البخاري: كتاب البيوع، باب ذكر القين والحداد، رقم: ٢٠٩١].

٣٦ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ وَكِيعٍ.

وَفِي حَدِيثِ جَرِيرٍ: قَالَ: كُنْتُ قَيْناً فِي الْجَاهِلِيَّةِ. فَعَمِلْتُ لِلْعَاصِ بْنِ وَائِلٍ عَمَلاً. فَأَتَيْتُهُ أَتَقَاضَاهُ.

٥ ـ باب في قوله تعالى: ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾ الآية [الأنفال: ٣٣]

٣٧ ـ (٢٧٩٦) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ

stones from the sky or inflict upon us a grievous torment, and it was on this occasion that this verse was revealed:" Allah would never torment them so long as you are amongst them. And Allah is not going to torment them as long as they seek forgiveness. And why is it that Allah should not torment them and they prevent people from coming to the sacred mosque...." (Al-Anfal 33:34)

[6] Allah's saying: "Nay, but verily man is inordinate, because he looks upon himself as self-sufficient"

38-(2797) Abu Huraira "Allah be pleased with him" reported that Abu Jahl asked (people) whether Muhammad placed his face (on the ground) in their presence. It was said to him: Yes. He said: By Lit and Uzza. If I were to see him do that, I would trample his neck, or I would besmear his face with dust. He came to The Messenger of Allah "Allah's blessing and peace be upon him" as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: What is the matter with you? He said: There is between me and him a ditch of fire and terror and wings. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: If he were to come near me the angels would have torn him to pieces. Then Allah "Exalted and Glorified be He" revealed this verse (the narrator) said: We do not whether it is the Hadith transmitted by Abu Huraira or something conveyed to him from another source:" Nay, man is surely inordinate, because he looks upon himself as self-sufficient. Surely to thy Lord is the return. Hast thou seen him who forbids a servant when he prays? Seest thou if he is on the right way, or enjoins observance of piety? Seest thou if he denies and turns away? Knowest he not that Allah sees? Nay. If he desists not, We will seize him by the forelock-a lying, sinful forelock. Then let him summon his council. We will summon the guards of the Hell. Nay! Obey not thou him" (Al-Alaq 6:19). (Rather prostrate thyself.) Ubaidullah made this addition: It was after this that (prostration) was enjoined upon and Ibn Abd Al-Ala made this addition that by Nadia he meant his people.

[7] What about the smoke

39-(2798) Masruq reported: We were sitting in the company of Abdullah "Allah be pleased with him" who was lying on the bed that a person came and said: Abd Ar-Rahman, a story-teller at the gates of Kinda says that the verse (of the Qur'an) which deals with the" smoke" implies that which is about to come and it would hold the breath of the infidels and

عَبْدِ الْحَمِيدِ الزِّيَادِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو جَهْلٍ: ﴿اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾ [الأنفال: ٣٢]. فَنَزَلَتْ: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ﴾ [الأنفال: ٣٣ ـ ٣٤] إِلَىٰ آخِرِ الآيَةِ.

٦ ـ باب قوله: ﴿إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾ أَن رَّآهُ اسْتَغْنَىٰ ﴿٧﴾﴾ [العلق: ٦ ـ ٧]

٣٨ ـ (٢٧٩٧) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الْقَيْسِيُّ. قَالاَ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ: حَدَّثَنِي نُعَيْمُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ؟ قَالَ: فَقِيلَ: نَعَمْ. فَقَالَ: وَاللاَّتِ وَالْعُزَّىٰ، لَئِنْ رَأَيْتُهُ يَفْعَلُ ذٰلِكَ لأَطَأَنَّ عَلَىٰ رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ. قَالَ: فَأَتَىٰ رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي. زَعَمَ لِيَطَأَ عَلَىٰ رَقَبَتِهِ. قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلاَّ وَهُوَ يَنْكِصُ عَلَىٰ عَقِبَيْهِ وَيَتَّقِي بِيَدَيْهِ. قَالَ: فَقِيلَ لَهُ: مَالَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلاً وَأَجْنِحَةً.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ دَنَا مِنِّي لاَخْتَطَفَتْهُ الْمَلاَئِكَةُ عُضْواً عُضْواً».

قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ـ لاَ نَدْرِي فِي حَدِيثِ أَبِي هُرَيْرَةَ، أَوْ شَيْءٌ بَلَغَهُ ـ: ﴿كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾ أَن رَّآهُ اسْتَغْنَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾ أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾﴾ ـ يَعْنِي أَبَا جَهْلٍ ـ ﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ﴾ [العلق: ٦ ـ ١٩].

زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ قَالَ: وَأَمَرَهُ بِمَا أَمَرَهُ بِهِ.

وَزَادَ ابْنُ عَبْدِ الأَعْلَىٰ: فَلْيَدْعُ نَادِيَهُ، يَعْنِي قَوْمَهُ.

[البخاري: كتاب التفسير، باب: ﴿وإذ قالوا اللهم إن كان هذا هو الحق من عندك...﴾، رقم: ٤٦٤٨].

٧ ـ باب الدُّخَان

٣٩ ـ (٢٧٩٨) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ. قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ جُلُوساً، وَهُوَ مُضْطَجِعٌ بَيْنَنَا. فَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، إِنَّ قَاصًّا عِنْدَ أَبْوَابِ كِنْدَةَ يَقُصُّ وَيَزْعُمُ؛ أَنَّ

would inflict the believers with cold. Thereupon Abdullah got up and said in anger. O people, fear Allah and say only that which one knows amongst you and do not say which he does not know and he should simply say: Allah has the best knowledge for He has the best knowledge amongst all of you. He is not to say that which he does not know. Allah has the best knowledge of it. Verily Allah "Exalted and Glorified be He" said to His Prophet "Allah's blessing and peace be upon him" to state:" I do not ask from you any remuneration and I am not the one to put you in trouble," and when Allah's Messenger "Allah's blessing and peace be upon him" saw people turning back (from religion) he said: O Allah, afflict them with seven famines as was done in the case of Yusuf, so they were afflicted with famine by which they were forced to eat everything until they were obliged to eat the hides and the dead bodies because of hunger, and every one of them looked towards the sky and he found a smoke. And Abu Sufyan came and he said: Muhammad, you have come to command us to obey Allah and cement the ties of blood-relation whereas your people are undone; supplicate Allah for them. Thereupon Allah "Exalted and Glorified be He" said:" Wait for the day when there would be clear smoke from the sky which would envelop people and that would be grievous torment" up to the words:" you are going to return to (evil)." (Smoke 10:11) (If this verse implied the torment of the next life) could the chastisement of the next (life) be averted (as the Qur'an states): On the day when We seize (them) with the most violent seizing; surely We shall exact retribution" (Smoke 16)? The seizing (in the Hadith) implies that of the Day of Badr. And so far as the sign of smoke, seizing, inevitability and signs of Rome are concerned, they have become things of the past now.

40-(...) Masruq reported that there came to Abdullah "Allah be pleased with him" a person and said: I have left behind in the mosque a man who explains the Qur'an according to his personal discretion and he explained this verse:" So wait for the day when the Heaven brings a clear smoke." He says that a smoke would come to the people on the Day of Resurrection and it will withhold breath and they would be inflicted with cold. Abdullah said: He who has knowledge should say something and he who has no knowledge should simply say: Allah is best aware. This reflects the understanding of a person that he should say about that which he does not know that it is Allah who knows best. The fact is that when the Quraish disobeyed The Messenger of Allah "Allah's blessing and peace be upon him" he supplicated Allah that they should be afflicted with famine and starvation as was done in case of Yusuf. And they were so much hard

آيَةَ الدُّخَانِ تَجِيءُ، فَتَأْخُذُ بِأَنْفَاسِ الْكُفَّارِ. وَيَأْخُذُ الْمُؤْمِنِينَ مِنْهُ كَهَيْئَةِ الزُّكَامِ. فَقَالَ عَبْدُ اللَّهِ، وَجَلَسَ وَهُوَ غَضْبَانُ: يَا أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ. مَنْ عَلِمَ مِنْكُمْ شَيْئاً، فَلْيَقُلْ بِمَا يَعْلَمُ. وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلِ: اللَّهُ أَعْلَمُ. فَإِنَّهُ أَعْلَمُ لأَحَدِكُمْ أَنْ يَقُولَ، لِمَا لاَ يَعْلَمُ: اللَّهُ أَعْلَمُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾﴾ [ص: ٨٦] إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِدْبَاراً. فَقَالَ: «اللَّهُمَّ، سَبْعٌ كَسَبْعِ يُوسُفَ» قَالَ: فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ، حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ مِنَ الْجُوعِ. وَيَنْظُرُ إِلَى السَّمَاءِ أَحَدُهُمْ فَيَرَى كَهَيْئَةِ الدُّخَانِ. فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ، إِنَّكَ جِئْتَ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصِلَةِ الرَّحِمِ. وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللَّهَ لَهُمْ. قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾﴾ إِلَى قَوْلِهِ: ﴿إِنَّكُمْ عَآئِدُونَ﴾ [الدخان: ١٠ ـ ١٥].

قَالَ: أَفَيُكْشَفُ عَذَابُ الآخِرَةِ؟ ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ ﴿١٦﴾﴾ [الدخان: ١٦].

فَالْبَطْشَةُ يَوْمَ بَدْرٍ. وَقَدْ مَضَتْ آيَةُ الدُّخَانِ، وَالْبَطْشَةُ، وَاللِّزَامُ، وَآيَةُ الرُّومِ.

[البخاري: كتاب الاستسقاء، باب دعاء النبي ﷺ: «اجعلها عليهم سنين كسني يوسف»، رقم: ١٠٠٧].

٤٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: أَخْبَرَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. كُلُّهُمْ عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لِيَحْيَى، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ. قَالَ: جَاءَ إِلَى عَبْدِ اللَّهِ رَجُلٌ فَقَالَ: تَرَكْتُ فِي الْمَسْجِدِ رَجُلاً يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ. يُفَسِّرُ هَذِهِ الآيَةَ: ﴿يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ [الدخان: ١٠]. قَالَ: يَأْتِي النَّاسَ يَوْمَ الْقِيَامَةِ دُخَانٌ فَيَأْخُذُ بِأَنْفَاسِهِمْ. حَتَّى يَأْخُذَهُمْ مِنْهُ كَهَيْئَةِ الزُّكَامِ. فَقَالَ عَبْدُ اللَّهِ: مَنْ عَلِمَ عِلْماً فَلْيَقُلْ بِهِ. وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلِ: اللَّهُ أَعْلَمُ. فَإِنَّ مِنْ فِقْهِ الرَّجُلِ أَنْ يَقُولَ، لِمَا لاَ عِلْمَ لَهُ بِهِ: اللَّهُ أَعْلَمُ.

pressed that a person would ace the sky and he would see between him and the sky something like smoke and they were so much hard pressed that they began to cat the bones, and a person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: O Messenger of Allah, seek forgiveness for the tribe of Mudar for (its people) have been undone. The Messenger "Allah's blessing and peace be upon him" said: For Mudar? You are overbold, but he supplicated Allah for them. It was upon this that this verse was revealed:" We shall remove the chastisement a little, but they will surely return to evil" (Smoke 15). He (the narrator) said: There was a downpour of rain upon them. When there was some relief for them they returned to the same position as they had been before, and Allah "Exalted and Glorified be He" revealed this verse:" So wait for the day when the heaven brings a clear smoke enveloping people. This is a grievous torment (10:12) On the day when We seize them with the most violent seizing; surely, We shall exact retribution." (Smoke 16) And this (seizing) implied (Battle) of Badr.

41-(...) Abdullah "Allah be pleased with him" said that five signs have (become things) of the past (and have proved the truth of the Prophet): (Enveloping) by the smoke, inevitable (punishment to the Meccans at Badr), (the victory of) Rome, (violent) seizing (of the Meccans at Badr) and (the splitting up of) the Moon.

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

42-(2799) Ubai Ibn Ka'b "Allah be pleased with him" reported that the statement of Allah "Exalted and Glorified be He": "We will, surely, make them taste the lesser punishment before the severer punishment (that haply they may return)" (As-Sajda 21) imply the torments of the world. (victory of) Rome, seizing (of the Meccans), or smoke. And Shaiba was in doubt about seizing or smoke.

[8] The splitting up of the moon

43-(2800) Abu Ma'mar reported from Abdullah "Allah be pleased with him" that the moon was split up during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" in two parts and The Messenger of Allah "Allah's blessing and peace be upon him" said: Bear testimony to this.

44-(...) This Hadith was narrated on the authority of Abdullah Ibn Mas'ud (who said): We were along with The Messenger of Allah "Allah's blessing and peace be upon him" at Mina, when moon was split up into

إِنَّمَا كَانَ هَذَا؛ أَنَّ قُرَيْشاً لَمَّا اسْتَعْصَتْ عَلَى النَّبِيِّ ﷺ، دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ. فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ. حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ. وَحَتَّى أَكَلُوا الْعِظَامَ. فَأَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، اسْتَغْفِرِ اللَّهَ لِمُضَرَ فَإِنَّهُمْ قَدْ هَلَكُوا. فَقَالَ: «لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ»، قَالَ: فَدَعَا اللَّهَ لَهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾﴾ [الدخان: ١٥] قَالَ: فَمُطِرُوا. فَلَمَّا أَصَابَتْهُمُ الرَّفَاهِيَةُ، قَالَ: عَادُوا إِلَى مَا كَانُوا عَلَيْهِ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾﴾ [الدخان: ١٠ - ١٢] ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ ﴿١٦﴾﴾ [الدخان: ١٦] قَالَ: يَعْنِي يَوْمَ بَدْرٍ.

٤١ - (...) - **حدثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: خَمْسٌ قَدْ مَضَيْنَ: الدُّخَانُ، وَاللِّزَامُ، وَالرُّومُ، وَالْبَطْشَةُ، وَالْقَمَرُ. [البخاري: كتاب التفسير، باب: ﴿فسوف يكون لزاماً﴾، رقم: ٤٧٦٧].

(...) - **حدثنا** أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٤٢ - (٢٧٩٩) - **حدثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أُبَيِّ بْنِ كَعْبٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ﴾ [السجدة: ٢١] قَالَ: مَصَائِبُ الدُّنْيَا، وَالرُّومُ، وَالْبَطْشَةُ، أَوِ الدُّخَانُ. شُعْبَةُ الشَّاكُّ فِي الْبَطْشَةِ أَوِ الدُّخَانِ.

٨ - باب انشِقَاقِ القَمَرِ

٤٣ - (٢٨٠٠) - **حدثنا** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِشِقَّتَيْنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا».
[البخاري: كتاب المناقب، باب سؤال المشركين أن يريهم النبي ﷺ آية...، رقم: ٣٦٣٦].

٤٤ - (...) - **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي. كِلاَهُمَا عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ

two. One of its parts was behind the mountain and the other one was on this side of the mountain. The Messenger of Allah "Allah's blessing and peace be upon him" said to us: Bear witness to this.

45-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that the moon was split up in two parts during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". The mountain covered one of its parts and one part of it was above the mountain and The Messenger of Allah "Allah's blessing and peace be upon him" said: Bear witness to this.

(2801) This Hadith was narrated on the authority of Shu'ba with a slight variation of wording.

(...)This Hadith was narrated on the authority of Shu'ba through another chain of transmitters, with a slight variation of wording.

46-(2802) Anas "Allah be pleased with him" reported that the people of Mecca demanded from The Messenger of Allah "Allah's blessing and peace be upon him" that he should show them (some) signs (miracles) and he showed them the splitting of the moon.

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

47-(...) Anas "Allah be pleased with him" reported that the moon was split up in two parts and in the Hadith recorded in Abu Dawud, the words are:" The moon was split up into two parts during the life of The Messenger of Allah "Allah's blessing and peace be upon him"."

48-(2803) Ibn Abbas "Allah be pleased with both" reported that the moon was split up during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him".

[9] there is none to show more patience than Allah Almighty on attributing wrong things to him

49-(2804) Abu Musa "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is none to show more patience at listening to the most irksome things than Allah, the Exalted and Glorious. Partnership is associated to Him (polytheism). and (fatherhood) of a child is attributed to him, but in spite of this He protects them (people) and provides them sustenance.

(...) This Hadith was narrated on the authority of Abu Musa with a slight variation of wording.

مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى، إِذَا انْفَلَقَ الْقَمَرُ فِلْقَتَيْنِ. فَكَانَتْ فِلْقَةٌ وَرَاءَ الْجَبَلِ، وَفِلْقَةٌ دُونَهُ. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا».

٤٥ ـ (...) ـ حدثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِلْقَتَيْنِ. فَسَتَرَ الْجَبَلُ فِلْقَةً. وَكَانَتْ فِلْقَةٌ فَوْقَ الْجَبَلِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اشْهَدْ».

(٢٨٠١) ـ حدثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... مِثْلَ ذَلِكَ.

(...) ـ وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلاَهُمَا عَنْ شُعْبَةَ. بِإِسْنَادِ ابْنِ مُعَاذٍ، عَنْ شُعْبَةَ... نَحْوَ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ ابْنِ أَبِي عَدِيٍّ: فَقَالَ: «اشْهَدُوا، اشْهَدُوا».

٤٦ ـ (٢٨٠٢) ـ حدثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ؛ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً. فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ، مَرَّتَيْنِ. [البخاري: كتاب المناقب، باب سؤال المشركين أن يريهم النبي ﷺ آية...، رقم: ٣٦٣٧].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ... بِمَعْنَى حَدِيثِ شَيْبَانَ.

٤٧ ـ (...) ـ وحدثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ. (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ. كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. قَالَ: انْشَقَّ الْقَمَرُ فِرْقَتَيْنِ.

وَفِي حَدِيثِ أَبِي دَاوُدَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب التفسير، باب: ﴿وانشق القمر...﴾ رقم: ٤٨٦٤].

٤٨ ـ (٢٨٠٣) ـ حدثنا مُوسَى بْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ: حَدَّثَنِي أَبِي: حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْقَمَرَ انْشَقَّ عَلَى زَمَانِ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب المناقب، باب سؤال المشركين أن يريهم النبي ﷺ آية...، رقم: ٣٦٣٨].

٩ ـ باب لا أَحَدَ أَصْبَرُ على أَذًى من الله عزّ وجلّ

٤٩ ـ (٢٨٠٤) ـ حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ أَحَدَ أَصْبَرُ عَلَى أَذًى يَسْمَعُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ، إِنَّهُ يُشْرَكُ بِهِ، وَيُجْعَلُ لَهُ الْوَلَدُ، ثُمَّ هُوَ يُعَافِيهِمْ وَيَرْزُقُهُمْ». [البخاري: كتاب الأدب، باب الصبر في الأذى، رقم: ٦٠٩٩].

(...) ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. إِلاَّ قَوْلَهُ: «وَيُجْعَلُ لَهُ الْوَلَدُ»، فَإِنَّهُ لَمْ يَذْكُرْهُ.

50-(...) Abdullah Ibn Qais reported from The Messenger of Allah "Allah's blessing and peace be upon him" that none is more forbearing in listening to the most irksome things than Allah, the Exalted. They associate rivals with him, attribute sons to Him, but in spite of this He provides them sustenance, grants them safety, confers upon them so many things.

[10] The infidel would demand to be ransomed (from the punishment on the Day of Judgement) with gold (as much as) filling the whole earth

51-(2805) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah, the Exalted and High, would say to one who shall have to undergo the least torture (on the Day of Resurrection): Would you like to go as ransom if you had all worldly riches; he would say: Yes. Allah would say to him: When you were in the loins of Adam, I demanded from you something easier than this that you should not associate anything with Me. (The narrator says): I think He also said: I would not cause you to enter Hell-Fire but you defied and attributed Divinity (to others besides Me).

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters, but with a slight variation of wording (and the words are): I shall cause him to enter Hell." (The words subsequent to these) have not been mentioned.

52-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: It would be said to the non-believers on the Day of Resurrection: If you were to possess gold, filling the whole earth, would you like to secure your freedom by paying that? He would say: Yes. Thereupon it would be said to him: Something easier (than this) was demanded from you (but you paid no heed to it).

53-(...) Anas "Allah be pleased with him" reported the same through another chain of transmitters and the words are:" It would be said to him: You have told a lie; what had been demanded from you was quite easier than this (the belief in the Oneness of Allah)."

[11] The non-believer would be made to crawl on his face

54-(2806) Anas Ibn Malik "Allah be pleased with him" reported that a person said: The Messenger of Allah, how the non-believers would be made to assemble on the Day of Resurrection (by crawling) on their faces? Thereupon he said: Is He Who is powerful to make them walk on their feet is not powerful enough to make them (crawl) upon their faces on the Day

٥٠ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ. قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ قَيْسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحَدٌ أَصْبَرَ عَلَىٰ أَذًى يَسْمَعُهُ مِنَ اللَّهِ تَعَالَىٰ. إِنَّهُمْ يَجْعَلُونَ لَهُ نِدًّا، وَيَجْعَلُونَ لَهُ وَلَداً، وَهُوَ مَعَ ذَٰلِكَ يَرْزُقُهُمْ وَيُعَافِيهِمْ وَيُعْطِيهِمْ».

١٠ ـ باب طَلَبِ الكَافِرِ الفِدَاءَ بِملءِ الأَرْضِ ذَهَباً

٥١ ـ (٢٨٠٥) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَىٰ لأَهْوَنِ أَهْلِ النَّارِ عَذَاباً: لَوْ كَانَتْ لَكَ الدُّنْيَا وَمَا فِيهَا، أَكُنْتَ مُفْتَدِياً بِهَا؟ فَيَقُولُ: نَعَمْ. فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَٰذَا وَأَنْتَ فِي صُلْبِ آدَمَ: أَنْ لاَ تُشْرِكَ. أَحْسِبُهُ قَالَ: وَلاَ أُدْخِلَكَ النَّارَ. فَأَبَيْتَ إِلاَّ الشِّرْكَ».

[البخاري: كتاب احاديث الانبياء، باب خلق آدم وذريته، رقم: ٣٣٣٤].

(...) ـ حدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. إِلاَّ قَوْلَهُ: «وَلاَ أُدْخِلَكَ النَّارَ»، فَإِنَّهُ لَمْ يَذْكُرْهُ.

٥٢ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ. حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «يُقَالُ لِلْكَافِرِ يَوْمَ الْقِيَامَةِ: أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الأَرْضِ ذَهَباً، أَكُنْتَ تَفْتَدِي بِهِ؟ فَيَقُولُ: نَعَمْ. فَيُقَالُ لَهُ: قَدْ سُئِلْتَ أَيْسَرَ مِنْ ذَٰلِكَ».

[البخاري: كتاب الرقاق، باب من نوقش الحساب عذب، رقم: ٦٥٣٨].

٥٣ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. (ح) وَحَدَّثَنِي عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي ابْنَ عَطَاءٍ ـ كِلاَهُمَا عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «فَيُقَالُ لَهُ: كَذَبْتَ، قَدْ سُئِلْتَ مَا هُوَ أَيْسَرُ مِنْ ذَٰلِكَ».

[البخاري: كتاب الرقاق، باب من نوقش الحساب عذب، رقم: ٦٥٣٨].

١١ ـ باب يُحْشَرُ الكَافِرُ على وَجْهِهِ

٥٤ ـ (٢٨٠٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ يُحْشَرُ الْكَافِرُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «أَلَيْسَ الَّذِي أَمْشَاهُ

of Resurrection? Quatada said: Of course, it is so. (He adjured): By the might of our Lord.

[12] Dipping the most affluent people of the world in the hell-fire and dipping the most miserable in paradise

55-(2807) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said that one amongst the denizens of Hell who had led a life of ease and plenty amongst the people of the world would be made to dip in Fire only once on the Day of Resurrection and then it would be said to him: O, son of Adam, did you find any comfort, did you happen to get any material blessing? He would say: By Allah, no, my Lord. And then that person from amongst the persons of the world be brought who had led the most miserable life (in the world) from amongst the inmates of Paradise. and he would be made to dip once in Paradise and it would be said to him. , son of Adam, did you face, any hardship? Or had any distress fallen to your lot? And he would say: By Allah, no, my Lord, never did I face any hardship or experience any distress.

[13] The reward of the believer would be given to him according to his good deeds in the world as well as in the hereafter, but the pagan would receive the reward of his good deeds only in this world

56-(2808) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Verily, Allah does nut treat a believer unjustly in regard to his virtues. He would confer upon him (His blessing) in this world and would give him reward in the Hereafter. And as regards a non-believer. he would be made to taste the reward (of virtue in this world) what as has done for himself so much that when it would be the Hereafter. he would find no virtue for which he should be rewarded.

57-(...) Anas Ibn Malik "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" thus told him: When a non-believer does good he is made to taste Its reward in this world. And so far as the believer is concerned, Allah stores (the reward) of his virtues for the Hereafter and provides him sustenance in accordance with his obedience to Him.

(...) This Hadith was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

عَلَىٰ رِجْلَيْهِ فِي الدُّنْيَا، قَادِراً عَلَىٰ أَنْ يُمْشِيَهُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ؟». قَالَ قَتَادَةُ: بَلَىٰ. وَعِزَّةِ رَبِّنَا.

[البخاري: كتاب التفسير، باب: ﴿الذين يحشرون على وجوههم إلى جهنم...﴾، رقم: ٤٧٦٠].

١٢ ـ باب صَبْغِ أَنْعَمِ أَهْلِ الدُّنْيَا فِي النَّارِ، وصبغ أشدهم بؤساً في الجنة

٥٥ ـ (٢٨٠٧) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَىٰ بِأَنْعَمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً. ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ خَيْراً قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لاَ. وَاللَّهِ يَا رَبِّ، وَيُؤْتَىٰ بِأَشَدِّ النَّاسِ بُؤْساً فِي الدُّنْيَا، مِنْ أَهْلِ الْجَنَّةِ. فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ. فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ بُؤْساً قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لاَ، وَاللَّهِ يَا رَبِّ، مَا مَرَّ بِي بُؤْسٌ قَطُّ. وَلاَ رَأَيْتُ شِدَّةً قَطُّ».

١٣ ـ باب جَزَاءِ الْمُؤْمِنِ بِحَسَنَاتِهِ فِي الدنيا والآخرة، وتعجيل حسنات الكافر في الدنيا

٥٦ ـ (٢٨٠٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَىٰ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لاَ يَظْلِمُ مُؤْمِناً حَسَنَةً، يُعْطَىٰ بِهَا فِي الدُّنْيَا وَيُجْزَىٰ بِهَا فِي الآخِرَةِ. وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا. حَتَّىٰ إِذَا أَفْضَىٰ إِلَىٰ الآخِرَةِ، لَمْ يَكُنْ لَهُ حَسَنَةٌ يُجْزَىٰ بِهَا».

٥٧ ـ (...) ـ حدّثنا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً أُطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا. وَأَمَّا الْمُؤْمِنُ، فَإِنَّ اللَّهَ يَدَّخِرُ لَهُ حَسَنَاتِهِ فِي الآخِرَةِ وَيُعْقِبُهُ رِزْقاً فِي الدُّنْيَا، عَلَىٰ طَاعَتِهِ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِهِمَا.

[14] The example of a believer and a non-believer

58-(2809) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Similitude of a believer is that of (a standing) crop which the air continues to toss from one side to another; in the same way a believer always (receives the strokes) of misfortune. The similitude of a hypocrite is that of a cypress tree which does not move until it is uprooted.

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters, but with a slight variation of wording.

59-(2810) Ka'b "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said that the similitude of a believer is that of a standing crop in a field which is shaken by wind and then it comes to its original position but it stands at its roots. The similitude of a non-believer is that of a cypress tree which stands on its roots and nothing shakes it but it is uprooted (with) one (violent stroke).

60-(...) Ka'b Ibn Malik "Allah be pleased with him" reported that the similitude of a believer is that of a standing crop. The wind sometimes shakes it and sometimes raises it up and then it comes to its destined end. And the similitude of a hypocrite is that of a cypress tree which is not affected by anything but is uprooted once for all.

61-(...) This Hadith was narrated through another chain, of transmitters also.

62-(...) This Hadith was narrated on the authority of Ibn Ka'b through another chain of transmitters but with a slight variation of wording.

[15] The example of the believer is like the date-palm tree

63-(2811) Abdullah Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is a tree amongst trees, the leaves of which do not wither and that is like a Muslim; tell me which that (tree) can be? The people began to think of the trees of the forest. Abdullah said: I thought that it could be the date-palm tree, but I felt hesitant (to say that). They (the Companions) then said: The Messenger of Allah, (kindly) tell us which that can be? Thereupon he said: It is the date-palm tree. I made a mention of that to Umar, whereupon he said: Had you said that it meant the date-palm tree, this statement of yours (would have been dearer to me) than such and such things.

١٤ ـ بابٌ مَثَلِ المُؤمِنِ كالزَّرْعِ، ومَثَلُ الكَافِرِ كشَجَرِ الأَرْزِ

٥٨ ـ (٢٨٠٩) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ، لاَ تَزَالُ الرِّيحُ تُمِيلُهُ، وَلاَ يَزَالُ الْمُؤْمِنُ يُصِيبُهُ الْبَلاَءُ. وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الأَرْزِ، لاَ تَهْتَزُّ حَتَّىٰ تَسْتَحْصِدَ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ. مَكَانَ قَوْلِهِ تُمِيلُهُ. «تُفِيئُهُ».

٥٩ ـ (٢٨١٠) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، كَعْبٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ، تُفِيئُهَا الرِّيحُ، تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا أُخْرَىٰ، حَتَّىٰ تَهِيجَ. وَمَثَلُ الْكَافِرِ كَمَثَلِ الأَرْزَةِ الْمُجْذِيَةِ عَلَىٰ أَصْلِهَا، لاَ يُفِيئُهَا شَيْءٌ. حَتَّىٰ يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً».

[البخاري: كتاب المرضى، باب ما جاء في كفارة المرض، رقم: ٥٦٤٣].

٦٠ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَعَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ، تُفِيئُهَا الرِّيَاحُ. تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا، حَتَّىٰ يَأْتِيَهُ أَجَلُهُ. وَمَثَلُ الْمُنَافِقِ مَثَلُ الأَرْزَةِ الْمُجْذِيَةِ. الَّتِي لاَ يُصِيبُهَا شَيْءٌ. حَتَّىٰ يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً».

٦١ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَمَحْمُودُ بْنُ غَيْلاَنَ. قَالاَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ.

غَيْرَ أَنَّ مَحْمُوداً قَالَ فِي رِوَايَتِهِ، عَنْ بِشْرٍ: «وَمَثَلُ الْكَافِرِ كَمَثَلِ الأَرْزَةِ».

وَأَمَّا ابْنُ حَاتِمٍ فَقَالَ: «مَثَلُ الْمُنَافِقِ» كَمَا قَالَ زُهَيْرٌ.

٦٢ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ، وَهُوَ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. قَالَ ابْنُ هَاشِمٍ: عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. وَقَالَ ابْنُ بَشَّارٍ: عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. عَنِ النَّبِيِّ ﷺ. بِنَحْوِ حَدِيثِهِمْ.

وَقَالاَ جَمِيعاً فِي حَدِيثِهِمَا عَنْ يَحْيَىٰ: «وَمَثَلُ الْكَافِرِ مَثَلُ الأَرْزَةِ».

١٥ ـ بابٌ مَثَلِ المُؤمِنِ مَثَلُ النَّخْلَةِ

٦٣ ـ (٢٨١١) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لاَ يَسْقُطُ وَرَقُهَا. وَإِنَّهَا مَثَلُ الْمُسْلِمِ. فَحَدِّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي.

قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. فَاسْتَحْيَيْتُ. ثُمَّ قَالُوا: حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: فَقَالَ: «هِيَ النَّخْلَةُ». قَالَ: فَذَكَرْتُ ذٰلِكَ لِعُمَرَ. قَالَ: لأَنْ تَكُونَ قُلْتَ: هِيَ النَّخْلَةُ، أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا. [البخاري: كتاب العلم، باب قول المحدث: حدثنا، رقم: ٦١].

64-(...) Ibn Umar "Allah be pleased with both" reported that The Messenger of Allah "Allah's blessing and peace be upon him" one day said to his Companions: Tell me about a tree which has resemblance with a believer. The people began to mention (different) trees of the forest. Ibn Umar said: It was instilled in my mind or in my heart and it stuck therein that it implied the date-palm tree. I made up my mind to make a mention of that but could not do that because of the presence of the elderly people there. When there was a hush amongst them (after they had expressed their views), The Messenger of Allah "Allah's blessing and peace be upon him" said: It Is the date-palm tree.

(...) Mujahid said: (I have had the privilege) of accompanying Ibn Umar up to Medina but I did not hear him narrate anything from The Messenger of Allah "Allah's blessing and peace be upon him" except one Hadith. And he said: We were in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" that there was brought to him the kernel of a date. The rest of the Hadith is the same.

(...) Mujahid reported: I heard Ibn Umar "Allah be pleased with both" saying: There was brought to The Messenger of Allah "Allah's blessing and peace be upon him" the kernel. The rest of the Hadith is the same.

(...) Ibn Umar "Allah be pleased with both" reported: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: Tell me of a tree which has resemblance to a Muslim and the leaves of which do not wither. Ibrahim said that perhaps Imam Muslim had stated like this: It constantly bears fruit but I have, however, seen [It does not bear fruit constantly]. Ibn Umar said: It crossed my mind that it could be the date-palm tree, but as I saw Abu Bakr and Umar observe silence, I did not deem it fit that I should speak or I should say something. Umar said: Had you said so, it would have been dearer to me than such and such thing.

[16] The Satan's whisper (of evil) in the muslim society and sending his detachments for creating affliction, and there is a devil attached to every person

65-(2812) Jabir "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them.

٦٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الْخَلِيلِ الضُّبَعِيِّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْماً لأَصْحَابِهِ: «أَخْبِرُونِي عَنْ شَجَرَةٍ، مَثَلُهَا مَثَلُ الْمُؤْمِنِ»، فَجَعَلَ الْقَوْمُ يَذْكُرُونَ شَجَراً مِنْ شَجَرِ الْبَوَادِي.

قَالَ ابْنُ عُمَرَ: وَأُلْقِيَ فِي نَفْسِي أَوْ رُوعِيَ، أَنَّهَا النَّخْلَةُ. فَجَعَلْتُ أُرِيدُ أَنْ أَقُولَهَا. فَإِذَا أَسْنَانُ الْقَوْمِ، فَأَهَابُ أَنْ أَتَكَلَّمَ. فَلَمَّا سَكَتُوا، قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ النَّخْلَةُ».

[البخاري: كتاب العلم، باب قول المحدث: حدثنا، رقم: ٦١].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ. فَمَا سَمِعْتُهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلاَّ حَدِيثاً وَاحِداً. قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأُتِيَ بِجُمَّارٍ... فَذَكَرَ بِنَحْوِ حَدِيثِهِمَا.

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ. قَالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِجُمَّارٍ... فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «أَخْبِرُونِي بِشَجَرَةٍ شِبْهِ، أَوْ كَالرَّجُلِ الْمُسْلِمِ، لاَ يَتَحَاتُّ وَرَقُهَا».

قَالَ إِبْرَاهِيمُ: لَعَلَّ مُسْلِماً قَالَ: وَتُؤْتِي أُكُلَهَا. وَكَذَا وَجَدْتُ عِنْدَ غَيْرِي أَيْضاً. وَلاَ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ.

قَالَ ابْنُ عُمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لاَ يَتَكَلَّمَانِ. فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيْئاً. فَقَالَ عُمَرُ: لأَنْ تَكُونَ قُلْتَهَا أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا.

[البخاري: كتاب التفسير، باب: ﴿كشجرة طيبة أصلها ثابت...﴾، رقم: ٤٦٩٨].

١٦ ـ باب تَحْرِيشِ الشَّيْطَانِ، وبعثه سراياه لفتنة الناس، وأنَّ مع كل إنسان قريناً

٦٥ ـ (٢٨١٢) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ».

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

66-(2813) Jabir "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: The throne of Iblis is upon the ocean and he sends detachments (to different parts) in order to put people to trial and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension.

67-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Iblis places his throne upon water; he then sends detachments (for creating dissension) ; the nearer to him in tank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: You have done well. Al-A'mash said: He then embraces him.

68-(...) Jabir "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Satan sends detachments of his own in order to put people to trial and the highest in rank, in his eyes, is one who is most notorious in sowing the seed of dissension.

69-(2814) Abdullah Ibn Mas'ud "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is none amongst you with whom is not an attaché from amongst the jinn (devil). They (the Companions) said: The Messenger of Allah, with you too? Thereupon he said: Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good.

(...) This Hadith was narrated on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.

70-(2815) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", reported that one day The Messenger of Allah "Allah's blessing and peace be upon him" came out of her (apartment) during the night and she felt jealous. Then he came and he saw me (in what agitated state of mind) I was. He said: A'isha, what has happened to you? Do you feel jealous? Thereupon she said: How can it he (that a woman like me) should not feel jealous in regard to a husband like you. Thereupon The Messenger of Allah "Allah's

(...) ـ وحدّثناه أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبو كُرَيْبٍ: حَدَّثَنَا أَبو مُعَاوِيَةَ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

٦٦ ـ (٢٨١٣) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ، فَيَبْعَثُ سَرَايَاهُ فَيَفْتِنُونَ النَّاسَ، فَأَعْظَمُهُمْ عِنْدَهُ أَعْظَمُهُمْ فِتْنَةً».

٦٧ ـ (...) ـ حدّثنا أَبو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَاللَّفْظُ لأَبِي كُرَيْبٍ، قَالاَ: أَخْبَرَنَا أَبو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ سَرَايَاهُ. فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً. يَجِيءُ أَحَدُهُمْ فَيَقُولُ: فَعَلْتُ كَذَا وَكَذَا. فَيَقُولُ: مَا صَنَعْتَ شَيْئاً. قَالَ: ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ. قَالَ: فَيُدْنِيهِ مِنْهُ وَيَقُولُ: نِعْمَ أَنْتَ».

قَالَ الأَعْمَشُ: أُرَاهُ قَالَ: «فَيَلْتَزِمُهُ».

٦٨ ـ (...) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «يَبْعَثُ الشَّيْطَانُ سَرَايَاهُ فَيَفْتِنُونَ النَّاسَ. فَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً».

٦٩ ـ (٢٨١٤) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ». قَالُوا: وَإِيَّاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَإِيَّايَ. إِلاَّ أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلاَ يَأْمُرُنِي إِلاَّ بِخَيْرٍ».

(...) ـ حدّثنا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، يَعْنِيَانِ ابْنَ مَهْدِيٍّ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ. كِلاَهُمَا عَنْ مَنْصُورٍ. بِإِسْنَادِ جَرِيرٍ... مِثْلَ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ «وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ، وَقَرِينُهُ مِنَ الْمَلاَئِكَةِ».

٧٠ ـ (٢٨١٥) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ: حَدَّثَهُ أَنَّ عُرْوَةَ حَدَّثَهُ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ عِنْدِهَا لَيْلاً. قَالَتْ: فَغِرْتُ عَلَيْهِ. فَجَاءَ فَرَأَى مَا أَصْنَعُ. فَقَالَ:

blessing and peace be upon him" said: It was your devil who had come to you, and she said: Allah's Messenger, is there along with me a devil? He said: Yes. I said: Is devil attached to everyone? He said: Yes. I (A'isha) said: O Messenger of Allah, is it with you also? He said: Yes, but my Lord helped me against him and as such I am absolutely safe from his mischief.

[17] None would be admitted to Paradise because of his deeds but by virtue of Allah's mercy

71-(2816) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: None amongst you would attain salvation purely because of his deeds. A person said: The Messenger of Allah, even you also. Thereupon he said: Yes. Not even I, but that Allah wraps me in Mercy, but you should act with moderation.

(...) This Hadith was narrated on the authority of Bukair Ibn Al-Ashajj with a slight variation of wording.

72-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There is none whose deeds alone would entitle him to get into Paradise. It was said to him: And, The Messenger of Allah, not even you? Thereupon he said: Not even I, but that my Lord wraps me in Mercy.

73-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There is none amongst you whose deeds alone would attain salvation for him. They (the Companions) said: The Messenger of Allah, not even you? He (The Prophet) said: Not even I, but that Allah wraps me in Mercy and He grants me pardon. Ibn Awn pointed towards his head with his hand saying: Not even I, but that Allah wraps me in His Forgiveness and Mercy.

74-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There is none whose deeds alone can secure salvation for him. They said: The Messenger of Allah, not even you? Thereupon he said: Not even I, but that, the Mercy of Allah should take hold of me.

75-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: None amongst you can get. into Paradise by virtue of his deeds alone. They said: The Messenger of Allah, not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Grace and Mercy.

«مَا لَكِ يَا عَائِشَةُ، أَغِرْتِ؟» فَقُلْتُ: وَمَا لِي لاَ يَغَارُ مِثْلِي عَلَىٰ مِثْلِكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَدْ جَاءَكِ شَيْطَانُكِ؟» قَالَتْ: يَا رَسُولَ اللَّهِ، أَوَ مَعِيَ شَيْطَانٌ؟ قَالَ: «نَعَمْ»، قُلْتُ: وَمَعَ كُلِّ إِنْسَانٍ؟ قَالَ: «نَعَمْ»، قُلْتُ: وَمَعَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَلَكِنْ رَبِّي أَعَانَنِي عَلَيْهِ حَتَّىٰ أَسْلَمَ».

١٧ ـ باب لن يدخل أحدٌ الجَنَّةَ بعمله بل برحمة الله تعالى

٧١ ـ (٢٨١٦) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لَنْ يُنْجِيَ أَحَداً مِنْكُمْ عَمَلُهُ»، قَالَ رَجُلٌ: وَلاَ إِيَّاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ إِيَّايَ. إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِرَحْمَةٍ، وَلَكِنْ سَدِّدُوا».

(...) ـ **وَحَدَّثَنِيهِ** يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، بِهَذَا الإِسْنَادِ.

غَيْرَ أَنَّهُ قَالَ: «بِرَحْمَةٍ مِنْهُ وَفَضْلٍ». وَلَمْ يَذْكُرْ: «وَلَكِنْ سَدِّدُوا».

٧٢ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ عَمَلُهُ الْجَنَّةَ»، فَقِيلَ: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِي رَبِّي بِرَحْمَةٍ».

٧٣ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيهِ عَمَلُهُ»، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ أَنَا، إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ».

وَقَالَ ابْنُ عَوْنٍ بِيَدِهِ هَكَذَا. وَأَشَارَ عَلَىٰ رَأْسِهِ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ».

٧٤ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ يُنْجِيهِ عَمَلُهُ»، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَدَارَكَنِيَ اللَّهُ مِنْهُ بِرَحْمَةٍ».

٧٥ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا أَبُو عَبَّادٍ، يَحْيَىٰ بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَىٰ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يُدْخِلَ أَحَداً مِنْكُمْ عَمَلُهُ الْجَنَّةَ»، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِفَضْلٍ وَرَحْمَةٍ».

[البخاري: كتاب المرضى، باب تمني المريض الموت، رقم: ٥٦٧٣].

76-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Observe moderation in deeds (and if it is not possible, try to be near moderation) and understand that none amongst you can attain salvation because of his deeds alone. They said: The Messenger of Allah, not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Mercy and Grace.

(2817) This Hadith was narrated on the authority of Jabir through another chain of transmitters.

(...) The same was narrated on the authority of Al-A'mash through two other chains of transmitters. The wording is, however, the same.

(2816) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters with this addition:" Give them glad tidings".

77-(2817) Jabir "Allah be pleased with him" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: None of you would get into Paradise because of his good deeds alone, and he would not be rescued from Fire, not even I, but because of the Mercy of Allah.

78-(2818) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to say: Observe moderation (in doing deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be happy for none would be able to get into Paradise because of his deeds alone. They (the Companions of the Holy Prophet) said: The Messenger of Allah, not even thou? Thereupon he said: Not even I, but that Allah wraps me in His Mercy, and bear this in mind that the deed loved most by Allah is one which is done constantly even though it is insignificant.

(...) This Hadith was narrated on the authority of Musa Ibn Uqba with the same chain of transmitters and he did not make a mention of:" Be happy".

[18] Doing good deeds very frequently and doing one's best in devotion to Allah

79-(2819) Al-Mughira Ibn Shu'ba "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" worshipped so much that his feet were swollen. It was said to him: (Why

٧٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدِّدُوا. وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُوَ أَحَدٌ مِنْكُمْ بِعَمَلِهِ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَلاَ أَنْتَ؟ قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ. بِالإِسْنَادَيْنِ جَمِيعاً. كَرِوَايَةِ ابْنِ نُمَيْرٍ.

(٢٨١٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَزَادَ: «وَأَبْشِرُوا».

٧٧ ـ (٢٨١٧) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يُدْخِلُ أَحَداً مِنْكُمْ عَمَلُهُ الْجَنَّةَ. وَلاَ يُجِيرُهُ مِنَ النَّارِ. وَلاَ أَنَا. إِلاَّ بِرَحْمَةٍ مِنَ اللَّهِ».

٧٨ ـ (٢٨١٨) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ يُحَدِّثُ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا كَانَتْ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا. فَإِنَّهُ لَنْ يُدْخِلَ الْجَنَّةَ أَحَداً عَمَلُهُ»، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلاَ أَنَا. إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِرَحْمَةٍ. وَاعْلَمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ».

[البخاري: كتاب الرقاق، باب القصد والمداومة على العمل، رقم: ٦٤٦٤].

(...) ـ وحدّثناه حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ مُوسَى بْنِ عُقْبَةَ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «وَأَبْشِرُوا».

١٨ ـ بابُ إِكْثَارِ الأَعْمَالِ والاجْتِهَادِ في العِبَادَةِ

٧٩ ـ (٢٨١٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى حَتَّى انْتَفَخَتْ قَدَمَاهُ. فَقِيلَ لَهُ: أَتَكَلَّفُ

do you undergo so much hardship despite the fact that) Allah has pardoned for you your earlier and later sins? Thereupon he said: May I not (prove myself) to be a grateful servant (of Allah)?

80-(...) This Hadith was narrated on the authority of Al-Mughira Ibn Shu'ba and the words are: The Messenger of Allah "Allah's blessing and peace be upon him" kept standing in prayer (for such long hours) that his feet were swollen. They (his Companions) said: Verily, Allah has pardoned for thee the earlier and the later of thine sins. Thereupon he said: Should I not prove myself to be a grateful servant (of Allah)?

81-(2810) A'isha "Allah be pleased with her" reported that when The Messenger of Allah "Allah's blessing and peace be upon him" occupied himself in prayer, he observed such a (long) standing that his feet were swollen. A'isha said: The Messenger of Allah you do this (in spite of the fact) that your earlier and later sins have been pardoned for you? Thereupon, he said. A'isha should I not prove myself to be a thanksgiving servant (of Allah)?

[19] Moderation in preaching

82-(2821) Shaqiq reported: We were sitting at the door of Abdullah Ibn Mas'ud "Allah be pleased with him", waiting for him (to come out and deliver a sermon to us). It was at this time that there happened to pass by us Yazid Ibn Mu'awiya an-Nakh'i. We said: Inform him (Abdullah Ibn Mas'ud) of our presence here. He went in and Abdullah Ibn Mas'ud lost no time in coming out to us and said: I was informed of your presence here but nothing hindered me to come out to you but the fact that I did not like to bore you (by stuffing your minds with sermons) as The Messenger of Allah "Allah's blessing and peace be upon him" did not deliver us sermon on certain days fearing that it might prove to be boring for us.

(...) This Hadith was narrated on the authority of Abdullah through different chain of transmitters.

83-(...) Shaqiq Abu Wa'il reported that Abdullah "Allah be pleased with him" used to give us sermon on every Thursday. A person said: Abu Abd Al-Rahman, we love your talk and so we yearn (to listen to you) and earnestly desire that you should deliver us lecture every day. Thereupon he said: There is nothing to hinder me in giving you talk (every day) but the fact that you may be bored. The Messenger of Allah "Allah's blessing and peace be upon him" did not deliver sermons on certain days (fearing that we might be bored).

هَـٰذَا؟ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ: «أَفَلاَ أَكُونُ عَبْداً شَكُوراً».

[البخاري: كتاب التهجد، باب قيام النبي ﷺ، رقم: ١١٣٠].

٨٠ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ. سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّىٰ وَرِمَتْ قَدَمَاهُ. قَالُوا: قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ: «أَفَلا أَكُونُ عَبْداً شَكُوراً».

٨١ ـ (٢٨٢٠) ـ **حدّثنا** هَارُونُ بْنُ مَعْرُوفٍ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا صَلَّىٰ، قَامَ حَتَّىٰ تَفَطَّرَ رِجْلاَهُ. قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، أَتَصْنَعُ هَـٰذَا، وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ فَقَالَ: «يَا عَائِشَةُ، أَفَلا أَكُونُ عَبْداً شَكُوراً».

١٩ ـ بابُ الاقْتِصَادِ فِي المَوْعِظَةِ

٨٢ ـ (٢٨٢١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: كُنَّا جُلُوساً عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُهُ. فَمَرَّ بِنَا يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ. فَقُلْنَا: أَعْلِمْهُ بِمَكَانِنَا. فَدَخَلَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ. فَقَالَ: إِنِّي أُخْبَرُ بِمَكَانِكُمْ، فَمَا يَمْنَعُنِي أَنْ أَخْرُجَ إِلَيْكُمْ إِلاَّ كَرَاهِيَةُ أَنْ أُمِلَّكُمْ. إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ، مَخَافَةَ السَّآمَةِ عَلَيْنَا.

[البخاري: كتاب العلم، باب ما كان النبي ﷺ يتخولهم بالموعظة، رقم: ٦٨].

(...) ـ **حدّثنا** أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا ابْنُ إِدْرِيسَ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَـٰذَا الإِسْنَادِ، نَحْوَهُ.

وَزَادَ مِنْجَابٌ فِي رِوَايَتِهِ عَنِ ابْنِ مُسْهِرٍ: قَالَ الأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ... مِثْلَهُ.

٨٣ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، أَبِي وَائِلٍ، قَالَ: كَانَ عَبْدُ اللَّهِ يُذَكِّرُنَا كُلَّ يَوْمِ خَمِيسٍ. فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَـٰنِ، إِنَّا نُحِبُّ حَدِيثَكَ وَنَشْتَهِيهِ. وَلَوَدِدْنَا أَنَّكَ حَدَّثْتَنَا كُلَّ يَوْمٍ. فَقَالَ: مَا يَمْنَعُنِي أَنْ أُحَدِّثَكُمْ إِلاَّ كَرَاهِيَةُ أَنْ أُمِلَّكُمْ. إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ. كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا.

[البخاري: كتاب العلم، باب من جعل لأهل العلم أياماً معلومة، رقم: ٧٠].

(51) The Book Of Paradise: The Description Of Its Blessings And Inhabitants

1-(2822) Anas Ibn Malik "Allah be pleased with him"reported: The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations.

(2823) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

2-(2824) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said that: Allah the Exalted and Glorious, said: I have prepared for My pious servants which no eye has ever seen, and no ear has ever heard, and no human heart has ever perceived but it is testified by the Book of Allah. He then recited:" No soul knows what comfort has been concealed from them, as a reward for what they did". (As-Sajda 17)

3-(...) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah "Exalted and Glorified be He" said: I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived those bounties leaving apart (those bounties) about which Allah has informed you.

4-(...) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah "Exalted and Glorified be He" said: I have prepared for My pious servants which the eye has seen not, and the ear has heard not and no human heart has ever perceived such bounties leaving aside those about which Allah has informed you. He then recited:" No soul knows what comfort has been hidden for them".

5-(2825) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him"reported: I was in the company of The Messenger of Allah "Allah's blessing and peace be upon him" that he gave a description of Paradise and then The Messenger of Allah "Allah's blessing and peace be upon him" concluded with these words: There would be bounties which the eye has not seen and the ear has not heard and no human heart has ever perceived them. He then recited this verse:" They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them. So no soul knows what refreshment of the eyes is hidden for them: a reward for what they did" (As-Sajda 16:17)

٥١ ـ كِتَابُ الجَنَّةِ وصفة نَعِيمِها وأهلها

١ ـ (٢٨٢٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ».

(٢٨٢٣) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢ ـ (٢٨٢٤) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا. وَقَالَ سَعِيدٌ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ».

مِصْدَاقُ ذَلِكَ فِي كِتَابِ اللَّهِ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءَۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾ [السجدة: ١٧].

[البخاري: كتاب بدء الخلق، باب ما جاء في صفة الجنة وأنها مخلوقة، رقم: ٣٢٤٤].

٣ ـ (...) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ. ذُخْراً. بَلْهَ مَا أَطْلَعَكُمُ اللَّهُ عَلَيْهِ».

٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ. ذُخْراً. بَلْهَ مَا أَطْلَعَكُمُ اللَّهُ عَلَيْهِ».

ثُمَّ قَرَأَ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ [السجدة: ١٧].

[البخاري: كتاب التفسير، باب: ﴿فلا تعلم نفس ما أخفي لهم...﴾، رقم: ٤٧٧٩].

٥ ـ (٢٨٢٥) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو صَخْرٍ، أَنَّ أَبَا حَازِمٍ حَدَّثَهُ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: شَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ مَجْلِساً وَصَفَ فِيهِ الْجَنَّةَ، حَتَّىٰ انْتَهَىٰ. ثُمَّ قَالَ ﷺ فِي آخِرِ حَدِيثِهِ: «فِيهَا مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ»، ثُمَّ اقْتَرَأَ هَٰذِهِ الآيَةَ: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءَۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾ [السجدة: ١٦ ـ ١٧].

[1] There is in paradise a tree under the shadow of which a rider can travel for (a very long distance covered in) a hundred years and even then he would not be able to cover it

6-(2826) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years.

7-(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters with the addition of these words:" He will not be able to cover this distance."

8-(2827) Sahl Ibn Sa'd "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years without covering (the distance) completely.

(2828) Abu Sa'id Al-Khudri "Allah be pleased with him"narrated that The Messenger of Allah "Allah's blessing and peace be upon him" is reported to have said: In Paradise, there is a tree under the shadow of which a rider of a fine and swift-footed horse would travel for a hundred years without covering the distance completely.

[2] Allah's pleasure would be alighted upon the inhabitants of Paradise, after which He would never be angry with them

9-(2829) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah would say to the inmates of Paradise: O, Dwellers of Paradise, and they would say in response: At thy service and pleasure, our Lord, the good is in Thy Hand. He (the Lord) would say: Are you well pleased now? They would say: Why should we not be pleased, O Lord, when Thou hast given us what Thou hast not given to any of Thy creatures? He would, however, say: May I not give you (something) even more excellent than that? And they would say: Lord, what thing can be more excellent than this? And He would say: I shall cause My pleasure to alight upon you and I shall never be afterwards annoyed with you.

[3] The inhabitants of paradise would see those of the upper apartment as are seen the planets in the sky

10-(2830) Sahl Ibn Sa'd "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The inmates of Paradise will look to the upper apartment of Paradise as you see

١ ـ باب إنَّ في الجَنَّة شَجَرَةً يسيرُ الراكبُ في ظِلِّها مِائَةَ عامٍ لا يقطعها

٦ ـ (٢٨٢٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِئَةَ سَنَةٍ».

٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَزَادَ: «لاَ يَقْطَعُهَا».

٨ ـ (٢٨٢٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِئَةَ عَامٍ لاَ يَقْطَعُهَا».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٥٢].

(٢٨٢٨) ـ قَالَ أَبُو حَازِمٍ: فَحَدَّثْتُ بِهِ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ الزُّرَقِيَّ. فَقَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ، مِئَةَ عَامٍ، مَا يَقْطَعُهَا».

٢ ـ باب إِحْلاَلِ الرِّضْوَانِ على أَهْلِ الجَنَّةِ فلا يَسْخَطُ عليهم أبداً

٩ ـ (٢٨٢٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ يَقُولُ لأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لاَ نَرْضَى يَا رَبِّ، وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَداً مِنْ خَلْقِكَ. فَيَقُولُ: أَلاَ أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: يَا رَبِّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي. فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَداً».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٤٩].

٣ ـ باب تَرَائي أهل الجنة أهل الغُرَف كما يُرى الكوكب في السماء

١٠ ـ (٢٨٣٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ

the planets in the sky. I narrated this Hadith to Nu'man Ibn Abu Aiyyash and he said: I heard Abu Sa'id Al-Khudri as saying: As you see the shining planets in the eastern and western (sides of) horizon.

(2831) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah would say to the inmates of Paradise: O, Dwellers of Paradise, and they would say in response: At thy service and pleasure, our Lord, the good is in Thy Hand. He (the Lord) would say: Are you well pleased now? They would say: Why should we not be pleased, O Lord, when Thou hast given us what Thou hast not given to any of Thy creatures? He would, however, say: May I not give you (something) even more excellent than that? And they would say: Lord, what thing can be more excellent than this? And He would say: I shall cause My pleasure to alight upon you and I shall never be afterwards annoyed with you.

(...) This Hadith was narrated on the authority of Abu Hazim through another chain of transmitters.

11-(2831) Abu Sa'id Al-Khudri "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The inmates of Paradise would see the inmates of the apartment over them just as you see the shining planets which remain in the eastern and the western horizon because of the superiority some have over others. They said: The Messenger of Allah, would in these abodes of Messengers others besides them not be able to reach? He said: Yes, they will, by Him, in Whose hand is my life, those who believe in God and acknowledge the Truth, will reach them.

[4] He who would love to see The Prophet "Allah's blessing and peace be upon him" even at the cost of his whole property and his family

12-(2832) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The people most loved by me from amongst my nation would be those who would come after me but everyone amongst them would have the keenest desire to catch a glimpse of me even at the cost of his family and wealth.

[5] The street of paradise where the inhabitants of paradise would get favour and grace

13-(2833) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: In Paradise there is a street to which they would come every Friday. The

الْقَارِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْغُرْفَةَ فِي الْجَنَّةِ كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ».

(٢٨٣١) ـ قَالَ: فَحَدَّثْتُ بِذَلِكَ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ. فَقَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: «كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ فِي الأُفُقِ الشَّرْقِيِّ أَو الْغَرْبِيِّ».

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَبِي حَازِمٍ، بِالإِسْنَادَيْنِ جَمِيعاً... نَحْوَ حَدِيثِ يَعْقُوبَ.

١١ ـ (٢٨٣١) ـ حدّثني عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَىٰ بْنِ خَالِدٍ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ مِنَ الأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ. لِتَفَاضُلِ مَا بَيْنَهُمْ»، قَالُوا: يَا رَسُولَ اللَّهِ، تِلْكَ مَنَازِلُ الأَنْبِيَاءِ لاَ يَبْلُغُهَا غَيْرُهُمْ. قَالَ: «بَلَىٰ، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ».

[البخاري: كتاب بدء الخلق، باب ما جاء في صفة الجنة والنار، رقم: ٣٢٥٦].

٤ ـ باب فيمن يَوَدُّ رُؤْيَةَ النَّبِيِّ ﷺ، بِأَهْلِهِ ومَالِهِ

١٢ ـ (٢٨٣٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ أَشَدِّ أُمَّتِي لِي حُبًّا، نَاسٌ يَكُونُونَ بَعْدِي، يَوَدُّ أَحَدُهُمْ لَوْ رَآنِي، بِأَهْلِهِ وَمَالِهِ».

٥ ـ باب في سُوقِ الجَنَّةِ، وما ينالون فيها من النعيم والجمال

١٣ ـ (٢٨٣٣) ـ حدّثنا أَبُو عُثْمَانَ، سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَسُوقاً. يَأْتُونَهَا كُلَّ جُمُعَةٍ فَتَهُبُّ رِيحُ الشَّمَالِ فَتَحْثُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ.

north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added luster to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us, and they would say: By Allah, you have also increased in beauty and loveliness after us.

[6] The first group that would be admitted to paradise would be like the face of the full moon and the description of their characteristics and their spouses

14-(2834) Muhammad reported that some (persons) stated with a sense of pride and some discussed whether there would be more men in Paradise or more women. It was upon this that Abu Huraira reported that Abu Al-Qasim (The Prophet) "Allah's blessing and peace be upon him" said: The (members) of the first group to get into Paradise would have their faces as bright as full moon during the night, and the next to this group would have their faces as bright as the shining stars in the sky, and every person would have two wives and the marrow of their shanks would glimmer beneath the flesh and there would be none without a wife in Paradise.

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

15-(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" said: The (members of the) first group which would get into Paradise will have their faces as bright as stars in the sky. They would neither pass water, nor void excrement, nor will they suffer from catarrh, nor will they spit, and their combs would be made of gold, and their sweat will be musk, the fuel of their brazier will be aloes, and their wives will be large-eyed maidens and their form would be alike as one single person after the form of their father (Adam) sixty cubits tall.

16-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The first group of my nation to get into Paradise would be like a full moon in the night. Then those who would be next to them; they would be like the most significantly glittering stars in regard to brightness, then after them (others) in ranks. They would neither void excrement, nor pass water, nor suffer from catarrh, nor would they spit. And their combs would be made of gold, and the fuel of their braziers would be aloes and their sweat would be musk and their form would be the form of one single person according

فَيَزْدَادُونَ حُسْناً وَجَمَالاً. فَيَرْجِعُونَ إِلَىٰ أَهْلِيهِمْ، وَقَدِ ازْدَادُوا حُسناً وَجَمَالاً. فَيَقُولُ لَهُمْ أَهْلُوهُمْ: وَاللَّهِ، لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْناً وَجَمَالاً. فَيَقُولُونَ: وَأَنْتُمْ، وَاللَّهِ، لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْناً وَجَمَالاً».

٦ ـ بابُ أَوَّلُ زُمْرَةٍ تَدْخُلُ الجَنَّةَ على صورة القمر ليلة البدر، وصفاتهم وأزواجهم

١٤ ـ (٢٨٣٤) ـ **حدّثني** عَمْرٌو النَّاقِدُ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ وَاللَّفْظُ لِيَعْقُوبَ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ قَالَ: إِمَّا تَفَاخَرُوا وَإِمَّا تَذَاكَرُوا: الرِّجَالُ فِي الْجَنَّةِ أَكْثَرُ أَمِ النِّسَاءُ؟ فَقَالَ أَبُو هُرَيْرَةَ: أَوَ لَمْ يَقُلْ أَبُو الْقَاسِمِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَىٰ أَضْوَءِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ. لِكُلِّ امْرِىءٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ. يُرَىٰ مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ. وَمَا فِي الْجَنَّةِ أَعْزَبُ؟».

(...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ. قَالَ: اخْتَصَمَ الرِّجَالُ وَالنِّسَاءُ: أَيُّهُمْ فِي الْجَنَّةِ أَكْثَرُ؟ فَسَأَلُوا أَبَا هُرَيْرَةَ فَقَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

١٥ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، يَعْنِي ابْنَ زِيَادٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ». (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لِقُتَيْبَةَ، قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَىٰ أَشَدِّ كَوْكَبٍ دُرِّيٍّ، فِي السَّمَاءِ، إِضَاءَةً. لاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ وَلاَ يَتْفُلُونَ. أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الأَلُوَّةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ. أَخْلاَقُهُمْ عَلَىٰ خُلُقِ رَجُلٍ وَاحِدٍ، عَلَىٰ صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعاً، فِي السَّمَاءِ».

[البخاري: كتاب أحاديث الأنبياء، باب خلق آدم وذريته، رقم: ٣٣٢٧].

١٦ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي، عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ. ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَىٰ أَشَدِّ نَجْمٍ، فِي السَّمَاءِ، إِضَاءَةً. ثُمَّ هُمْ بَعْدَ ذَلِكَ مَنَازِلُ. لاَ يَتَغَوَّطُونَ وَلاَ يَبُولُونَ وَلاَ يَمْتَخِطُونَ وَلاَ يَبْزُقُونَ. أَمْشَاطُهُمُ الذَّهَبُ، وَمَجَامِرُهُمُ الأَلُوَّةُ، وَرَشْحُهُمُ الْمِسْكُ. أَخْلاَقُهُمْ عَلَىٰ خُلُقِ رَجُلٍ وَاحِدٍ، عَلَىٰ طُولِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعاً».

to the length of their father sixty cubits tall. This Hadith was narrated on the authority of Ibn Abu Shaiba with a slight variation of wording.

[7] The description of paradise and its inhabitants, and their remembrance of Allah every morning and evening

17-(...) Hammam Ibn Munabbih reported: These are some of the traditions which Abu Huraira reported from The Messenger of Allah "Allah's blessing and peace be upon him" and one is this that he is reported to have said: The (members of the) first group that would be admitted to Paradise would have their faces as bright as full moon during the night. They would neither spit nor suffer catarrh, nor void excrement. They would have their utensils and their combs made of gold and silver and the fuel of their braziers would be aloes and their sweat would be musk and every one of them would have two spouses (so beautiful) that the marrow of their shanks would be visible through the flesh. There would be no dissension amongst them and no enmity in their hearts. Their hearts would be like one heart, glorifying Allah morning and evening.

18-(2835) Jabir "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying that the inmates of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe.

(...) This Hadith was narrated on the authority of Al-A'mash with a slight variation of wording.

19-(...) Jabir Ibn Abdullah "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said that the inmates of Paradise would eat therein and they would also drink, but they would neither void excrement, nor suffer catarrh, nor pass water, and their eating (would be digested) in the form of belching and their sweat would be musk aged they would glorify and praise Allah as easily as you breathe.

20-(...) This Hadith was narrated on the authority of Jabir with a slight variation of wording.

[8] The eternal blessing for the inhabitants of paradise

21-(2836) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He

قَالَ ابْنُ أَبِي شَيْبَةَ: عَلَىٰ خُلُقِ رَجُلٍ. وَقَالَ أَبُو كُرَيْبٍ: «عَلَىٰ خَلْقِ رَجُلٍ». وقَالَ ابْنُ أَبِي شَيْبَةَ: «عَلَىٰ صُورَةِ أَبِيهِمْ».

٧ ـ باب في صفاتِ الجنة وأهلها، وتسبيحهم فيها بُكْرَةً وعَشِيًّا

١٧ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ، صُوَرُهُمْ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ. لاَ يَبْصُقُونَ فِيهَا وَلاَ يَمْتَخِطُونَ وَلاَ يَتَغَوَّطُونَ فِيهَا. آنِيَتُهُمْ وَأَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَمَجَامِرُهُمْ مِنَ الأَلُوَّةِ، وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ. يُرَىٰ مُخُّ سَاقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، مِنَ الْحُسْنِ. لا اخْتِلاَفَ بَيْنَهُمْ وَلاَ تَبَاغُضَ. قُلُوبُهُمْ قَلْبٌ وَاحِدٌ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا».

١٨ ـ (٢٨٣٥) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِعُثْمَانَ ـ قَالَ عُثْمَانُ: حَدَّثَنَا: وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ. وَلاَ يَتْفِلُونَ وَلاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ». قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ: «جُشَاءٌ وَرَشْحٌ كَرَشْحِ الْمِسْكِ. يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ، كَمَا تُلْهَمُونَ النَّفَسَ».

(...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ، إِلَىٰ قَوْلِهِ: «كَرَشْحِ الْمِسْكِ».

١٩ ـ (...) ـ **وحدّثني** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ. كِلاَهُمَا عَنْ أَبِي عَاصِمٍ. قَالَ حَسَنٌ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَشْرَبُونَ، وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ، وَلاَ يَبُولُونَ. وَلَكِنْ طَعَامُهُمْ ذَاكَ جُشَاءٌ كَرَشْحِ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالْحَمْدَ، كَمَا تُلْهَمُونَ النَّفَسَ». قَالَ: وَفِي حَدِيثِ حَجَّاجٍ: «طَعَامُهُمْ ذَٰلِكَ».

٢٠ ـ (...) ـ **وحدّثني** سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «وَيُلْهَمُونَ التَّسْبِيحَ وَالتَّكْبِيرَ، كَمَا تُلْهَمُونَ النَّفَسَ».

٨ ـ باب في دَوَامِ نَعِيمِ أَهْلِ الجَنَّةِ، وقوله تعالى:

﴿وَنُودُوٓاْ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾[الأعراف: ٤٣]

٢١ ـ (٢٨٣٦) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا

who would get into Paradise (would be made to enjoy such an everlasting) bliss that he would neither become destitute, nor would his clothes wear out, nor his youth would decline.

22-(2837) Abu Sa'id Al-Khudri and Abu Huraira "Allah be pleased with both"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There would be an announcer (in Paradise) who would make this announcement: Verily I there is in store for you (everlasting) health and that you should never fall ill and that you live (for ever) and do not die at all. And that you would remain young and never grow old. And that you would always live in affluent circumstances and never become destitute, as words of Allah "Exalted and Glorified be He" are:" And it would be announced to them: This is the Paradise. You have been made to inherit it for what you used to do". (VII;)

[9] The description of the tents of paradise, and the wives of the faithful believers therein

23-(2838) Abu Bakr Ibn Abdullah Ibn Qais reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said that in Paradise there would be for a believer a tent of a single hollowed pearl the breadth of which would be sixty miles. It would be meant for a believer and the believers would go around it and none would be able to see the others.

24-(...) Abu Bakr Ibn Abdullah Ibn Qais reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said that in Paradise there would be a tent made of a single hollowed pearl, the breadth of which would be sixty miles from all sides and there would live a family in each corner and the other would not be able to see the believer who goes around them.

25-(...) This Hadith was narrated on the authority of Abu Bakr Ibn Abu Musa Ibn Qais who, on the authority of his father, reported The Messenger "Allah's blessing and peace be upon him" to have said that there would be a tent made of a pearl whose height towards the sky would be sixty miles. In each corner, there would be a family of the believer, out of sight for the others.

[10] What rivers of paradise would be found in the world

26-(2839) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Saihan, Jaihan, Euphrates and Nile are all among the rivers of Paradise.

حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لاَ يَبْأَسُ، لاَ تَبْلَى ثِيَابُهُ وَلاَ يَفْنَى شَبَابُهُ».

٢٢ ـ (٢٨٣٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لإِسْحَاقَ ـ، قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. قَالَ: قَالَ الثَّوْرِيُّ: فَحَدَّثَنِي أَبُو إِسْحَاقَ، أَنَّ الأَغَرَّ حَدَّثَهُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلاَ تَسْقَمُوا أَبَداً. وَإِنَّ لَكُمْ أَنْ تَحْيَوْا فَلاَ تَمُوتُوا أَبَداً. وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلاَ تَهْرَمُوا أَبَداً. وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلاَ تَبْأَسُوا أَبَداً»، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَنُودُوٓاْ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾ [الأعراف: ٤٣].

٩ ـ باب في صِفَةِ خِيَامِ الجَنَّةِ، وما للمؤمنين فيها من الأهلين

٢٣ ـ (٢٨٣٨) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ، عَنْ أَبِي قُدَامَةَ، وَهُوَ الْحَارِثُ بْنُ عُبَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ. طُولُهَا سِتُّونَ مِيلاً. لِلْمُؤْمِنِ فِيهَا أَهْلُونَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ، فَلاَ يَرَى بَعْضُهُمْ بَعْضاً».

[البخاري: كتاب بدء الخلق، باب ما جاء في صفة الجنة والنار، رقم: ٣٢٤٣].

٢٤ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْجَنَّةِ خَيْمَةٌ مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلاً، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ. مَا يَرَوْنَ الآخَرِينَ. يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ».

٢٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْمَةُ دُرَّةٌ. طُولُهَا فِي السَّمَاءِ سِتُّونَ مِيلاً، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ لِلْمُؤْمِنِ. لاَ يَرَاهُمُ الآخَرُونَ».

١٠ ـ باب ما في الدنيا من أَنْهَارِ الجَنَّةِ

٢٦ ـ (٢٨٣٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَعَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيْحَانُ وَجَيْحَانُ، وَالْفُرَاتُ وَالنِّيلُ: كُلٌّ مِنْ أَنْهَارِ الْجَنَّةِ».

[11] There would enter paradise some people whose hearts would be like those of birds

27-(2840) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There would enter Paradise people whose hearts would be like those of the hearts of birds.

28-(2841) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah "Exalted and Glorified be He" created Adam in His own image with His length of sixty cubits, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made an addition of" Mercy of Allah". So he who would get into Paradise would get in the form of Adorn, his length being sixty cubits, then the people who followed him continued to diminish in size up to this day.

[12] The intensity heat of the hell and its torment

29-(2842) Abdullah "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Hell would be brought on that day (the Day of judgment) with seventy thousand bridles, everyone of which would be controlled by seventy thousand angels.

30-(2843) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: The fire which sons of Adam burn is only one-seventieth part of the Fire of Hell. His Companions said: By Allah, even ordinary fire would have been enough (to burn people). Thereupon he said: It is sixty-nine parts in excess of (the heat of) fire in this world each of them being equivalent to their heat.

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters with a slight variation of wording.

31-(2844) Abu Huraira "Allah be pleased with him"reported: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" that we heard a terrible sound. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Do you know what (sound) is this? We said: Allah and His Messenger know best. Thereupon

١١ ـ باب يَدْخُلُ الجَنَّةَ أَقْوَامٌ، أَفْئِدَتُهُم مِثْلُ أَفْئِدَةِ الطَّيْرِ

٢٧ ـ (٢٨٤٠) ـ حدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ: حَدَّثَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ».

٢٨ ـ (٢٨٤١) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَىٰ صُورَتِهِ: طُولُهُ سِتُّونَ ذِرَاعاً. فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَىٰ أُولَئِكَ النَّفَرِ ـ وَهُمْ نَفَرٌ مِنَ الْمَلَائِكَةِ جُلُوسٌ ـ فَاسْتَمِعْ مَا يُجِيبُونَكَ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. قَالَ: فَذَهَبَ فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. قَالَ فَزَادُوهُ: وَرَحْمَةُ اللَّهِ. قَالَ: فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَىٰ صُورَةِ آدَمَ، وَطُولُهُ سِتُّونَ ذِرَاعاً. فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الآنَ».

[البخاري: كتاب أحاديث الأنبياء، باب خلق آدم وذريته، رقم: ٣٣٢٦].

١٢ ـ باب في شِدَّةِ حرِّ نار جهنم وبُعْدِ قعرها، وما تأخذ من المعذبين

٢٩ ـ (٢٨٤٢) ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنِ الْعَلَاءِ بْنِ خَالِدٍ الْكَاهِلِيِّ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَىٰ بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ. مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا».

٣٠ ـ (٢٨٤٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «نَارُكُمْ هَذِهِ، الَّتِي يُوقِدُ ابْنُ آدَمَ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ حَرِّ جَهَنَّمَ». قَالُوا: وَاللَّهِ، إِنْ كَانَتْ لَكَافِيَةً، يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءاً. كُلُّهَا مِثْلُ حَرِّهَا».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ. غَيْرَ أَنَّهُ قَالَ: «كُلُّهُنَّ مِثْلُ حَرِّهَا».

٣١ ـ (٢٨٤٤) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ سَمِعَ وَجْبَةً. فَقَالَ النَّبِيُّ ﷺ: «تَدْرُونَ مَا هَذَا؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ:

he said: That is a stone, which was thrown seventy years before in Hell and it has-been constantly slipping down and now it has reached its base.

(...) This Hadith was narrated on the authority of Abu Huraira with the same chain of transmitters but with this change of wording that the Holy Prophet (may. peace be upon him) said: It reached at its base and you heard its sound.

32-(2845) Samura Ibn Jundub "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: There will be some to whose ankles the fire will reach, some to whose knees, some to whose waist the fire will reach, and some to whose collar-bone the fire will reach.

33-(...) Samura Ibn Jundub "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There would be among them those to whom the fire will reach up to their ankles and to some of them the fire would reach their knees and to some it would reach their waists and to some it would reach up to their collar-bones.

(...) This Hadith was narrated on the authority of Sa'id with the same chain of transmitters but with a slight variation of wording.

[13] The haughty and the proud would get into the fire of hell and the humble and weak would get into paradise

34-(2846) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: There was a dispute between the Hell and the Paradise and it (the Hell) said: The haughty and the proud would find abode in me. And the Paradise said: The meek and the humble would find their abode in me. Thereupon Allah "Exalted and Glorified be He" (addressing the Hell) said: You are (the means) of My punishment by which I punish those of My servants whom I wish. (And addressing the Paradise) He said: You are only My Mercy by means of which shall show mercy to those whom I wish, but each one of you would be full.

35-(...) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Hell and the Paradise fell into dispute and the Hell said: I have been distinguished by the proud and the haughty. And the Paradise said: What is the matter with me that the meek and the humble amongst people and the downtrodden and the simple enter me? Thereupon Allah said to the Paradise: You are (the means) of My Mercy whereby I show mercy to those of My servants whom wish, and He said to the Hell: You are (the

«هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفاً. فَهُوَ يَهْوِي فِي النَّارِ الآنَ، حَتَّىٰ انْتَهَىٰ إِلَىٰ قَعْرِهَا».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، بِهَذَا الإِسْنَادِ. وَقَالَ: «هَذَا وَقَعَ فِي أَسْفَلِهَا، فَسَمِعْتُمْ وَجْبَتَهَا».

٣٢ ـ (٢٨٤٥) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ. قَالَ: قَالَ قَتَادَةُ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ سَمُرَةَ، أَنَّهُ سَمِعَ نَبِيَّ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ كَعْبَيْهِ. وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَىٰ حُجْزَتِهِ. وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَىٰ عُنُقِهِ».

٣٣ ـ (...) ـ **حدّثني** عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ حُجْزَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَىٰ تَرْقُوَتِهِ».

(...) ـ **حدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ، بِهَذَا الإِسْنَادِ. وَجَعَلَ مَكَانَ «حُجْزَتِهِ»: «حِقْوَيْهِ».

١٣ ـ بابُ النارُ يدخُلُها الجَبَّارُونَ، والجَنَّةُ يَدْخُلُها الضُّعَفَاءُ

٣٤ ـ (٢٨٤٦) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّتِ النَّارُ وَالْجَنَّةُ. فَقَالَتْ هَذِهِ: يَدْخُلُنِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ. وَقَالَتْ هَذِهِ: يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ. فَقَالَ اللَّهُ، عَزَّ وَجَلَّ، لِهَذِهِ: أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ. وَرُبَّمَا قَالَ: أُصِيبُ بِكِ مَنْ أَشَاءُ. وَقَالَ لِهَذِهِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ. وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا».

٣٥ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تَحَاجَّتِ النَّارُ وَالْجَنَّةُ. فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ: فَمَالِي لاَ يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَعَجَزُهُمْ. فَقَالَ اللَّهُ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ

means) of punishment whereby punish those of My servants whom I wish. Both of you will be full. The Hell will riot be filled up until Allah puts down His foot in it. The Hell would say: Enough, enough, enough, and at that time it will be filled up, all its parts integrated together.

(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Paradise and the Hell disputed with each other. The rest of the Hadith is the same.

36-(...) Hammam Ibn Munabbih reported that Abu Huraira "Allah be pleased with him"narrated to them some traditions of The Messenger of Allah "Allah's blessing and peace be upon him" and one of them is this that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Paradise and the Hell fell into dispute and the Hell said: have been distinguished for accommodating (the haughty and proud in me), and the Paradise said: What is the matter that the meek and the humble and the downtrodden and simple would find an abode in me? Thereupon Allah said to Paradise: You are a (means) of My Mercy. shall show mercy through you to one whom I will from amongst My servants. And lie said to the Hell: You are a (sign) of My chastisement and I shall chastise through you anyone whom I will from amongst My servants and both of you, would be full. And as regards the Hell it would not be full until Allah "Exalted and Glorified be He" places His foot therein, and it would say: Enough, enough, enough, and it would be then full and the one part would draw very close to the other one and Allah would not treat unjustly anyone amongst His creation and He would create another creation for the Paradise (to accommodate it).

(2847) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Paradise and the Hell disputed with each other. The rest of the Hadith is the same as transmitted by Abu Huraira up to the words'." It is essential for Me to fill up both of you."

37-(2848) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said that the Hell would continue to say: Is there anything more, until Allah, the Exalted and High, would place His foot therein and that would say: Enough, enough, by Your Honour, and some parts of it would draw close to the other.

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

أَشَاءُ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي، أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي. وَلِكُلِّ وَاحِدَةٍ مِنْكُمْ مِلْؤُهَا. فَأَمَّا النَّارُ فَلاَ تَمْتَلِىءُ. فَيَضَعُ قَدَمَهُ عَلَيْهَا. فَتَقُولُ: قَطْ قَطْ. فَهُنَالِكَ تَمْتَلِىءُ. وَيُزْوَىٰ بَعْضُهَا إِلَىٰ بَعْضٍ».

(...) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ: حَدَّثَنَا أَبُو سُفْيَانَ، يَعْنِي مُحَمَّدَ بْنَ حُمَيْدٍ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «احْتَجَّتِ الْجَنَّةُ وَالنَّارُ»، وَاقْتَصَّ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ أَبِي الزِّنَادِ.

٣٦ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ. فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ: فَمَالِي لاَ يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَغِرَّتُهُمْ؟ قَالَ اللَّهُ لِلْجَنَّةِ: إِنَّمَا أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا. فَأَمَّا النَّارُ فَلاَ تَمْتَلِىءُ حَتَّىٰ يَضَعَ اللَّهُ، تَبَارَكَ وَتَعَالَىٰ، رِجْلَهُ. تَقُولُ: قَطْ قَطْ قَطْ، فَهُنَالِكَ تَمْتَلِىءُ. وَيُزْوَى بَعْضُهَا إِلَىٰ بَعْضٍ. وَلاَ يَظْلِمُ اللَّهُ مِنْ خَلْقِهِ أَحَداً. وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ يُنْشِىءُ لَهَا خَلْقاً».

[البخاري: كتاب التفسير، باب: ﴿وتقول هل من مزيد﴾، رقم: ٤٨٥٠].

(٢٨٤٧) ـ **وحدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجَّتِ الْجَنَّةُ وَالنَّارُ»، فَذَكَرَ نَحْوَ حَدِيثِ أَبِي هُرَيْرَةَ. إِلَىٰ قَوْلِهِ: «وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنَ الزِّيَادَةِ.

٣٧ ـ (٢٨٤٨) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لاَ تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّىٰ يَضَعَ فِيهَا رَبُّ الْعِزَّةِ، تَبَارَكَ وَتَعَالَىٰ قَدَمَهُ. فَتَقُولُ: قَطْ قَطْ، وَعِزَّتِكَ. وَيُزْوَىٰ بَعْضُهَا إِلَىٰ بَعْضٍ».

[البخاري: كتاب الأيمان والنذور، باب الحلف بعزة الله وصفاته وكلماته، رقم: ١٦٦١].

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَىٰ حَدِيثِ شَيْبَانَ.

38-(...) Abd Al-Wahhab Ibn Ata reported in connection with Allah saying: "We would say to Hell on the Day of Resurrection: Have you been completely filled up? and it would say: Is there anything -more?" (Qaf 30) And he stated on the authority of Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" said: (The sinners) would be thrown therein and it would continue to say: Is there anything more, until Allah "Exalted and Glorified be He" would keep His foot therein and some of its part would draw close to the other and it would say: Enough, enough, by Thy Honour and by Thy Dignity, and there would be enough space in Paradise until Allah would create a new creation and He would make them accommodate that spare place in Paradise.

39-(...) Anas "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There would be left some space in Paradise as Allah would like that to be left. Then Allah would create another creation as He would like.

40-(2849) Abu Sa'id "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Death would be brought on the Day of Resurrection. in the form of a white-coloured ram. Abu Kuraib made this addition: Then it would be made to stand between the Paradise and the Hell. So far as the rest of the Hadith is concerned there is perfect agreement (between the two narrators) and it would be said to the inmates of Paradise: Do you recognize this? They would raise up their necks and look towards it and say: Yes, it is death. Then it would be said to the inmates of Hell-Fire.. Do you recognize this? And they would raise up their necks and look and say: Yes, it is death. Then command would be given for slaughtering that and then it would be said: inmates of Paradise,, there is an everlasting life for you and no death. And then (addressing) to the inmates of the Hell-Fire, it would be said: inmates of Hell-Fire, there is an everlasting living for you and no death. The Messenger of Allah "Allah's blessing and peace be upon him" then recited this verse pointing with his hand to this (material) world:" Warn them, this Day of dismay, and when their affairs would be decided and they would be unmindful and they believe not."

41-(...) Abu Sa'id "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: When the inmates of Paradise would be admitted to Paradise and the inmates of Hell would be admitted to Hell, it would be said (to the inmates of Paradise): inmates of Paradise. The rest of the Hadith is the same but with this variation (that he only) said. That is the word of Allah, the Exalted. And he did not say:

٣٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾﴾ [ق: ٣٠] فَأَخْبَرَنَا عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لاَ تَزَالُ جَهَنَّمُ يُلْقَىٰ فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّىٰ يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ، فَيَنْزَوِي بَعْضُهَا إِلَىٰ بَعْضٍ، وَتَقُولُ: قَطْ قَطْ. بِعِزَّتِكَ وَكَرَمِكَ، وَلاَ يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّىٰ يُنْشِىءَ اللَّهُ لَهَا خَلْقاً، فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿وهو العزيز الحكيم﴾، رقم: ٧٣٨٤].

٣٩ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ: أَخْبَرَنَا ثَابِتٌ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يَبْقَىٰ مِنَ الْجَنَّةِ مَا شَاءَ اللَّهُ أَنْ يَبْقَىٰ. ثُمَّ يُنْشِىءُ اللَّهُ تَعَالَىٰ لَهَا خَلْقاً مِمَّا يَشَاءُ».

٤٠ ـ (٢٨٤٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَتَقَارَبَا فِي اللَّفْظِ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُجَاءُ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ كَأَنَّهُ كَبْشٌ أَمْلَحُ ـ زَادَ أَبُو كُرَيْبٍ: فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَاتَّفَقَا فِي بَاقِي الْحَدِيثِ ـ فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ، هَلْ تَعْرِفُونَ هَذَا؟ فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ. هَذَا الْمَوْتُ. قَالَ: وَيُقَالُ: يَا أَهْلَ النَّارِ، هَلْ تَعْرِفُونَ هَذَا؟ قَالَ: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ. هَذَا الْمَوْتُ. قَالَ: فَيُؤْمَرُ بِهِ فَيُذْبَحُ. قَالَ: ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ، خُلُودٌ فَلاَ مَوْتَ. وَيَا أَهْلَ النَّارِ، خُلُودٌ فَلاَ مَوْتَ»، قَالَ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾﴾ [مريم: ٣٩] وَأَشَارَ بِيَدِهِ إِلَىٰ الدُّنْيَا.

[البخاري: كتاب التفسير، باب: ﴿وانذرهم يوم الحسرة﴾، رقم: ٤٧٣٠].

٤١ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، قِيلَ: يَا أَهْلَ الْجَنَّةِ»... ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ أَبِي مُعَاوِيَةَ. غَيْرَ أَنَّهُ قَالَ:

Then Allah's Messenger "Allah's blessing and peace be upon him" recited, and he did not make a mention of his having pointed with his hand towards the (material) world.

42-(2850) Abdullah "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah would admit the inmates of Paradise into Paradise and the inmates of Hell into Hell. Then the announcer would stand between them and say: inmates of Paradise, there is no death for you, inmates of Hell, there is no death for you. You would live forever therein.

43-(...) Umar Ibn Muhammad Ibn Zaid Ibn Abdullah Ibn Umar Ibn Al-Khattab reported on the authority of his father Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: When the inmates of Paradise would go to Paradise and the inmates of Hell would go to Hell, death would be called and it would be placed between the Paradise and the Hell and then slaughtered and then the announcer would announce: inmates of Paradise, no death Inmates of Hell-Fire, no death. And it would in. crease the delight of the inmates of Paradise and it would increase the grief of the inmates of Hell-Fire.

44-(2851) Abu Huraira "Allah be pleased with him"narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: The molar tooth of an unbeliever or the canine teeth of an unbeliever will be like (the mountain of) Uhud and the thickness of his skin a three night's journey.

45-(2852) Abu Huraira "Allah be pleased with him"reported directly from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: The distance of the two shoulders of the non-believer in Hell will be a three-day journey for a swift rider.

46-(2853) Haritha Ibn Wahb "Allah be pleased with him"reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: May I not inform you about the inmates of Paradise? They said: Do this, of course. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Every humble person who is considered to be humble if he were to adjure In the name of Allah, He would fulfill it. He then said: May I not inform you about the denizens of Hell-Fire? They said: Yes. And he said: Every haughty, fat and proud (person).

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

«فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ» وَلَمْ يَقُلْ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ. وَلَمْ يَذْكُرْ أَيْضاً: وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا.

٤٢ ـ (٢٨٥٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ: حَدَّثَنَا نَافِعٌ، أَنَّ عَبْدَ اللَّهِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ، وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ، ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ فَيَقُولُ: يَا أَهْلَ الْجَنَّةِ، لاَ مَوْتَ، وَيَا أَهْلَ النَّارِ، لاَ مَوْتَ، كُلٌّ خَالِدٌ فِيمَا هُوَ فِيهِ».

[البخاري: كتاب الرقاق، باب يدخل الجنة سبعون ألفاً بغير حساب، رقم: ٦٥٤٤].

٤٣ ـ (...) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ أَبَاهُ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ، وَصَارَ أَهْلُ النَّارِ إِلَى النَّارِ، أُتِيَ بِالْمَوْتِ حَتَّىٰ يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ. ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ، لاَ مَوْتَ، وَيَا أَهْلَ النَّارِ، لاَ مَوْتَ. فَيَزْدَادُ أَهْلُ الْجَنَّةِ فَرَحاً إِلَىٰ فَرَحِهِمْ. وَيَزْدَادُ أَهْلُ النَّارِ حُزْناً إِلَىٰ حُزْنِهِمْ».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٤٨].

٤٤ ـ (٢٨٥١) ـ حدّثني سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ بْنِ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ضِرْسُ الْكَافِرِ، أَوْ نَابُ الْكَافِرِ، مِثْلُ أُحُدٍ، وَغِلَظُ جِلْدِهِ مَسِيرَةُ ثَلاَثٍ».

٤٥ ـ (٢٨٥٢) ـ حدّثنا أَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. يَرْفَعُهُ قَالَ: «مَا بَيْنَ مَنْكِبَيِ الْكَافِرِ فِي النَّارِ، مَسِيرَةُ ثَلاَثَةِ أَيَّامٍ. لِلرَّاكِبِ الْمُسْرِعِ». وَلَمْ يَذْكُرِ الْوَكِيعِيُّ: «فِي النَّارِ».

٤٦ ـ (٢٨٥٣) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي مَعْبَدُ بْنُ خَالِدٍ، أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟» قَالُوا: بَلَىٰ. قَالَ ﷺ: «كُلُّ ضَعِيفٍ مُتَضَعَّفٍ. لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ». ثُمَّ قَالَ: «أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟» قَالُوا: بَلَىٰ. قَالَ: «كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ».

[البخاري: كتاب التفسير، باب: ﴿عتل بعد ذلك زنيم﴾، رقم: ٤٩١٨].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الإِسْنَادِ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «أَلاَ أَدُلُّكُمْ».

47-(...) Haritha Ibn Wahb Al-Khuza'i "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: May I not inform you about the inmates of Paradise? (And then informing about them) said: Every meek person who is considered to be humble and if they were to adjure in the name of Allah, Allah would certainly fulfill it. May I not inform you about the inmates of Hell-Fire? They are all proud, mean and haughty.

48-(2854) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: Many a people with dishevelled hair are driven away from the door (but they are so pious) that if they are to swear in the name of Allah, He would definitely fulfill that.

49-(2855) Abdullah Ibn Zam'a "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" delivered an address and he made a mention of the dromedary and also made a mention of one (base person) who cut off Its hind legs, and he recited:" When the basest of them broke forth with mischief." When A mischievous person, strong even because of the strength of a family like Abu Zam'a, broke forth. He then delivered instruction in regard to the women saying: There is amongst you who beats his woman, and in the narration on the authority of Abu Bakr, the words are: He flogs her like a slave-girl. And in the narration of Abu Kuraib (the words are): He flogs like a slave and then comforts his bed with the help of that at the end of the day, and he then advised in regard to laughing of people at the breaking of wind and said: One of you laughs at that which you yourself do.

50-(2856) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: I saw Amr Ibn Luhai Ibn Qam'a Ibn Khindif, brother of Banu Ka'b, dragging his Intestines in Fire.

51-(...) Sa'id Ibn Al-Musaiyyab explained" Al-Bahira" as that animal which is not milked but for the idols. and none amongst the people milks them, and" As-Sa'iba" as that animal which is let loose for the deities. Nothing is loaded over it, and Ibn Al-Musaiyyab narrated that Abu Huraira stated that The Messenger of Allah "Allah's blessing and peace be upon him" said: I saw Amr Ibn Amir Al-Khuza'i dragging his intestines in fire and he was the first who devoted animals to deity.

٤٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ. قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ. لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ. أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ جَوَّاظٍ زَنِيمٍ مُتَكَبِّرٍ».

٤٨ ـ (٢٨٥٤) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُبَّ أَشْعَثَ مَدْفُوعٍ بِالأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ».

٤٩ ـ (٢٨٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ. قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ النَّاقَةَ وَذَكَرَ الَّذِي عَقَرَهَا. فَقَالَ: «إِذِ انْبَعَثَ أَشْقَاهَا: انْبَعَثَ بِهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ، ثُمَّ ذَكَرَ النِّسَاءَ فَوَعَظَ فِيهِنَّ ثُمَّ قَالَ: «إِلاَمَ يَجْلِدُ أَحَدُكُمُ امْرَأَتَهُ؟».

فِي رِوَايَةِ أَبِي بَكْرٍ «جَلْدَ الأَمَةِ»، وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «جَلْدَ الْعَبْدِ، وَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ».

ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ فَقَالَ: «إِلاَمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ؟».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى ثمود أخاهم صالحاً﴾، رقم: ٣٣٧٧].

٥٠ ـ (٢٨٥٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمَعَةَ بْنِ خِنْدِفَ، أَبَا بَنِي كَعْبٍ هَؤُلاَءِ، يَجُرُّ قُصْبَهُ فِي النَّارِ».

٥١ ـ (...) ـ حدّثني عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ. وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: إِنَّ الْبَحِيرَةَ الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ، فَلاَ يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ. وَأَمَّا السَّائِبَةُ الَّتِي كَانُوا يُسَيِّبُونَهَا لآلِهَتِهِمْ، فَلاَ يُحْمَلُ عَلَيْهَا شَيْءٌ.

وَقَالَ ابْنُ الْمُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السُّيُوبَ».

[البخاري: كتاب التفسير، باب: ﴿ما جعل الله من بحيرة ولا سائبة...﴾، رقم: ٤٦٢٣].

52-(2128) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Two are the types amongst the denizens of Hell, the one possessing whips like the tail of an ox and they flog people with their help. (The second one) the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odour of Paradise, although its fragrance can be perceived from such and such distance (from great distance).

53-(2857) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: If you survive for a time you would certainly see people who would have whips in their hands like the tail of an ox. They would get up in the morning under the wrath of Allah and they would get into the evening with the anger of Allah.

54-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: If you live for a time, you would certainly see people get up (in the morning) in the wrath of Allah and getting into the evening under the curse of Allah, and there would be in their hands (whips) like the tail of an ox.

[14] The destruction of the world and the Mustering on the day of Judgement

55-(2858) This Hadith was narrated through many different chains of transmitters all of which were narrated on the authority of Al-Mustawrid, brother of Banu Fihr, that The Messenger of Allah "Allah's blessing and peace be upon him" said: By Allah, this world (is so insignificant in comparison) to the Hereafter that if one of you should dip his finger (and while saying this Yahya pointed with his forefinger) -in the ocean and then he should see as to what has stuck to it. This Hadith was narrated through another chain of transmitters also but with a slight variation of wording.

56-(2859) A'isha "Allah be pleased with her"reported that she heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: The Messenger of Allah, will the male and the female be together on the Day and would they be looking at one another? Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: A'isha, the matter would be too serious for them to look to one another.

٥٢ ـ (٢١٢٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا. قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلاَتٌ مَائِلاَتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ. لاَ يَدْخُلْنَ الْجَنَّةَ وَلاَ يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا».

٥٣ ـ (٢٨٥٧) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا زَيْدٌ ـ يَعْنِي ابْنَ حُبَابٍ ـ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ، مَوْلَىٰ أُمِّ سَلَمَةَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ، إِنْ طَالَتْ بِكَ مُدَّةٌ، أَنْ تَرَىٰ قَوْماً فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ: يَغْدُونَ فِي غَضَبِ اللَّهِ، وَيَرُوحُونَ فِي سَخَطِ اللَّهِ».

٥٤ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَافِعٍ. مَوْلَىٰ أُمِّ سَلَمَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنْ طَالَتْ بِكَ مُدَّةٌ، أَوْشَكْتَ أَنْ تَرَىٰ قَوْماً يَغْدُونَ فِي سَخَطِ اللَّهِ، وَيَرُوحُونَ فِي لَعْنَتِهِ، فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ».

١٤ ـ باب فَنَاء الدنيا، وبيان الحَشْر يوم القيامة

٥٥ ـ (٢٨٥٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ. ح وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا مُوسَىٰ بْنُ أَعْيَنَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا قَيْسٌ. قَالَ: سَمِعْتُ مُسْتَوْرِداً، أَخَا بَنِي فِهْرٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، مَا الدُّنْيَا فِي الآخِرَةِ إِلاَّ مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَٰذِهِ ـ وَأَشَارَ يَحْيَىٰ بِالسَّبَّابَةِ ـ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ؟».

وَفِي حَدِيثِهِمْ جَمِيعاً، غَيْرَ يَحْيَىٰ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذٰلِكَ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ، أَخِي بَنِي فِهْرٍ.

وَفِي حَدِيثِهِ أَيْضاً: قَالَ: وَأَشَارَ إِسْمَاعِيلُ بِالإِبْهَامِ.

٥٦ ـ (٢٨٥٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ. قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلاً» قُلْتُ: يَا رَسُولَ اللَّهِ، النِّسَاءُ وَالرِّجَالُ جَمِيعاً، يَنْظُرُ بَعْضُهُمْ إِلَىٰ بَعْضٍ؟ قَالَ ﷺ: «يَا عَائِشَةُ، الأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ».

[البخاري: كتاب الرقاق، باب الحشر، رقم: ٦٥٢٧].

(...) This Hadith was narrated on the authority of Hatim Ibn Abu Saghira with the same chain of transmitters and there is no mention of the word" uncircumcised."

57-(2860) Ibn Abbas "Allah be pleased with both"reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" delivering a sermon in which he said that they would meet Allah barefooted, naked and uncircumcised.

58-(...) This Hadith was narrated through other chains of transmitters on the authority of Ibn Abbas, (and) the words are: While The Messenger of Allah "Allah's blessing and peace be upon him" stood up to deliver a sermon, he said: people, Allah would make you assemble barefooted, naked and uncircumcised (and then recited the words of the Qur'an):" As We created you for the first time, We shall repeat it. (It is) a promise (binding) upon us. Lo! We are to perform it, and the first person who would be clothed on the Day of Resurrection would be Abraham "Allah's blessing and peace be upon him"" and, behold! some persons of my nation would be brought and taken to the left and I would say: My Lord, they are my companions, and it would be said: You do not know what they did after you, and I would say just as the pious servant Jesus said:, I was a witness regarding them as I remained among them and Thou art a witness over everything, so if Thou chastise them, they are Thy servants and if Thou forgive them, Thou art Mighty, Wise." And it would be said to him: They constantly turned to their heels since you left them. This Hadith was narrated on the authority of Waki' and Mu'adh (and the words are):" What new things they fabricated."

59-(2861) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, The people will be assembled in three categories. Those desirous (of Paradise), fearing (Hell), coming two upon the came], three upon the camel, four upon the camel, ten upon the camel and the rest will be assembled, Hell-Fire being with them when they are at midday where they would spend the night and where they would spend the morning and where they would spend the evening.

[15] The description of the day of Judgement (may Allah enable us to face its terrors)

60-(2862) Ibn Umar "Allah be pleased with both"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: When the people would stand before Allah. the Lord of the worlds (Al-Mutafifin

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، بِهَذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ «غُرْلاً».

٥٧ ـ (٢٨٦٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «إِنَّكُمْ مُلاَقُو اللَّهِ مُشَاةً حُفَاةً عُرَاةً غُرْلاً». وَلَمْ يَذْكُرْ زُهَيْرٌ فِي حَدِيثِهِ: يَخْطُبُ.

[البخاري: كتاب الرقاق، باب الحشر، رقم: ٦٥٢٤].

٥٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، كِلاَهُمَا عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ خَطِيباً بِمَوْعِظَةٍ. فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تُحْشَرُونَ إِلَى اللَّهِ حُفَاةً عُرَاةً غُرْلاً. ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ [الأنبياء: ١٠٤] أَلاَ وَإِنَّ أَوَّلَ الْخَلاَئِقِ يُكْسَى، يَوْمَ الْقِيَامَةِ، إِبْرَاهِيمُ، عَلَيْهِ السَّلاَمُ، أَلاَ وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ. فَأَقُولُ: يَا رَبِّ، أَصْحَابِي. فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ، كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾﴾ [المائدة: ١١٧ ـ ١١٨] قَالَ: فَيُقَالُ لِي: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

وَفِي حَدِيثِ وَكِيعٍ وَمُعَاذٍ «فَيُقَالُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلاً﴾، رقم: ٣٣٤٩].

٥٩ ـ (٢٨٦١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ. قَالاَ جَمِيعاً: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُوسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «يُحْشَرُ النَّاسُ عَلَى ثَلاَثِ طَرَائِقَ: رَاغِبِينَ رَاهِبِينَ، وَاثْنَانِ عَلَى بَعِيرٍ، وَثَلاَثَةٌ عَلَى بَعِيرٍ، وَأَرْبَعَةٌ عَلَى بَعِيرٍ، وَعَشَرَةٌ عَلَى بَعِيرٍ. وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ. تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا. وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا».

[البخاري: كتاب الرقاق، باب الحشر، رقم: ٦٥٢٢].

١٥ ـ باب في صِفَة يوم القيامة، أعاننا الله على أهوالها

٦٠ ـ (٢٨٦٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَى، يَعْنُونَ ابْنَ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ

6), each one of them would stand submerged into perspiration up to half of his ears, and there is no mention of the" day" in the narration of Ibn Al-Muthanna.

(...) This Hadith was narrated on the authority of Ibn Umar but with a slight variation of wording (and the words are):" One of them would be completely submerged in perspiration up to half of his ears."

61-(2863) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: The perspiration would spread on the Day of Resurrection upon the earth to the extent of seventy cubits and it would reach up to their mouths or up to their ears. Thawr is not sure (which words) he used (mouth or ears).

62-(2864) Al-Miqdad Ibn Al-Aswad "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim Ibn Amir said: By Allah, I do not know whether he meant by" mile" the mile of the (material) earth or the instrument used for applying kohl to the eye. (The Holy Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their. knees, Some up to the waist and some would have the bridle of perspiration and, while saying this, The Messenger of Allah "Allah's blessing and peace be upon him" pointed his hand towards his mouth.

[16] The qualities by which the inhabitants of paradise and those of hell can be recognized in this world

63-(2865) Iyad Ibn Himar Al-Mujashi'i reported that The Messenger of Allah "Allah's blessing and peace be upon him", while delivering a sermon one day, said: Behold, my Lord commanded me that I should teach you which you do not know and which He has taught me today. (He has instructed thus): The property, which I have conferred upon them, is lawful for them. I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Re, although he has no justification for that. And verily, Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book. And He (further) said: I have sent thee (The Prophet) in order to put you to test and put (those to test) through you. And I sent the Book to you which cannot be

النَّبِيِّ ﷺ، ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦﴾ [المصطفين: ٦] قَالَ: «يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَىٰ أَنْصَافِ أُذُنَيْهِ».

وَفِي رِوَايَةِ ابْنِ الْمُثَنَّىٰ قَالَ: «يَقُومُ النَّاسُ» لَمْ يَذْكُرْ يَوْمَ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ، يَعْنِي ابْنَ عِيَاضٍ. (ح) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ. كِلاَهُمَا عَنْ مُوسَىٰ بْنِ عُقْبَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ وَعِيسَىٰ بْنُ يُونُسَ، عَنِ ابْنِ عَوْنٍ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَىٰ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنِي أَبُو نَصْرٍ التَّمَّارُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمَعْنَىٰ حَدِيثِ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ.

غَيْرَ أَنَّ فِي حَدِيثِ مُوسَىٰ بْنِ عُقْبَةَ وَصَالِحٍ: «حَتَّىٰ يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَىٰ أَنْصَافِ أُذُنَيْهِ».

٦١ ـ (٢٨٦٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَرَقَ، يَوْمَ الْقِيَامَةِ، لَيَذْهَبُ فِي الأَرْضِ سَبْعِينَ بَاعاً. وَإِنَّهُ لَيَبْلُغُ إِلَىٰ أَفْوَاهِ النَّاسِ أَوْ إِلَىٰ آذَانِهِمْ»، يَشُكُّ ثَوْرٌ أَيَّهُمَا قَالَ.

[البخاري: كتاب الرقاق، باب قول الله تعالى: ﴿الا يظن اولئك انهم مبعوثون﴾، رقم: ٦٥٢٣].

٦٢ ـ (٢٨٦٤) ـ حدّثنا الْحَكَمُ بْنُ مُوسَىٰ، أَبُو صَالِحٍ: حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جَابِرٍ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ: حَدَّثَنِي الْمِقْدَادُ بْنُ الأَسْوَدِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُدْنَى الشَّمْسُ، يَوْمَ الْقِيَامَةِ، مِنَ الْخَلْقِ، حَتَّىٰ تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ».

قَالَ سُلَيْمُ بْنُ عَامِرٍ: فَوَاللَّهِ مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ؟ أَمَسَافَةَ الأَرْضِ، أَمِ الْمِيلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ.

قَالَ: «فَيَكُونُ النَّاسُ عَلَىٰ قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَىٰ كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَىٰ رُكْبَتَيْهِ. وَمِنْهُمْ مَنْ يَكُونُ إِلَىٰ حَقْوَيْهِ. وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَاماً».

قَالَ: وَأَشَارَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ إِلَىٰ فِيهِ.

١٦ ـ باب الصِّفَاتِ التي يُعرف بها في الدنيا أهلُ الجنة وأهل النار

٦٣ ـ (٢٨٦٥) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ، وَاللَّفْظُ لأَبِي غَسَّانَ وَابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ، أَنَّ

washed away by water, so that you may recite it while in the state of wakefulness or sleep. Verily, Allah commanded me to burn (kill) the Quraish. I said: My Lord, they would break my head (like the tearing) of bread, and Allah said: You turn them out as they turned you out, you fight against them and We shall help you in this, you should spend and you would be conferred upon. You send an army and I would send an army five times greater than that. Fight against those who disobey you along with those who obey you. The inmates of Paradise are three: One who wields authority and is just and fair, one who Is truthful and has been endowed with power to do good deeds. And the person who is merciful and kind hearted towards his relatives and to every pious Muslim, and one who does not stretch his hand in spite of having a large family to support. And He said: The inmates of Hell are five: the weak who lack power to (avoid evil), the (carefree) who pursue (everything irrespective of the fact that it is good or evil) and who do not have any care for their family or for their wealth. And those dishonest whose greed cannot be concealed even in the case of minor things. And the third. who betray you. morning and evening, in regard to your family and your property. He also made a mention of the miser and the liar and those who are in the habit of abusing people and using obscene and foul language. Abu Ghassan in his narration did not mention "Spend and there would be spent for you."

(...) This Hadith was narrated on the authority of Quatada with the same chain of transmitters but with a slight variation of wording.

(...)Iyad Ibn Himar narrated that The Messenger of Allah "Allah's blessing and peace be upon him" gave an address one day...and the rest of the Hadith is the same.

64-(...) Iyad Ibn Himar reported that while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering an address, he stated that Allah commanded me The rest of the Hadith is the same, and there is an addition in it:" Allah revealed to me that we should be humble amongst ourselves and none should show pride upon the others, And one is not to do so, and He also said: There are among you people to follow not caring a bit for their family and property. Quatada said: Abu Abdullah, would this happen? Thereupon he said: Yes. By Allah, I found this in the days of ignorance that a person grazed the goat of a tribe and did not find anyone but their slave-girl (and he did not spare her) but committed adultery with her.

رَسُولَ اللَّهِ ﷺ قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ: «أَلاَ إِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي، يَوْمِي هَذَا. كُلُّ مَالٍ نَحَلْتُهُ عَبْداً، حَلاَلٌ. وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ. وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ. وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ. وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَاناً. وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الأَرْضِ فَمَقَتَهُمْ، عَرَبَهُمْ وَعَجَمَهُمْ، إِلاَّ بَقَايَا مِنْ أَهْلِ الْكِتَابِ. وَقَالَ: إِنَّمَا بَعَثْتُكَ لأَبْتَلِيَكَ وَأَبْتَلِيَ بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَاباً لاَ يَغْسِلُهُ الْمَاءُ، تَقْرَؤُهُ نَائِماً وَيَقْظَانَ.

وَإِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشاً. فَقُلْتُ: رَبِّ، إِذاً يَثْلَغُوا رَأْسِي فَيَدَعُوهُ خُبْزَةً! قَالَ: اسْتَخْرِجْهُمْ كَمَا اسْتَخْرَجُوكَ. وَاغْزُهُمْ نُغْزِكَ، وَأَنْفِقْ فَسَنُنْفِقَ عَلَيْكَ، وَابْعَثْ جَيْشاً نَبْعَثْ خَمْسَةً مِثْلَهُ. وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ عَصَاكَ. قَالَ: وَأَهْلُ الْجَنَّةِ ثَلاَثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُتَصَدِّقٌ مُوَفَّقٌ، وَرَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَى، وَمُسْلِمٍ. وَعَفِيفٌ مُتَعَفِّفٌ ذُو عِيَالٍ. قَالَ: وَأَهْلُ النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لاَ زَبْرَ لَهُ، الَّذِينَ هُمْ فِيكُمْ تَبَعاً لاَ يَبْتَغُونَ أَهْلاً وَلاَ مَالاً، وَالْخَائِنُ الَّذِي لاَ يَخْفَى لَهُ طَمَعٌ، وَإِنْ دَقَّ إِلاَّ خَانَهُ، وَرَجُلٌ لاَ يُصْبِحُ وَلاَ يُمْسِي إِلاَّ وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ». وَذَكَرَ الْبُخْلَ أَوِ الْكَذِبَ «وَالشِّنْظِيرُ الْفَحَّاشُ».

وَلَمْ يَذْكُرْ أَبُو غَسَّانَ فِي حَدِيثِهِ: «وَأَنْفِقْ فَسَنُنْفِقَ عَلَيْكَ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ «كُلُّ مَالٍ نَحَلْتُهُ عَبْداً، حَلاَلٌ».

(...) ـ **حدّثني** عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، صَاحِبِ الدَّسْتَوَائِيِّ: حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ ذَاتَ يَوْمٍ... وَسَاقَ الْحَدِيثَ.

وَقَالَ فِي آخِرِهِ: قَالَ يَحْيَى: قَالَ شُعْبَةُ عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ مُطَرِّفاً فِي هَذَا الْحَدِيثِ.

٦٤ ـ (...) ـ **وحدّثني** أَبُو عَمَّارٍ، حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنِ الْحُسَيْنِ، عَنْ مَطَرٍ: حَدَّثَنِي قَتَادَةُ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ، أَخِي بَنِي مُجَاشِعٍ، قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَطِيباً. فَقَالَ: «إِنَّ اللَّهَ أَمَرَنِي»... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ هِشَامٍ، عَنْ قَتَادَةَ.

وَزَادَ فِيهِ: «وَإِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلاَ يَبْغِي أَحَدٌ عَلَى أَحَدٍ». وَقَالَ فِي حَدِيثِهِ: «وَهُمْ فِيكُمْ تَبَعاً لاَ يَبْغُونَ أَهْلاً وَلاَ مَالاً».

فَقُلْتُ: فَيَكُونُ ذَلِكَ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ، وَاللَّهِ، لَقَدْ أَدْرَكْتُهُمْ فِي الْجَاهِلِيَّةِ. وَإِنَّ الرَّجُلَ لَيَرْعَى عَلَى الْحَيِّ، مَا بِهِ إِلاَّ وَلِيدَتُهُمْ يَطَؤُهَا.

[البخاري: كتاب الجنائز، باب الميت يعرض عليه مقعده...، رقم: ١٣٧٩].

[17] The dead person would be shown his seat in paradise and in hell, and affirming the punishment of the grave, and seeking refuge from it

65-(2866) Ibn Umar "Allah be pleased with both"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: When any one of you dies, he is shown his seat (in the Hereafter) morning and evening; if he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise and if he is one from amongst the denizens of Hell (he is shown the seat) from amongst the denizens of Hell, and it would be said to him: That is your seat until Allah raises you on the Day of Resurrection (and sends you to your proper seat).

66-(...) Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: When a person dies, he is shown his seat morning and evening. If he is one amongst the inmates of Paradise (he is shown his seat) in Paradise and if he is one amongst the denizens of Hell-Fire (he is shown his seat) in the Hell-Fire. Then it is said to him: That is your seat where you would be sent on the Day of Resurrection.

67-(2867) Abu Sa'id Al-Khudri "Allah be pleased with him"reported: I did not hear this Hadith from The Messenger of Allah "Allah's blessing and peace be upon him" directly but it was Zaid Ibn Thabit who narrated it from him. As The Messenger of Allah "Allah's blessing and peace be upon him" was going along with us towards the dwellings of Banu An-Najjar, riding upon his pony, it shied and he was about to fall. He found four, five or six graves there. He said: Who amongst you knows about those lying in the graves? A person said: It is I. Thereupon he (The Prophet) said: In what state did they die? He said: They died as polytheists. He said: These people are passing through the ordeal in the graves. If it were not the reason that you would stop burying (your dead) in the graves on listening to the torment in the grave which I am listening to, I would have certainly made you hear that. Then turning his face towards us, he said: Seek refuge with Allah from the torment of Hell. They said: We seek refuge with Allah from the torment of Hell. He said: Seek refuge with Allah from the torment of the grave. They said: We seek refuge with Allah from the torment of the grave. He said: Seek refuge with Allah from turmoil, its visible and invisible (aspects), and they said: We seek refuge with Allah from turmoil and its visible and invisible aspects and he said: Seek refuge with Allah from the turmoil of Ad-Dajjal, and they said We seek refuge with Allah from the turmoil of Ad-Dajjal.

١٧ ـ باب عَرْضِ مَقْعَدِ المَيِّتِ من الجَنَّةِ أو النَّارِ عليه، وإثْبَاتِ عَذَابِ القَبْرِ، والتَّعَوُّذِ مِنْه

٦٥ ـ (٢٨٦٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَمِنْ أَهْلِ الْجَنَّةِ. وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَمِنْ أَهْلِ النَّارِ. يُقَالُ: هَٰذَا مَقْعَدُكَ حَتَّىٰ يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

٦٦ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا مَاتَ الرَّجُلُ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَالْجَنَّةُ. وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَالنَّارُ». قَالَ: «ثُمَّ يُقَالُ: هَٰذَا مَقْعَدُكَ الَّذِي تُبْعَثُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

٦٧ ـ (٢٨٦٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. قَالَ: وَأَخْبَرَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ. قَالَ أَبُو سَعِيدٍ: وَلَمْ أَشْهَدْهُ مِنَ النَّبِيِّ ﷺ. وَلَكِنْ حَدَّثَنِيهِ زَيْدُ بْنُ ثَابِتٍ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي حَائِطٍ لِبَنِي النَّجَّارِ، عَلَىٰ بَغْلَةٍ لَهُ، وَنَحْنُ مَعَهُ، إِذْ حَادَتْ بِهِ فَكَادَتْ تُلْقِيهِ. وَإِذَا أَقْبُرٌ سِتَّةٌ أَوْ خَمْسَةٌ أَوْ أَرْبَعَةٌ. قَالَ: كَذَا كَانَ يَقُولُ الْجُرَيْرِيُّ. فَقَالَ: «مَنْ يَعْرِفُ أَصْحَابَ هَٰذِهِ الأَقْبُرِ»؟ فَقَالَ رَجُلٌ: أَنَا. قَالَ: «فَمَتَىٰ مَاتَ هَٰؤُلاَءِ؟» قَالَ: مَاتُوا فِي الإِشْرَاكِ. فَقَالَ: «إِنَّ هَٰذِهِ الأُمَّةَ تُبْتَلَىٰ فِي قُبُورِهَا، فَلَوْلاَ أَنْ لاَ تَدَافَنُوا، لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ»، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ». قَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ. فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ». قَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ». قَالُوا: نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ» قَالُوا: نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ.

68-(2868) Anas "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: If you were not (to abandon) the burying of the dead (in the grave), I would have certainly supplicated Allah that He should make you listen the torment of the grave.

69-(2869) Abu Aiyyub narrated that The Messenger of Allah "Allah's blessing and peace be upon him" went out after the sun had set and he heard some noise, and said: "It is the Jews who are being tortured in their graves."

70-(2870) Anas Ibn Malik "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: When the servant is placed in his grave and his companions retrace their steps arid he hears the noise of the footsteps, then two angels come to him and make him sit and say to him: What you have to say about this person (The Prophet)? If he is d believer, lie would say: I bear testimony to the fact that he is a servant of Allah and His Messenger. Then it would be said to him: Look to your seat in the Hell-Fire, for Allah has substituted (the seat of yours) with a seat in Paradise. The Messenger of Allah "Allah's blessing and peace be upon him" said: He would be shown both the seats. Quatada said: It was mentioned to us that his grave (the grave of a believer) expands to seventy cubits and is full with verdure until the Day when they would be resurrected.

71-(...) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: When the dead body. is placed in the grave, he listens to the sound of the shoes (as his friends and relatives return after burying him).

72-(...) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: When the servant is placed in his grave and his friends retrace their steps. The rest of the Hadith is the same as transmitted by Quatada.

73-(2871) Al-Bara Ibn Azib "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: This verse:" Allah grants steadfastness to those who believe with firm word," was revealed in connection with the torment of the grave. It would be said to him: Who is your Lord? And he would say: Allah is my Lord and Muhammad is my Messenger "Allah's blessing and peace be upon him", and that is (what is implied) by the words of Allah, the Exalted:" Allah keeps steadfast those who believe with firm word in this world and in the Hereafter."

٦٨ ـ (٢٨٦٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلاَ أَنْ لاَ تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ».

٦٩ ـ (٢٨٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ يَحْيَىٰ الْقَطَّانِ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ، عَنْ أَبِي أَيُّوبَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بَعْدَمَا غَرَبَتِ الشَّمْسُ. فَسَمِعَ صَوْتاً. فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

[البخاري: كتاب الجنائز، باب التعوذ من عذاب القبر، رقم: ١٣٧٥].

٧٠ ـ (٢٨٧٠) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّىٰ عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ» قَالَ: «يَأْتِيهِ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولاَنِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَٰذَا الرَّجُلِ؟» قَالَ: «فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ». قَالَ: «فَيُقَالُ لَهُ: انْظُرْ إِلَىٰ مَقْعَدِكَ مِنَ النَّارِ. قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَداً مِنَ الْجَنَّةِ». قَالَ نَبِيُّ اللَّهِ ﷺ: «فَيَرَاهُمَا جَمِيعاً».

قَالَ قَتَادَةُ: وَذُكِرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعاً. وَيُمْلأُ عَلَيْهِ خَضِراً إِلَىٰ يَوْمِ يُبْعَثُونَ.

٧١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِي قَبْرِهِ، إِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا انْصَرَفُوا».

[البخاري: كتاب الجنائز، باب المسألة في القبر، رقم: ٢٠٤٩].

٧٢ ـ (...) ـ حدّثني عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّىٰ عَنْهُ أَصْحَابُهُ» فَذَكَرَ بِمِثْلِ حَدِيثِ شَيْبَانَ، عَنْ قَتَادَةَ.

٧٣ ـ (٢٨٧١) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ [إبراهيم: ٢٧] قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ. فَيُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللَّهُ، وَنَبِيِّي مُحَمَّدٌ ﷺ، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ [إبراهيم: ٢٧].

[البخاري: كتاب الجنائز، باب ما جاء في عذاب القبر، رقم: ١٣٦٩].

74-(...) Al-Bara Ibn Azib "Allah be pleased with him"reported that this verse: "Allah keeps steadfast those who believe with firm word in this world and the Hereafter," was revealed in connection with the torment of the grave.

75-(2872) Abu Huraira "Allah be pleased with him"reported: When the soul of a believer would go out (of his body) it would be received by two angels who would take it to the sky. Hammad (one of the narrators in the chain of transmitters) mentioned the sweetness of its odour, (and further said) that the dwellers of the sky say: Here comes the pious soul from the side of the earth Let there be blessings of Allah upon the body in which it resides. And it is carried (by the angels) to its Lord, the Exalted and Glorious. He would say: Take it to its destined end. And if he is a nonbeliever and as it (the soul) leaves the body-Hammad made a mention of its foul smell and of its being cursed-the dwellers of the sky say: There comes a dirty soul from the side of the earth, and it would be said: Take it to its destined end. Abu Huraira reported that The Messenger of Allah "Allah's blessing and peace be upon him" put a thin cloth which was with him upon his nose while making a mention (of the foul smell) of the soul of a non-believer.

76-(2873) Anas Ibn Malik "Allah be pleased with him"reported: We were along with Umar between Mecca and Medina that we began to look for the new moon. And I was a man with sharp eye-sight, so I could see it, but none except me saw it. I began to say to Umar: Don't you see it? But he would not see it. Thereupon Umar said: I would soon be able to see it (when it will shine more brightly). I lay upon bed. He then made a mention of the people of Badr to us and said: The Messenger of Allah "Allah's blessing and peace be upon him" showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: This would be the place of death of so and so tomorrow, if Allah wills. Umar said: By Him Who sent him with truth, they did not miss the places (of their death) which The Messenger of Allah "Allah's blessing and peace be upon him" had pointed for them. Then they were all thrown in a well one after another. The Messenger of Allah "Allah's blessing and peace be upon him" then went to them and said: O, so and so, the son of so and so; O so and so, the son of so and so, have you found correct what Allah and His Messenger had promised you? I have, however, found absolutely true what Allah had promised with me. Umar said: The Messenger of Allah, how are you talking with the bodies without soul in them. Thereupon he said: You cannot hear more distinctly than

٧٤ ـ (...) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَأَبو بَكْرِ بْنُ نَافِعٍ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، يَعْنُونَ ابْنَ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ خَيْثَمَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ [إبراهيم: ٢٧]، قَالَ: نَزَلَتْ فِي عَذَابِ الْقَبْرِ.

٧٥ ـ (٢٨٧٢) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا بُدَيْلٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: «إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ يُصْعِدَانِهَا».

قَالَ حَمَّادٌ: فَذَكَرَ مِنْ طِيبِ رِيحِهَا، وَذَكَرَ الْمِسْكَ.

قَالَ: «وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الأَرْضِ. صَلَّى اللَّهُ عَلَيْكِ وَعَلَىٰ جَسَدٍ كُنْتِ تَعْمُرِينَهُ. فَيُنْطَلَقُ بِهِ إِلَىٰ رَبِّهِ عَزَّ وَجَلَّ. ثُمَّ يَقُولُ: انْطَلِقُوا بِهِ إِلَىٰ آخِرِ الأَجَلِ».

قَالَ: «وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ ـ قَالَ حَمَّادٌ: وَذَكَرَ مِنْ نَتْنِهَا، وَذَكَرَ لَعْناً ـ وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ الأَرْضِ. قَالَ فَيُقَالُ: انْطَلِقُوا بِهِ إِلَىٰ آخِرِ الأَجَلِ».

قَالَ أَبُو هُرَيْرَةَ: فَرَدَّ رَسُولُ اللَّهِ ﷺ رَيْطَةً، كَانَتْ عَلَيْهِ، عَلَىٰ أَنْفِهِ، هَكَذَا.

٧٦ ـ (٢٨٧٣) ـ حدّثني إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ الْهُذَلِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ. قَالَ: قَالَ أَنَسٌ: كُنْتُ مَعَ عُمَرَ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ. فَتَرَاءَيْنَا الْهِلاَلَ. وَكُنْتُ رَجُلاً حَدِيدَ الْبَصَرِ، فَرَأَيْتُهُ. وَلَيْسَ أَحَدٌ يَزْعُمُ أَنَّهُ رَآهُ غَيْرِي. قَالَ فَجَعَلْتُ أَقُولُ لِعُمَرَ: أَمَا تَرَاهُ؟ فَجَعَلَ لاَ يَرَاهُ. قَالَ: يَقُولُ عُمَرُ: سَأَرَاهُ وَأَنَا مُسْتَلْقٍ عَلَىٰ فِرَاشِي. ثُمَّ أَنْشَأَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُرِينَا مَصَارِعَ أَهْلِ بَدْرٍ بِالأَمْسِ. يَقُولُ: «هَٰذَا مَصْرَعُ فُلاَنٍ غَداً، إِنْ شَاءَ اللَّهُ» قَالَ فَقَالَ عُمَرُ: فَوَالَّذِي بَعَثَهُ بِالْحَقِّ، مَا أَخْطَؤُوا الْحُدُودَ الَّتِي حَدَّ رَسُولُ اللَّهِ ﷺ. قَالَ: فَجُعِلُوا فِي بِئْرٍ بَعْضُهُمْ عَلَىٰ بَعْضٍ. فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَهَىٰ إِلَيْهِمْ فَقَالَ: «يَا فُلاَنَ بْنَ فُلاَنٍ، وَيَا فُلاَنَ بْنَ فُلاَنٍ، هَلْ وَجَدْتُمْ مَا وَعَدَكُمُ اللَّهُ وَرَسُولُهُ حَقًّا؟ فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًّا».

(their hearing) of what I say, but with this exception that they have not power to make any reply.

77-(2874) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" let the dead bodies of the unbelievers who fought in Badr (lie unburied) for three days. He then came to them and sat by their side and called them and said: O Abu Jahl Ibn Hisham, O Umaiyya Ibn Khalaf, O Utba Ibn Rabie'a, O Shaiba Ibn Rabie'a, have you not found what your Lord had promised with you to be correct? As for me, I have found the promises of my Lord to be (perfectly) correct. Umar listened to the words of The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Messenger of Allah, how do they listen and respond to you? They are dead and their bodies have decayed. Thereupon he (The Prophet) said: By Him in Whose Hand is my life, what I am saying to them, even you cannot hear more distinctly than they, but they lack the power to reply. Then he commanded that they should be buried in the well of Badr.

78-(2875) Abu Talha "Allah be pleased with him"reported: When it was the Day of Badr and The Messenger of Allah "Allah's blessing and peace be upon him" had gained victory over them (the Meccans), he commanded more than twenty persons, and in another Hadith these are counted as twenty-four persons, from the non-believers of the Quraish to be thrown into the well of Badr. The rest of the Hadith is the same.

[18] Affirming the reckoning on the day of judgment

79-(2876) A'isha "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: He who is taken to account on the Day of Resurrection is in fact put to torment. I said: Has Allah "Exalted and Glorified be He" not said this: He will be made subject to an easy reckoning" (Al-Inshiqaq 8)? Thereupon he said: (What it implies) is not the actual reckoning, but only the presentation of one's deeds to Him. He who is thoroughly examined in reckoning is put to torment.

(...) This Hadith was narrated on the authority of Aiyyub with the same chain of transmitters.

80-(...) A'isha "Allah be pleased with her"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Everyone who is reckoned thoroughly is undone. I said: The Messenger of Allah, has Allah not called (reckoning) as easy reckoning? He said: It implies only

قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَيْفَ تُكَلِّمُ أَجْسَاداً لاَ أَرْوَاحَ فِيهَا؟ قَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ. غَيْرَ أَنَّهُمْ لاَ يَسْتَطِيعُونَ أَنْ يَرُدُّوا عَلَيَّ شَيْئاً».

٧٧ ـ (٢٨٧٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَرَكَ قَتْلَى بَدْرٍ ثَلاَثاً. ثُمَّ أَتَاهُمْ فَقَامَ عَلَيْهِمْ فَنَادَاهُمْ فَقَالَ: «يَا أَبَا جَهْلِ بْنَ هِشَامٍ، يَا أُمَيَّةَ بْنَ خَلَفٍ، يَا عُتْبَةَ بْنَ رَبِيعَةَ، يَا شَيْبَةَ بْنَ رَبِيعَةَ، أَلَيْسَ قَدْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»، فَسَمِعَ عُمَرُ قَوْلَ النَّبِيِّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ يَسْمَعُوا وَأَنَّى يُجِيبُوا وَقَدْ جَيَّفُوا؟ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ. وَلَكِنَّهُمْ لاَ يَقْدِرُونَ أَنْ يُجِيبُوا». ثُمَّ أَمَرَ بِهِمْ فَسُحِبُوا. فَأُلْقُوا فِي قَلِيبِ بَدْرٍ.

٧٨ ـ (٢٨٧٥) ـ حدّثني يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ. (ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ. قَالَ: ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ أَبِي طَلْحَةَ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، وَظَهَرَ عَلَيْهِمْ نَبِيُّ اللَّهِ ﷺ أَمَرَ بِبِضْعَةٍ وَعِشْرِينَ رَجُلاً ـ وَفِي حَدِيثِ رَوْحٍ، بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلاً ـ مِنْ صَنَادِيدِ قُرَيْشٍ. فَأُلْقُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ. وَسَاقَ الْحَدِيثَ، بِمَعْنَى حَدِيثِ ثَابِتٍ، عَنْ أَنَسٍ.

[البخاري: كتاب الجهاد والسير، باب من غلب العدو، رقم: ٣٠٦٥].

١٨ ـ بَابُ إِثْبَاتِ الْحِسَابِ

٧٩ ـ (٢٨٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حُوسِبَ، يَوْمَ الْقِيَامَةِ، عُذِّبَ» فَقُلْتُ: أَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾ [الانشقاق: ٨]؟ فَقَالَ: «لَيْسَ ذَاكِ الْحِسَابُ. إِنَّمَا ذَاكِ الْعَرْضُ. مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِّبَ».

[البخاري: كتاب التفسير، باب: ﴿فسوف يحاسب حساباً يسيراً﴾، رقم: ٤٩٣٩].

(...) ـ حدّثني أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

٨٠ ـ (...) ـ وحدّثني عَبْدُ الرَّحْمَنِ بْنُ بِشْرِ بْنِ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ ـ: حَدَّثَنَا أَبُو يُونُسَ الْقُشَيْرِيُّ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ أَحَدٌ يُحَاسَبُ إِلاَّ هَلَكَ». قُلْتُ: يَا رَسُولَ اللَّهِ، أَلَيْسَ

presentation of (one's deeds to Him), but if one is thoroughly examined in reckoning, he in fact is undone.

(...) A'isha "Allah be pleased with her"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He who is examined thoroughly In reckoning is undone.

[19] The order to expect good from Allah at the time of death

81-(2877) Jabir "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying three days before his death: None of you should court death but only hoping good from Allah

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters.

82-(...) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" say three days before his death: None of you should die but hoping only good from Allah, the Exalted and Glorious.

83-(2878) Jabir "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying. Every servant would be raised (in the same very state) in which he dies.

(...) This Hadith was narrated on the authority of Al-A'mash but with a slight variation of wording.

84-(2879) Abdullah Ibn Umar "Allah be pleased with both"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: When Allah intends to chastise a people, He chastises all of them then they would be raised according to their deeds.

اللَّهُ يَقُولُ: حِسَاباً يَسِيراً؟ قَالَ: «ذَاكَ الْعَرْضُ. وَلَكِنْ مَنْ نُوقِشَ الْحِسَابَ هَلَكَ».

[البخاري: كتاب التفسير، باب: ﴿فسوف يحاسب حساباً يسيراً﴾، رقم: ٤٩٣٩].

(...) ـ وحدّثني عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ: حَدَّثَنِي يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ، عَنْ عُثْمَانَ بْنِ الأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نُوقِشَ الْحِسَابَ هَلَكَ». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي يُونُسَ.

١٩ ـ باب الأَمْرِ بِحُسْنِ الظَّنِّ بِاللَّهِ تعالى عند المَوْتِ

٨١ ـ (٢٨٧٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَبْلَ وَفَاتِهِ بِثَلاثٍ، يَقُولُ: «لاَ يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ».

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَأَبُو مُعَاوِيَةَ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ، مِثْلَهُ.

٨٢ ـ (...) ـ وحدّثني أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا أَبُو النُّعْمَانِ، عَارِمٌ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، قَبْلَ مَوْتِهِ بِثَلاثَةِ أَيَّامٍ، يَقُولُ: «لاَ يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّ وَجَلَّ».

٨٣ ـ (٢٨٧٨) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ. وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُبْعَثُ كُلُّ عَبْدٍ عَلَىٰ مَا مَاتَ عَلَيْهِ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ، مِثْلَهُ. وَقَالَ: عَنِ النَّبِيِّ ﷺ. وَلَمْ يَقُلْ: سَمِعْتُ.

٨٤ ـ (٢٨٧٩) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ اللَّهُ بِقَوْمٍ عَذَاباً، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَىٰ أَعْمَالِهِمْ».

[البخاري: كتاب الفتن، باب قول النبي ﷺ للحسن بن علي: «إن ابني هذا لسيد»، رقم: ٧١٠٩].

(52) The Book Of Afflictions and Portents Of The Last Hour

[1] The nearness of the (time of the) afflictions, and the opening of the barrier of gog and magog

1-(288) Zainab Bint Jahsh "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" got up from sleep saying: There is no god but Allah; there is a destruction in store for Arabia because of turmoil which is at hand, the barrier of Gog and Magog has opened so much. And Sufyan made a sign of ten with the help of his hand (in order to indicate the width of the gap) and I said: The Messenger of Allah, would we be perished in spite of the fact that there would be good people amongst us? Thereupon he said: Of course, but only when the evil predominates.

(...) This Hadith was narrated on the authority of Zainab Bint Jahsh with a slight variation in the chain of transmitters.

2-(...) Zainab Bint Jahsh "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", reported that one day The Messenger of Allah "Allah's blessing and peace be upon him" came out in a state of excitement with his face quite red. And he was saying: There is no god but Allah; there is a destruction in store for Arabia because of the turmoil which is near at hand as the barrier of Gog and Magog has been opened like it, and he (in order to explain it) made a ring with the help o his thumb and forefinger. I said: The Messenger of Allah, would we be destroyed despite the fact that there would be pious people amongst us? He said: Yes, when the evil would predominate.

(...) This Hadith was narrated on the authority of Az-Zuhri with a different chain of transmitters.

3-(2881) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Today the wall (barrier) of Gog and Magog has been opened so much, and Wuhaib (in order to explain it) made the figure of ninety with the help of his hand.

[2] The sinking of the army which would attack the house in the earth

4-(2882) Al-Harith Ibn Abu Rabie'a and Abdullah Ibn Safwan went to Umm Salama, the Mother of the Faithful, and they asked her about the army which would be sunk in the earth, and this relates to the time when Ibn Zubair (was the governor of Mecca). She reported that The Messenger

٥٢ ـ كِتَابُ الفِتَنِ وأَشْرَاطِ السَّاعَةِ

١ ـ باب اقْتِرَابِ الفِتَنِ، وَفَتْحِ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ

١ ـ (٢٨٨٠) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ؛ أَنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ مِنْ نَوْمِهِ وَهُوَ يَقُولُ: «لاَ إِلَهَ إِلاَّ اللَّهُ. وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ». وَعَقَدَ سُفْيَانُ بِيَدِهِ عَشَرَةً.

قُلْتُ: يَا رَسُولَ اللَّهِ، أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبَثُ».

[البخاري: كتاب أحاديث الأنبياء، باب قصة يأجوج ومأجوج، رقم: ٣٣٤٦].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ.

وَزَادُوا فِي الإِسْنَادِ عَنْ سُفْيَانَ، فَقَالُوا: عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ.

٢ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ، أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا، أَنَّ زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْماً فَزِعاً، مُحْمَرًّا وَجْهُهُ، يَقُولُ: «لاَ إِلَهَ إِلاَّ اللَّهُ. وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ»، وَحَلَّقَ بِإِصْبَعِهِ الإِبْهَامِ، وَالَّتِي تَلِيهَا.

قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبَثُ».

(...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كِلاَهُمَا عَنِ ابْنِ شِهَابٍ. بِمِثْلِ حَدِيثِ يُونُسَ، عَنِ الزُّهْرِيِّ بِإِسْنَادِهِ.

٣ ـ (٢٨٨١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ»، وَعَقَدَ وُهَيْبٌ بِيَدِهِ تِسْعِينَ.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿ويسألونك عن ذي القرنين﴾، رقم: ٣٣٤٧].

٢ ـ باب الخَسْفِ بِالجَيْشِ الذي يَؤُمُّ البيتَ

٤ ـ (٢٨٨٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ. وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. وَاللَّفْظُ لِقُتَيْبَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ

of Allah "Allah's blessing and peace be upon him" had said that a seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink. I said: The Messenger of Allah, what about him who would be made to accompany this army against his will? Thereupon he said: He would be made to sink along with them but he would be raised on the Day of Resurrection on the basis of his intention. Abu Ja'far said. This plain, ground means the plain ground of Medina.

5-(...) This Hadith was narrated on the authority of Abdullah Ibn Rufai, with the same chain of transmitters (but with the addition of these words):" When I met Abu Ja'far I told him that she (simply) meant the plain ground. Thereupon Abu Ja'far said: No, by God, she meant the plain ground of Medina.

6-(2883) Abdullah Ibn Safwan reported that Hafsa told him that she had heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: An army would attack this House in order to fight against the inhabitants of this House and when it would be at the plain ground the ranks in the center of the army would be sunk and the vanguard would call the rear flanks of the army and they would also be sunk and no flank would be left except some people who would go to inform them (their kith and kin). A person (who had been listening to this Hadith from Abdullah Ibn Safwan) said: I bear testimony in regard to you that you are not imputing a lie to Hafsa. And I bear testimony to the fact that Hafsa is not telling a lie about The Messenger of Allah "Allah's blessing and peace be upon him".

7-(...) Abdullah Ibn Safwan reported that the Mother of the Believers said that The Messenger of Allah "Allah's blessing and peace be upon him" said: They would soon seek protection in this House, viz. Ka'ba (the defenseless), people who would have nothing to protect themselves in the shape of weapons or the strength of the people. An army would be sent to fight (and kill) them and when they would enter a plain ground the army would be sunk in it. Yusuf (one of the narrators) said: It was a people of Syria (hordes of Hajjaj) who had been on that day coming towards Mecca for an attack (on Abdullah Ibn Zubair) and Abdullah Ibn Safwan said: By God, it does not imply this army.

8-(2884) A'isha "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" was startled in the state of sleep. We said: The Messenger of Allah, you have done something in the state of your sleep which you never did before, Thereupon he said:

عُبَيْدِ اللَّهِ بْنِ الْقِبْطِيَّةِ. قَالَ: دَخَلَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ وَعَبْدُ اللَّهِ بْنُ صَفْوَانَ، وَأَنَا مَعَهُمَا، عَلَىٰ أُمِّ سَلَمَةَ، أُمِّ الْمُؤْمِنِينَ. فَسَأَلاَهَا عَنِ الْجَيْشِ الَّذِي يُخْسَفُ بِهِ. وَكَانَ ذَلِكَ فِي أَيَّامِ ابْنِ الزُّبَيْرِ. فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعُوذُ عَائِذٌ بِالْبَيْتِ فَيُبْعَثُ إِلَيْهِ بَعْثٌ. فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ، خُسِفَ بِهِمْ». فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَكَيْفَ بِمَنْ كَانَ كَارِهاً؟ قَالَ: «يُخْسَفُ بِهِ مَعَهُمْ. وَلَكِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَى نِيَّتِهِ».

وَقَالَ أَبُو جَعْفَرٍ: هِيَ بَيْدَاءُ الْمَدِينَةِ.

٥ ـ (...) ـ **حدّثناه** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِهِ قَالَ، فَلَقِيتُ أَبَا جَعْفَرٍ، فَقُلْتُ: إِنَّهَا إِنَّمَا قَالَتْ: بِبَيْدَاءَ مِنَ الأَرْضِ. فَقَالَ أَبُو جَعْفَرٍ: كَلاَّ. وَاللَّهِ، إِنَّهَا لَبَيْدَاءُ الْمَدِينَةِ.

٦ ـ (٢٨٨٣) ـ **حدّثنا** عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. عَنْ أُمَيَّةَ بْنِ صَفْوَانَ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ صَفْوَانَ يَقُولُ: أَخْبَرَتْنِي حَفْصَةُ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لَيَؤُمَّنَّ هَذَا الْبَيْتَ جَيْشٌ يَغْزُونَهُ، حَتَّىٰ إِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ، يُخْسَفُ بِأَوْسَطِهِمْ وَيُنَادِي أَوَّلُهُمْ آخِرَهُمْ، ثُمَّ يُخْسَفُ بِهِمْ. فَلاَ يَبْقَىٰ إِلاَّ الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ».

فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَىٰ حَفْصَةَ. وَأَشْهَدُ عَلَىٰ حَفْصَةَ أَنَّهَا لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

٧ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا الْوَلِيدُ بْنُ صَالِحٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ عَبْدِ الْمَلِكِ الْعَامِرِيِّ، عَنْ يُوسُفَ بْنِ مَاهَكَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ صَفْوَانَ، عَنْ أُمِّ الْمُؤْمِنِينَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَيَعُوذُ بِهَذَا الْبَيْتِ ـ يَعْنِي الْكَعْبَةَ ـ قَوْمٌ لَيْسَتْ لَهُمْ مَنَعَةٌ وَلاَ عَدَدٌ وَلاَ عُدَّةٌ. يُبْعَثُ إِلَيْهِمْ جَيْشٌ. حَتَّىٰ إِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ خُسِفَ بِهِمْ».

قَالَ يُوسُفُ: وَأَهْلُ الشَّأْمِ يَوْمَئِذٍ يَسِيرُونَ إِلَىٰ مَكَّةَ. فَقَالَ عَبْدُ اللَّهِ بْنُ صَفْوَانَ: أَمَا وَاللَّهِ، مَا هُوَ بِهَذَا الْجَيْشِ.

ـ قَالَ زَيْدٌ: وَحَدَّثَنِي عَبْدُ الْمَلِكِ الْعَامِرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنِ الْحَارِثِ بْنِ أَبِي رَبِيعَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ. بِمِثْلِ حَدِيثِ يُوسُفَ بْنِ مَاهَكَ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِيهِ الْجَيْشَ الَّذِي ذَكَرَهُ عَبْدُ اللَّهِ بْنُ صَفْوَانَ.

٨ ـ (٢٨٨٤) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ الْحُدَّانِيُّ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ قَالَتْ: عَبِثَ رَسُولُ اللَّهِ ﷺ فِي مَنَامِهِ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، صَنَعْتَ شَيْئاً فِي مَنَامِكَ لَمْ

Strange it is that some, people of my nation would attack the House (Ka'ba) (for killing) a person who would belong to the tribe of the Quraish and he would try to seek protection in the House. And when they would reach the plain ground they would be sunk. We said: The Messenger of Allah, all sorts of people throng the path. Thereupon he said: Yes, there would be amongst them people who would come with definite designs and those who would come under duress and there would be travellers also, but they would all be destroyed through one (stroke) of destruction. though they would be raised in different states (on the Day of Resurrection). Allah would, however, raise them according to their intention.

[3] The afflictions would come like rainfall

9-(2885) Usama "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" climbed up a battlement amongst the battlements of Medina and then said: You do not see what I am seeing and I am seeing the places of turmoil between your houses as tile places of rainfall.

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

10-(2886) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There will be soon a period of turmoil in which the one who sits will be better than one who stands and the one who stands will be better than one who walks and the one who walks will be better than one who runs. He who would watch them will be drawn by them. So he who finds a refuge or shelter against it should make it as his resort.

11-(...) This Hadith was narrated on the authority of Abu Huraira but with this variation of wording that in the Hadith transmitted on the authority of Abu Bakr, there is an addition of these words:" There is a prayer among prayers (Asr) and one who misses it is as if his family and property have been ruined."

12-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There would be turmoil and the one who would sleep would be better than who would be awake and the one who would be awake would be better than one who would stand and one who would stand would be better than one who would run. So he who finds refuge or shelter should take that refuge or shelter.

تَكُنْ تَفْعَلُهُ. فَقَالَ: «الْعَجَبُ إِنَّ نَاساً مِنْ أُمَّتِي يَؤُمُّونَ بِالْبَيْتِ بِرَجُلٍ مِنْ قُرَيْشٍ، قَدْ لَجَأَ بِالْبَيْتِ. حَتَّىٰ إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ» فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّ الطَّرِيقَ قَدْ يَجْمَعُ النَّاسَ. قَالَ: «نَعَمْ. فِيهِمُ الْمُسْتَبْصِرُ وَالْمَجْبُورُ وَابْنُ السَّبِيلِ، يَهْلِكُونَ مَهْلَكاً وَاحِداً، وَيَصْدُرُونَ مَصَادِرَ شَتَّىٰ. يَبْعَثُهُمُ اللَّهُ عَلَىٰ نِيَّاتِهِمْ».

٣ ـ باب نُزُولِ الفِتَنِ كَمَوَاقِعِ القَطْرِ

٩ ـ (٢٨٨٥) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ؛ أَنَّ النَّبِيَّ ﷺ أَشْرَفَ عَلَىٰ أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ. ثُمَّ قَالَ: «هَلْ تَرَوْنَ مَا أَرَىٰ؟ إِنِّي لأَرَىٰ مَوَاقِعَ الْفِتَنِ خِلاَلَ بُيُوتِكُمْ، كَمَوَاقِعِ الْقَطْرِ».

(...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ، نَحْوَهُ. [البخاري: كتاب فضائل المدينة، باب آطام المدينة، رقم: ١٨٧٨].

١٠ ـ (٢٨٨٦) ـ **حدّثني** عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتَنٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي. مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ. وَمَنْ وَجَدَ فِيهَا مَلْجَأً فَلْيَعُذْ بِهِ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٠١].

١١ ـ (...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَٰنِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ مُطِيعِ بْنِ الأَسْوَدِ، عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ، مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَٰذَا.

إِلاَّ أَنَّ أَبَا بَكْرٍ يَزِيدُ: «مِنَ الصَّلاَةِ صَلاَةٌ، مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

١٢ ـ (...) ـ **حدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ النَّبِيُّ ﷺ: «تَكُونُ فِتْنَةٌ النَّائِمُ فِيهَا خَيْرٌ مِنَ الْيَقْظَانِ. وَالْيَقْظَانُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ. وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ السَّاعِي. فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذاً فَلْيَسْتَعِذْ».

[البخاري: كتاب الفتن، باب ما تكون فتنة القاعد فيها خير من القائم، رقم: ٧٠٨١].

13-(2887) Abu Bakra narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: There would soon be turmoil. Behold! there would be turmoil in which the one who would be seated would be better than one who would stand and the one who would stand would be better than one who would run. Behold! when the turmoil comes or it appears, the one who has camel should stick to his camel and he who has sheep or goat should stick to his sheep and goat and he who has land should stick to the land. A person said: The Messenger of Allah, what is your opinion about one who has neither camel nor sheep nor land? Thereupon, he said: He should take hold of his sword and beat its edge with the help of stone and then try to find a way of escape. O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message). A person said: The Messenger of Allah, what is your opinion it I am drawn to a rank in spite of myself, or in one of the groups and made to march and a man strikes with his sword or there comes an arrow and kills me? Thereupon he said: He will bear the punishment of his sin and that of yours and he would be one amongst the denizens of Hell.

(...) This Hadith was narrated on the authority of Waki' with a slight variation of wording.

[4] When two Muslims face each other with swords

14-(2888) Al-Ahnaf Ibn Qais reported: I set out with the intention of helping this person (Ali) that Abu Bakra met me. He said: Ahnaf, where do you intend to go? I said: I intend to help the cousin of The Messenger of Allah "Allah's blessing and peace be upon him", viz. Ali. Thereupon he said to me: Ahnaf, go back, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: When two Muslims confront one another with swords (in hands) both the slayer and the slain would be in Fire. He (Ahnaf) said: I said, or it was said: The Messenger of Allah, it may be the case of one who kills. but what about the slain (why he would be put in Hell-Fire)? Thereupon he said: He also intended to kill his companion.

15-(...) Al-Ahnaf Ibn Qais reported from Abu Bakra that The Messenger of Allah "Allah's blessing and peace be upon him" said: When two Muslims confront each other with their swords, both the slayer and the slain are doomed to Hell-Fire.

(...) This Hadith was narrated on the authority of Hammad through another chain of transmitters.

١٣ ـ (٢٨٨٧) ـ حدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عُثْمَانُ الشَّحَّامُ قَالَ: انْطَلَقْتُ أَنَا وَفَرْقَدٌ السَّبَخِيُّ إِلَىٰ مُسْلِمِ بْنِ أَبِي بَكْرَةَ، وَهُوَ فِي أَرْضِهِ. فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: هَلْ سَمِعْتَ أَبَاكَ يُحَدِّثُ فِي الْفِتَنِ حَدِيثاً؟ قَالَ: نَعَمْ. سَمِعْتُ أَبَا بَكْرَةَ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتَنٌ، أَلاَ ثُمَّ تَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْمَاشِي فِيهَا. وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي إِلَيْهَا. أَلاَ، فَإِذَا نَزَلَتْ أَوْ وَقَعَتْ، فَمَنْ كَانَ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ. وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ. وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ مَنْ لَمْ يَكُنْ لَهُ إِبِلٌ وَلاَ غَنَمٌ وَلاَ أَرْضٌ؟ قَالَ: «يَعْمِدُ إِلَىٰ سَيْفِهِ فَيَدُقُّ عَلَىٰ حَدِّهِ بِحَجَرٍ. ثُمَّ لْيَنْجُ إِنِ اسْتَطَاعَ النَّجَاءَ. اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ، هَلْ بَلَّغْتُ؟ اللَّهُمَّ، هَلْ بَلَّغْتُ»؟ قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ أُكْرِهْتُ حَتَّىٰ يُنْطَلَقَ بِي إِلَىٰ أَحَدِ الصَّفَّيْنِ، أَوْ إِحْدَىٰ الْفِئَتَيْنِ، فَضَرَبَنِي رَجُلٌ بِسَيْفِهِ، أَوْ يَجِيءُ سَهْمٌ فَيَقْتُلُنِي؟ قَالَ: «يَبُوءُ بِإِثْمِهِ وَإِثْمِكَ، وَيَكُونُ مِنْ أَصْحَابِ النَّارِ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلاَهُمَا عَنْ عُثْمَانَ الشَّحَّامِ، بِهَٰذَا الإِسْنَادِ. حَدِيثُ ابْنِ أَبِي عَدِيٍّ نَحْوَ حَدِيثِ حَمَّادٍ إِلَىٰ آخِرِهِ. وَانْتَهَىٰ حَدِيثُ وَكِيعٍ عِنْدَ قَوْلِهِ: «إِنِ اسْتَطَاعَ النَّجَاءَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

٤ ـ باب إذا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا

١٤ ـ (٢٨٨٨) ـ حدّثني أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ وَيُونُسَ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ. قَالَ: خَرَجْتُ وَأَنَا أُرِيدُ هَٰذَا الرَّجُلَ. فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ: أَيْنَ تُرِيدُ يَا أَحْنَفُ؟ قَالَ قُلْتُ: أُرِيدُ نَصْرَ ابْنِ عَمِّ رَسُولِ اللَّهِ ﷺ. يَعْنِي عَلِيًّا. قَالَ فَقَالَ لِي: يَا أَحْنَفُ، ارْجِعْ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ». قَالَ فَقُلْتُ، أَوْ قِيلَ: يَا رَسُولَ اللَّهِ، هَٰذَا الْقَاتِلُ. فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ». [البخاري: كتاب الإيمان، باب: ﴿وإن طائفتان من المؤمنين اقتتلوا...﴾، رقم: ٣١].

١٥ ـ (...) ـ وحدّثناه أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ وَيُونُسَ وَالْمُعَلَّى بْنِ زِيَادٍ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنْ أَبِي بَكْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ مِنْ كِتَابِهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي كَامِلٍ، عَنْ حَمَّادٍ. إِلَىٰ آخِرِهِ.

16-(...) Abu Bakra narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: When two Muslims (confront each other) and the one amongst them attacks his brother with a weapon, both of them are at the brink of Hell-Fire. And when one of them kills his companion, both of them get into Hell-Fire.

17-(157) Abu Huraira "Allah be pleased with him"reported from The Messenger of Allah "Allah's blessing and peace be upon him" many traditions and one of them was this: The last Hour will not come until the two parties (of Muslims) confront each other and there is a large-scale massacre amongst them and the claim of both of them is the same.

18-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The last Hour will not come unless there is (turmoil which will lead to) much more bloodshed.

[5] This nation would be destroyed by killing one another

19-(2889) Thawban "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my nation would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my nation that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. Well, I grant you for your nation that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your nation, that some people would kill the others or imprison the others.

(...) Thawban "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said. Verily, Allah drew the ends of the world near me until I saw its cast and west an He bestowed upon me two treasures, the red and the white. The rest of the Hadith is the same.

20-(2890) Amir Ibn Sa'd reported from his father that one day The Messenger of Allah "Allah's blessing and peace be upon him" came from a high, land. He passed by the mosque of Banu Mu'awiya, went in and

١٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَى أَخِيهِ السِّلاَحَ، فَهُمَا عَلَى جُرُفِ جَهَنَّمَ. فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلاَهَا جَمِيعاً».

[البخاري: كتاب الفتن، باب إذا التقى المسلمان بسيفيهما، رقم: ٧٠٨٣م].

١٧ ـ (١٥٧) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ، وَتَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، وَدَعْوَاهُمَا وَاحِدَةٌ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٠٩].

١٨ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ ـ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْهَرْجُ». قَالُوا: وَمَا الْهَرْجُ، يَا رَسُولَ اللَّهِ؟ قَالَ: «الْقَتْلُ. الْقَتْلُ».

٥ ـ باب هلاك هذه الأُمَّة بعضهم ببعض

١٩ ـ (٢٨٨٩) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ وقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ زَوَى لِيَ الأَرْضَ. فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا. وَأُعْطِيتُ الْكَنْزَيْنِ: الأَحْمَرَ وَالأَبْيَضَ. وَإِنِّي سَأَلْتُ رَبِّي لأُمَّتِي أَنْ لاَ يُهْلِكَهَا بِسَنَةٍ عَامَّةٍ، وَأَنْ لاَ يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، فَيَسْتَبِيحَ بَيْضَتَهُمْ. وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ، إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لاَ يُرَدُّ، وَإِنِّي أَعْطَيْتُكَ لأُمَّتِكَ أَنْ لاَ أُهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ. وَأَنْ لاَ أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، يَسْتَبِيحُ بَيْضَتَهُمْ. وَلَوِ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا ـ أَوْ قَالَ: مَنْ بَيْنَ أَقْطَارِهَا ـ حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضاً، وَيَسْبِي بَعْضُهُمْ بَعْضاً».

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى زَوَى لِيَ الأَرْضَ. حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَأَعْطَانِي الْكَنْزَيْنِ: الأَحْمَرَ وَالأَبْيَضَ». ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ.

٢٠ ـ (٢٨٩٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ

observed two Rak'as there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said: I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my nation should not be destroyed because of famine and He granted me this. And I begged my Lord that my nation should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my nation. but He did not grant it.

21-(...) Amir Ibn Sa'd reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him" came with a group of his Companions and he passed by the mosque of Banu Mu'awiya. The rest of the Hadith is the same.

[6] What The prophet "Allah's blessing and peace be upon him" foretold (of events) up to the establishment of the Last Hour

22-(2891) Hudhaifa Ibn Al-Yaman "Allah be pleased with him"reported: By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period intervening me and the Last Hour; and it is not for the fact that The Messenger of Allah "Allah's blessing and peace be upon him" told me something confidentially pertaining to it and he did not tell anybody else about it, but it is because of the fact that I was present in the assembly in which he had been describing the turmoil. and he especially made a mention of three afflictions which would not spare anything and amongst these there would be afflictions like storms in the hot season. Some of them would be violent and some of them would be comparatively mild. Hudhaifa said: All (who were present) except I have gone (to the next world).

23-(...) Hudhaifa "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" stood before us one day and he did not leave anything unsaid (that he had to say) at that very spot which would happen (in the shape of turmoil) up to the Last Hour. Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face.

(...) This Hadith was narrated on the authority of Al-A'mash with the same chain of transmitters up to the words: And he forgot who had to forget that and. he did not make a mention of what follows after this.

أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ، حَتَّىٰ إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ، دَخَلَ فَرَكَعَ فِيهِ رَكْعَتَيْنِ. وَصَلَّيْنَا مَعَهُ. وَدَعَا رَبَّهُ طَوِيلاً، ثُمَّ انْصَرَفَ إِلَيْنَا. فَقَالَ ﷺ: «سَأَلْتُ رَبِّي ثَلاثاً. فَأَعْطَانِي ثِنْتَيْنِ وَمَنَعَنِي وَاحِدَةً. سَأَلْتُ رَبِّي أَنْ لاَ يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لاَ يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا. وَسَأَلْتُهُ أَنْ لاَ يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا».

٢١ ـ (...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الأَنْصَارِيُّ. أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ؛ أَنَّهُ أَقْبَلَ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ. فَمَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ. بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

٦ ـ باب إخبار النَّبِيِّ ﷺ فيما يَكُونُ إلى قيام الساعة

٢٢ ـ (٢٨٩١) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَنَّ أَبَا إِدْرِيسَ الْخَوْلاَنِيَّ كَانَ يَقُولُ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: وَاللَّهِ، إِنِّي لأَعْلَمُ النَّاسِ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ، فِيمَا بَيْنِي وَبَيْنَ السَّاعَةِ. وَمَا بِي إِلاَّ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ أَسَرَّ إِلَيَّ فِي ذَلِكَ شَيْئاً، لَمْ يُحَدِّثْهُ غَيْرِي. وَلَكِنْ رَسُولُ اللَّهِ ﷺ قَالَ، وَهُوَ يُحَدِّثُ مَجْلِساً أَنَا فِيهِ عَنِ الْفِتَنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ يَعُدُّ الْفِتَنَ: «مِنْهُنَّ ثَلاَثٌ لاَ يَكَدْنَ يَذَرْنَ شَيْئاً. وَمِنْهُنَّ فِتَنٌ كَرِيَاحِ الصَّيْفِ: مِنْهَا صِغَارٌ وَمِنْهَا كِبَارٌ».

قَالَ حُذَيْفَةُ: فَذَهَبَ أُولَئِكَ الرَّهْطُ كُلُّهُمْ غَيْرِي.

٢٣ ـ (...) ـ **وحدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ عُثْمَانُ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ مَقَاماً. مَا تَرَكَ شَيْئاً يَكُونُ فِي مَقَامِهِ ذٰلِكَ إِلَىٰ قِيَامِ السَّاعَةِ، إِلاَّ حَدَّثَ بِهِ. حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ، قَدْ عَلِمَهُ أَصْحَابِي هٰؤُلاَءِ. وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ نَسِيتُهُ فَأَرَاهُ فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ. ثُمَّ إِذَا رَآهُ عَرَفَهُ.

[البخاري: كتاب القدر، باب: ﴿وكان أمر الله قدراً مقدوراً﴾، رقم: ٦٦٠٤].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، إِلَى قَوْلِهِ: وَنَسِيَهُ مَنْ نَسِيَهُ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

24-(...) Hudhaifa "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" informed me of what is going to happen before the approach of the Last Hour. And there is nothing that I did not ask him in this connection except this that I did not ask him as to what would turn the people of Medina out from Medina.

(...) This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

25-(2892) Abu Zaid (Amr Ibn Akhtab) reported: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and observed prayer and then again mounted the pulpit and again addressed us until it was time for the Asr prayer. He then again came down and observed the prayer and again ascended the pulpit and addressed us until the sun was set and he informed (about) everything (pertaining to turmoil) that lay hidden in the past and what lies in (the womb) of) the future and the most learned amongst us is one who remembers them well

[7] The affliction which would go like the waves of the ocean

26-(144) Hudhaifa "Allah be pleased with him"reported: We were one day in the company of Umar that he said: Who amongst you has preserved in his mind most perfectly the Hadith of The Messenger of Allah "Allah's blessing and peace be upon him" in regard to the turmoil as he told about it? I said: It is I. Thereupon he said: You are bold (enough to make this claim). And he further said: How? I said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: There would (first) be turmoil for a person in regard to his family, his property, his own self, his children, his neighbours (and the sins committed in their connection) would be expiated by fasting, prayer, charity, enjoining good and prohibiting evil. Thereupon Umar said: I do not mean (that turmoil on a small scale) but that one which would emerge like the mounting waves of the ocean. I said: Commander of the Faithful, you have nothing to do with it, for the door is closed between you and that. He said: Would that door be broken or opened? I said: No, it would be broken. Thereupon he said: Then it would not be closed despite best efforts. We said to Hudhaifa: Did Umar know the door? Thereupon he said: Yes, he knew it (for certain) just as one knows that night precede the next day. And I narrated to him something in which there was nothing fabricated. Shaqiq (one of the narrators) said: We dared not ask Hudhaifa about that door. So we requested Masruq to ask him. So he asked him and he said: (By that door, he meant) Umar.

٢٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ؛ أَنَّهُ قَالَ: أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ، فَمَا مِنْهُ شَيْءٌ إِلاَّ قَدْ سَأَلْتُهُ، إِلاَّ أَنِّي لَمْ أَسْأَلْهُ: مَا يُخْرِجُ أَهْلَ الْمَدِينَةِ مِنَ الْمَدِينَةِ؟

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٢٥ ـ (٢٨٩٢) ـ وحدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ. جَمِيعاً عَنْ أَبِي عَاصِمٍ: قَالَ حَجَّاجٌ: حَدَّثَنَا أَبُو عَاصِمٍ. أَخْبَرَنَا عَزْرَةُ بْنُ ثَابِتٍ: أَخْبَرَنَا عِلْبَاءُ بْنُ أَحْمَرَ: حَدَّثَنِي أَبُو زَيْدٍ، يَعْنِي عَمْرَو بْنَ أَخْطَبَ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْفَجْرَ، وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى حَضَرَتِ الظُّهْرُ، فَنَزَلَ فَصَلَّى. ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّى حَضَرَتِ الْعَصْرُ. ثُمَّ نَزَلَ فَصَلَّى. ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّى غَرَبَتِ الشَّمْسُ. فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ. فَأَعْلَمُنَا أَحْفَظُنَا.

٧ ـ باب في الفِتْنَةِ التي تَمُوجُ كَمَوْجِ البَحْرِ

٢٦ ـ (١٤٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَلاَءِ، أَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ ابْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ. قَالَ: كُنَّا عِنْدَ عُمَرَ. فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ كَمَا قَالَ؟ قَالَ: فَقُلْتُ: أَنَا. قَالَ: إِنَّكَ لَجَرِيءٌ. وَكَيْفَ قَالَ؟ قَالَ قُلْتُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَنَفْسِهِ وَوَلَدِهِ وَجَارِهِ. يُكَفِّرُهَا الصِّيَامُ وَالصَّلاَةُ وَالصَّدَقَةُ وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». فَقَالَ عُمَرُ: لَيْسَ هَذَا أُرِيدُ. إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. قَالَ فَقُلْتُ: مَالَكَ وَلَهَا يَا أَمِيرَ الْمُؤْمِنِينَ؟ إِنَّ بَيْنَكَ وَبَيْنَهَا بَاباً مُغْلَقاً. قَالَ: أَفَيُكْسَرُ الْبَابُ أَمْ يُفْتَحُ؟ قَالَ: قُلْتُ: لاَ، بَلْ يُكْسَرُ. قَالَ: ذٰلِكَ أَحْرَى أَنْ لاَ يُغْلَقَ أَبَداً.

قَالَ: فَقُلْنَا لِحُذَيْفَةَ: هَلْ كَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ؟ قَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ غَدِ اللَّيْلَةَ. إِنِّي حَدَّثْتُهُ حَدِيثاً لَيْسَ بِالأَغَالِيطِ.

قَالَ: فَهِبْنَا أَنْ نَسْأَلَ حُذَيْفَةَ: مَنِ الْبَابُ؟ فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ. فَسَأَلَهُ. فَقَالَ: عُمَرُ.

[البخاري: كتاب مواقيت الصلاة، باب الصلاة كفارة، رقم: ٥٢٥].

27-(...) This Hadith was narrated on the authority of Hudhaifa through other chains of transmitters also.

(...) Hudhaifa "Allah be pleased with him"reported that Umar said: Who would narrate to us (the traditions pertaining to turmoil) and he reported a Hadith similar to these traditions.

28-(2893) Jundub "Allah be pleased with him"reported: I came on the day of Jara'a that a person was (found) sitting. I said: They would shed their blood today. That person said: By Allah. not at all. I said: By Allah, of course, they would do it. He said: By Allah, they would not do it. I said: By Allah, of course, they would do it. He said: By Allah, they would not do it, and I have heard a Hadith of The Messenger of Allah "Allah's blessing and peace be upon him" which I am narrating to you in this connection. I said: You are a bad seat fellow. I have been opposing you since morning and you are listening to me in spite of the fact that you have heard a Hadith from The Messenger of Allah "Allah's blessing and peace be upon him" (contrary to ray statement). I myself felt that there was no use of this annoyance. (He could tell me earlier that it was a Hadith of the Holy Prophet "Allah's blessing and peace be upon him", and I would not have opposed him at all.) I turned my face toward him and asked him and he was Hudhaifa.

[8] The Last Hour would not be established until the Euphrates uncovers a mountain of gold

29-(2894) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not be established before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one who would be saved (and thus possess this gold).

(...) This Hadith was narrated on the authority of Suhail with the same chain of transmitters but with this addition:" My father said: If you see that, do not even go near it."

30-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come unless the Euphrates would uncover a treasure of gold, so he who finds it should not take anything out of that.

31-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The

٢٧ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. ح وحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ.

وَفِي حَدِيثِ عِيسَى، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ.

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، وَالأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ عُمَرُ: مَنْ يُحَدِّثُنَا عَنِ الْفِتْنَةِ؟ وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

٢٨ ـ (٢٨٩٣) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ. قَالَ: قَالَ جُنْدَبٌ: جِئْتُ يَوْمَ الْجَرَعَةِ. فَإِذَا رَجُلٌ جَالِسٌ. فَقُلْتُ: لَيُهَرَاقَنَّ الْيَوْمَ هَاهُنَا دِمَاءٌ. فَقَالَ ذَاكَ الرَّجُلُ: كَلاَّ وَاللَّهِ، قُلْتُ: بَلَى وَاللَّهِ، قَالَ: كَلاَّ وَاللَّهِ، قُلْتُ: بَلَى وَاللَّهِ، قَالَ: كَلاَّ وَاللَّهِ، إِنَّهُ لَحَدِيثُ رَسُولِ اللَّهِ ﷺ حَدَّثَنِيهِ. قُلْتُ: بِئْسَ الْجَلِيسُ لِي أَنْتَ مُنْذُ الْيَوْمِ. تَسْمَعُنِي أُخَالِفُكَ وَقَدْ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَلاَ تَنْهَانِي؟ ثُمَّ قُلْتُ: مَا هَذَا الْغَضَبُ؟ فَأَقْبَلْتُ عَلَيْهِ وَأَسْأَلُهُ. فَإِذَا الرَّجُلُ حُذَيْفَةُ.

٨ ـ باب لا تقومُ السَّاعَةُ حتى يَحْسِرَ الفراتُ عن جَبَلٍ من ذَهَبٍ

٢٩ ـ (٢٨٩٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ. يَقْتَتِلُ النَّاسُ عَلَيْهِ. فَيُقْتَلُ مِنْ كُلِّ مِئَةٍ تِسْعَةٌ وَتِسْعُونَ، وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو».

(...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

وَزَادَ: فَقَالَ أَبِي: إِنْ رَأَيْتَهُ فَلاَ تَقْرَبَنَّهُ.

٣٠ ـ (...) ـ حدّثنا أَبُو مَسْعُودٍ، سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ، فَلاَ يَأْخُذْ مِنْهُ شَيْئاً».

[البخاري: كتاب الفتن، باب خروج النار، رقم: ٧١١٩].

٣١ ـ (...) ـ حدّثنا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

Euphrates would soon uncover a mountain of gold but he who is present there should not take anything from that.

32-(2895) Abdullah Ibn Al-Harith Ibn Nawfal reported: I was standing along with Ubai Ibn Ka, b and he said: The opinions of the people differ in regard to the achievement of worldly ends. I said: Yes, of course. Thereupon he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The Euphrates would soon uncover a mountain of gold and when the people would bear of it they would flock towards it but the people who would possess that (treasure) (would say): If we allow these persons to take out of it they would take away the whole of it. So they would fight and ninety-nine out of one hundred would be killed. Abu Kamil in his narration said: I and Abu Ka'b stood under the shade of the battlement of Hassan.

33-(2896) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Iraq would withhold its Dirhams and Qafiz; Syria would withhold its Mudd and Dinar and Egypt would withhold its Irdab and Dinar and you would recoil to that position from where you started and you would recoil to that position from where you started and you would recoil to that position from where you started, the bones and the flesh of Abu Huraira would bear testimony to it.

[9] The Conquest of Constantinople and the appearance of Ad-Dajjal and the descent of Jesus, son of Mary

34-(2897) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until the Romans would land at Al-A'maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Medina (to counteract them). When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army) which would be constituted of excellent martyrs in Allah's eye, would be killed, and the third who would never be put to trial would win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry: Ad-Dajjal has taken your place among your family. They

«يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ فَمَنْ حَضَرَهُ، فَلاَ يَأْخُذْ مِنْهُ شَيْئاً».

٣٢ ـ (٢٨٩٥) ـ حدّثنا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ ـ وَاللَّفْظُ لأَبِي مَعْنٍ ـ قَالاَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: أَخْبَرَنِي أَبِي، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ. قَالَ: كُنْتُ وَاقِفاً مَعَ أُبَيِّ بْنِ كَعْبٍ. فَقَالَ: لاَ يَزَالُ النَّاسُ مُخْتَلِفَةً أَعْنَاقُهُمْ فِي طَلَبِ الدُّنْيَا. قُلْتُ: أَجَلْ. قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ. فَإِذَا سَمِعَ بِهِ النَّاسُ سَارُوا إِلَيْهِ. فَيَقُولُ مَنْ عِنْدَهُ: لَئِنْ تَرَكْنَا النَّاسَ يَأْخُذُونَ مِنْهُ لَيُذْهَبَنَّ بِهِ كُلِّهِ. قَالَ فَيَقْتَتِلُونَ عَلَيْهِ. فَيُقْتَلُ مِنْ كُلِّ مِئَةٍ تِسْعَةٌ وَتِسْعُونَ».

قَالَ أَبُو كَامِلٍ فِي حَدِيثِهِ: قَالَ: وَقَفْتُ أَنَا وَأُبَيُّ بْنُ كَعْبٍ فِي ظِلِّ أُجُمِ حَسَّانَ.

٣٣ ـ (٢٨٩٦) ـ حدّثنا عُبَيْدُ بْنُ يَعِيشَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَاللَّفْظُ لِعُبَيْدٍ، قَالاَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ بْنِ سُلَيْمَانَ، مَوْلَى خَالِدِ بْنِ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنَعَتِ الْعِرَاقُ دِرْهَمَهَا وَقَفِيزَهَا، وَمَنَعَتِ الشَّأْمُ مُدْيَهَا وَدِينَارَهَا، وَمَنَعَتْ مِصْرُ إِرْدَبَّهَا وَدِينَارَهَا، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ. وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ. وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ». شَهِدَ عَلَى ذٰلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ.

٩ ـ باب في فَتْح قُسْطَنْطِينِيَّةَ، وخروج الدَّجَّالِ ونُزُول عيسى ابن مريم

٣٤ ـ (٢٨٩٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالأَعْمَاقِ، أَوْ بِدَابِقٍ. فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ. مِنْ خِيَارِ أَهْلِ الأَرْضِ يَوْمَئِذٍ. فَإِذَا تَصَافُّوا قَالَتِ الرُّومُ: خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَوْا مِنَّا نُقَاتِلْهُمْ. فَيَقُولُ الْمُسْلِمُونَ: لاَ وَاللَّهِ، لاَ نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا. فَيُقَاتِلُونَهُمْ، فَيَنْهَزِمُ ثُلُثٌ لاَ يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَداً، وَيُقْتَلُ ثُلُثُهُمْ، أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ. وَيَفْتَتِحُ الثُّلُثُ، لاَ يُفْتَنُونَ أَبَداً. فَيَفْتَتِحُونَ قُسْطَنْطِينِيَّةَ. فَبَيْنَمَا هُمْ يَقْتَسِمُونَ

would then come out, but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus "Allah's blessing and peace be upon him" son of Mary would descend and would lead them in prayer. When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance (the lance of Jesus Christ).

[10] The last hour would be established at the time when the Romans would have the most population

35-(2898) Al-Mustawrid Al-Qurashi reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The Last Hour would come (when) the Romans would form a majority amongst people. Amr said to him (Al-Mustawrid Quraishi): See what you are saying? He said: I say what I heard from The Messenger of Allah "Allah's blessing and peace be upon him". Thereupon he said: If you say that, it is a fact for they have four qualities. They have the patience to undergo a trial and immediately restore themselves to sanity after trouble and attack again after flight. They (have the quality) of being good to the destitute and the orphans, to the weak and, fifthly, the good quality in them is that they put resistance against the oppression of kings.

36-(...) Al-Mustawrid Al-Qurashi reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The Last Hour would come when the Romans would form a majority amongst people. This reached Amr Ibn Al-'As and he said: What are these traditions which are being transmitted from you and which you claim to have heard from The Messenger of Allah "Allah's blessing and peace be upon him"? Al-Mustawrid said to him: I stated only that which I heard from The Messenger of Allah "Allah's blessing and peace be upon him". Thereupon Amr said: If you state this (it is true), for they have the power of tolerance amongst people at the time of turmoil and restore themselves to sanity after trouble, and are good amongst people so far as the destitute and the weak are concerned.

[11] There would be much bloodshed among the Romans when Ad-Dajjal appears

37-(2899) Usair Ibn Jabir reported: Once there blew a red storm in Kufa and there came a person who had nothing to say but (the following):

الْغَنَائِمَ، قَدْ عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ، فَيَخْرُجُونَ، وَذٰلِكَ بَاطِلٌ. فَإِذَا جَاؤُوا الشَّأْمَ خَرَجَ. فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ، يُسَوُّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ الصَّلاَةُ. فَيَنْزِلُ عِيسَىٰ ابْنُ مَرْيَمَ ﷺ، فَأَمَّهُمْ. فَإِذَا رَآهُ عَدُوُّ اللَّهِ، ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ. فَلَوْ تَرَكَهُ لاَنْذَابَ حَتَّىٰ يَهْلِكَ. وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ. فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ».

١٠ ـ باب تَقُومُ السَّاعة والرُّوم أكثرُ النَّاسِ

٣٥ ـ (٢٨٩٨) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي مُوسَىٰ بْنُ عُلَيٍّ، عَنْ أَبِيهِ، قَالَ: قَالَ الْمُسْتَوْرِدُ الْقُرَشِيُّ، عِنْدَ عَمْرِو بْنِ الْعَاصِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ».

فَقَالَ لَهُ عَمْرٌو: أَبْصِرْ مَا تَقُولُ! قَالَ: أَقُولُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: لَئِنْ قُلْتَ ذٰلِكَ، إِنَّ فِيهِمْ لَخِصَالاً أَرْبَعاً: إِنَّهُمْ لأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ. وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ. وَأَوْشَكُهُمْ كَرَّةً بَعْدَ فَرَّةٍ. وَخَيْرُهُمْ لِمِسْكِينٍ وَيَتِيمٍ وَضَعِيفٍ. وَخَامِسَةٌ حَسَنَةٌ جَمِيلَةٌ: وَأَمْنَعُهُمْ مِنْ ظُلْمِ الْمُلُوكِ.

٣٦ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ عَبْدَ الْكَرِيمِ بْنَ الْحَارِثِ حَدَّثَهُ، أَنَّ الْمُسْتَوْرِدَ الْقُرَشِيَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ».

قَالَ: فَبَلَغَ ذٰلِكَ عَمْرَو بْنَ الْعَاصِ فَقَالَ: مَا هٰذِهِ الأَحَادِيثُ الَّتِي تُذْكَرُ عَنْكَ أَنَّكَ تَقُولُهَا عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ لَهُ الْمُسْتَوْرِدُ: قُلْتُ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَقَالَ عَمْرٌو: لَئِنْ قُلْتَ ذٰلِكَ، إِنَّهُمْ لأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ. وَأَجْبَرُ النَّاسِ عِنْدَ مُصِيبَةٍ. وَخَيْرُ النَّاسِ لِمَسَاكِينِهِمْ وَضُعَفَائِهِمْ.

١١ ـ باب إقْبالِ الرُّوم في كَثْرَةِ القَتْلِ عند خُروجِ الدَّجَّال

٣٧ ـ (٢٨٩٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ. كِلاَهُمَا عَنِ ابْنِ عُلَيَّةَ ـ وَاللَّفْظُ لابْنِ حُجْرٍ ـ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ

O Abdullah Ibn Mas'ud, the Last Hour has come. He (Abdullah Ibn Mas'ud) was sitting reclining against something, and he said: The Last Hour would not come until the people divide inheritance and rejoice over booty, and then said pointing towards Syria, with the gesture of his hand like this: The enemy shall muster strength against Muslims and the Muslims will muster strength against them (Syrians). I said: You mean Rome? And he said: Yes, and there would be a terrible fight and the Muslims would prepare a detachment (for fighting unto death) which would not return but victorious. They will fight until night will intervene them; both the sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return but victorious. When it would be the fourth day, a new detachment out of the remnant of the Muslims would be prepared and Allah will decree that the enemy should be routed. And they would fight such a fight the like of which would not be seen, so much so that even if a bird were to pass their flanks, it would fall down dead before reaching the end of them. (There would be such a large-scale massacre) that when counting would be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance would be divided! They would be in this very state that they would hear of a calamity more horrible than this. And a cry would reach them: Ad-Dajjal has taken your place among your offspring. They will, therefore, throw away what would be in their hands and go forward sending ten horsemen, as a scouting party. The Messenger of Allah "Allah's blessing and peace be upon him" said: I know their names and the names of their forefathers and the colour of their horses. They will be best horsemen on the surface of the earth on that day or amongst the best horsemen on the surface of the earth on that day.

(...) Usair Ibn Jabir reported: I was in the company of Ibn Mas'ud "Allah be pleased with him"when there blew a red storm. The rest of the Hadith is the same.

(...) Usair Ibn Jabir reported: I was in the house of Abdullah Ibn Mas'ud "Allah be pleased with him"and the house was fully packed that a red storm blew in Kufa.

[12] The conquests of the Muslims before the appearance of Ad-Dajjal

38-(2900) Nafi Ibn Utba reported: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in an expedition that there came a people to The Messenger of Allah "Allah's blessing and peace be upon him" from the direction of the west. They were dressed in woollen

حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي قَتَادَةَ الْعَدَوِيِّ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ. فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجِّيرَى إِلاَّ: يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، جَاءَتِ السَّاعَةُ. قَالَ: فَقَعَدَ وَكَانَ مُتَّكِئاً. فَقَالَ: إِنَّ السَّاعَةَ لاَ تَقُومُ، حَتَّىٰ لاَ يُقْسَمَ مِيرَاثٌ، وَلاَ يُفْرَحَ بِغَنِيمَةٍ. ثُمَّ قَالَ بِيَدِهِ هَكَذَا. وَنَحَّاهَا نَحْوَ الشَّأْمِ. فَقَالَ: عَدُوٌّ يَجْمَعُونَ لأَهْلِ الإِسْلاَمِ، وَيَجْمَعُ لَهُمْ أَهْلُ الإِسْلاَمِ. قُلْتُ: الرُّومَ تَعْنِي؟ قَالَ: نَعَمْ. وَتَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رِدَّةٌ شَدِيدَةٌ. فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لاَ تَرْجِعُ إِلاَّ غَالِبَةً. فَيَقْتَتِلُونَ حَتَّىٰ يَحْجُزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هَؤُلاَءِ وَهَؤُلاَءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ. ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لاَ تَرْجِعُ إِلاَّ غَالِبَةً. فَيَقْتَتِلُونَ، حَتَّىٰ يَحْجُزَ بَيْنَهُمُ اللَّيْلُ. فَيَفِيءُ هَؤُلاَءِ وَهَؤُلاَءِ. كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَىٰ الشُّرْطَةُ. ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لاَ تَرْجِعُ إِلاَّ غَالِبَةً. فَيَقْتَتِلُونَ حَتَّىٰ يُمْسُوا، فَيَفِيءُ هَؤُلاَءِ وَهَؤُلاَءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَىٰ الشُّرْطَةُ. فَإِذَا كَانَ يَوْمُ الرَّابِعِ، نَهَدَ إِلَيْهِمْ بَقِيَّةُ أَهْلِ الإِسْلاَمِ. فَيَجْعَلُ اللَّهُ الدَّبْرَةَ عَلَيْهِمْ. فَيَقْتُلُونَ مَقْتَلَةً. إِمَّا قَالَ: لاَ يُرَىٰ مِثْلُهَا، وَإِمَّا قَالَ: لَمْ يُرَ مِثْلُهَا. حَتَّىٰ إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ، فَمَا يُخَلِّفُهُمْ حَتَّىٰ يَخِرَّ مَيْتاً. فَيَتَعَادُّ بَنُو الأَبِ، كَانُوا مِئَةً. فَلاَ يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلاَّ الرَّجُلُ الْوَاحِدُ. فَبِأَيِّ غَنِيمَةٍ يُفْرَحُ؟ أَوْ أَيُّ مِيرَاثٍ يُقَاسَمُ؟ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ سَمِعُوا بِبَأْسٍ، هُوَ أَكْبَرُ مِنْ ذَلِكَ. فَجَاءَهُمُ الصَّرِيخُ؛ إِنَّ الدَّجَّالَ قَدْ خَلَفَهُمْ فِي ذَرَارِيِّهِمْ. فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ، وَيُقْبِلُونَ. فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْرِفُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خُيُولِهِمْ. هُمْ خَيْرُ فَوَارِسَ عَلَىٰ ظَهْرِ الأَرْضِ يَوْمَئِذٍ. أَوْ مِنْ خَيْرِ فَوَارِسَ عَلَىٰ ظَهْرِ الأَرْضِ يَوْمَئِذٍ».

قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ أُسَيْرِ بْنِ جَابِرٍ.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي قَتَادَةَ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: كُنْتُ عِنْدَ ابْنِ مَسْعُودٍ فَهَبَّتْ رِيحٌ حَمْرَاءُ. وَسَاقَ الْحَدِيثَ بِنَحْوِهِ.

وَحَدِيثُ ابْنِ عُلَيَّةَ أَتَمُّ وَأَشْبَعُ.

(...) ـ **وحدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ الْمُغِيرَةِ ـ: حَدَّثَنَا حُمَيْدٌ ـ يَعْنِي ابْنَ هِلاَلٍ ـ عَنْ أَبِي قَتَادَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، قَالَ: كُنْتُ فِي بَيْتِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. وَالْبَيْتُ مَلآنُ. قَالَ: فَهَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ. فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ.

١٢ ـ باب ما يكون من فُتُوحَات الْمُسْلِمِين قَبْلَ الدَّجَّالِ

٣٨ ـ (٢٩٠٠) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ. قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ. قَالَ:

clothes and they stood near a hillock and they met him as The Messenger of Allah "Allah's blessing and peace be upon him" was sitting. I said to myself: Better go to them and stand between him and them that they may not attack him. Then I thought that perhaps there had been going on secret negotiation amongst them. I however, went to them and stood between them and him and I remember four of the words (on that occasion) which I repeat (on the fingers of my hand) that he (The Messenger of Allah) said: You will attack Arabia and Allah will enable you to conquer it, then you would attack Persia and He would make you to Conquer it. Then you would attack Rome and Allah will enable you to conquer it, then you would attack Ad-Dajjal and Allah will enable you to conquer him. Nafi' said: Jabir, we thought that Ad-Dajjal would appear after Rome (Syrian territory) would be conquered.

[13] The signs which would be prior to establishment of the Last Hour

39-(2901) Hudhaifa Ibn Usaid Al-Ghifari reported: The Messenger of Allah "Allah's blessing and peace be upon him" came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not cone until you see ten signs before and (in this connection) he made a mention of the smoke, Ad-Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-sliding in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

40-(...) Hudhaifa Ibn Usaid reported: The Messenger of Allah "Allah's blessing and peace be upon him" was in an apartment and we were beneath that that he peeped in and said to us: What are you discussing about? We said: (We are discussing about the Last) Hour. Thereupon he said: The Last Hour would not come until the ten signs appear: land-sliding in the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia, the smoke, Ad-Dajjal, the beast of the earth, Gog and Magog, the rising of the sun from the west and the fire which would emit from the lower part of Aden. Shu'ba said that Abd Al-'Aziz Ibn Rufai' reported on the authority of Abu Tufail who reported on the authority of Abu Sariha a Hadith like this that The Messenger of Allah "Allah's blessing and peace be upon him" did not make a mention of (the tenth sign) but he said that out of the ten one was the descent of Jesus Christ, son of Mary "Allah's

فَأَتَى النَّبِيَّ ﷺ قَوْمٌ مِنْ قِبَلِ الْمَغْرِبِ، عَلَيْهِمْ ثِيَابُ الصُّوفِ، فَوَافَقُوهُ عِنْدَ أَكَمَةٍ. فَإِنَّهُمْ لَقِيَامٌ وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ. قَالَ: فَقَالَتْ لِي نَفْسِي: ائْتِهِمْ فَقُمْ بَيْنَهُمْ وَبَيْنَهُ، لاَ يَغْتَالُونَهُ. قَالَ: ثُمَّ قُلْتُ: لَعَلَّهُ نَجِيٌّ مَعَهُمْ. فَأَتَيْتُهُمْ فَقُمْتُ بَيْنَهُمْ وَبَيْنَهُ. قَالَ فَحَفِظْتُ مِنْهُ أَرْبَعَ كَلِمَاتٍ، أَعُدُّهُنَّ فِي يَدِي. قَالَ: «تَغْزُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ. ثُمَّ فَارِسَ، فَيَفْتَحُهَا اللَّهُ. ثُمَّ تَغْزُونَ الرُّومَ، فَيَفْتَحُهَا اللَّهُ. ثُمَّ تَغْزُونَ الدَّجَّالَ، فَيَفْتَحُهُ اللَّهُ».

قَالَ: فَقَالَ نَافِعٌ: يَا جَابِرُ، لاَ نَرَى الدَّجَّالَ يَخْرُجُ حَتَّى تُفْتَحَ الرُّومُ.

١٣ ـ بابٌ في الآيَاتِ التي تَكُونُ قَبْلَ السَّاعَةِ

٣٩ ـ (٢٩٠١) ـ حدّثنا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ. وَاللَّفْظُ لِزُهَيْرٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ قَالَ: اطَّلَعَ النَّبِيُّ ﷺ عَلَيْنَا وَنَحْنُ نَتَذَاكَرُ. فَقَالَ: «مَا تَذَاكَرُونَ؟» قَالُوا: نَذْكُرُ السَّاعَةَ. قَالَ: «إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ». فَذَكَرَ الدُّخَانَ، وَالدَّجَّالَ، وَالدَّابَّةَ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ ﷺ، وَيَأْجُوجَ وَمَأْجُوجَ. وَثَلاَثَةَ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ. وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ، تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ.

٤٠ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، حُذَيْفَةَ بْنِ أَسِيدٍ. قَالَ: كَانَ النَّبِيُّ ﷺ فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ. فَاطَّلَعَ إِلَيْنَا فَقَالَ: «مَا تَذْكُرُونَ؟» قُلْنَا: السَّاعَةَ. قَالَ: «إِنَّ السَّاعَةَ لاَ تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ: خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ فِي جَزِيرَةِ الْعَرَبِ، وَالدُّخَانُ، وَالدَّجَّالُ، وَدَابَّةُ الأَرْضِ، وَيَأْجُوجُ وَمَأْجُوجُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنَارٌ تَخْرُجُ مِنْ قَعْرَةِ عَدَنٍ تَرْحَلُ النَّاسَ».

ـ قَالَ شُعْبَةُ: وَحَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ،

blessing and peace be upon him", and in another version it is the blowing of the violent gale which would drive the people to the ocean.

41-(...) Abu Sariha reported: The Messenger of Allah "Allah's blessing and peace be upon him" was in an (upper) apartment and we were standing lower to him and discussing (about the Last Hour). The rest of the Hadith is the same, and Shu'ba said: I think he also said these words: The fire would descend along with them where they would land and where they would take rest (during midday (it would also cool down for a while). Shu'ba said: This Hadith was narrated to me through Abu Tufail and Abu Sariha and none could trace it back directly to The Messenger of Allah "Allah's blessing and peace be upon him". However, there is a mention of the descent of Jesus Christ son of Mary in one version and in the other there is a mention of the blowing of a violent would drive them to the ocean.

(...) Abu Sariha reported: We were discussing the Last Hour) that The Messenger of Allah "Allah's blessing and peace be upon him" looked towards us. The rest of the Hadith is the same and the tenth (sign) was the descent of Jesus Christ son of Mary, and Shu'ba said: Abd Al-'Aziz did not trace it directly to The Messenger of Allah "Allah's blessing and peace be upon him".

[14] The Last Hour would not be established until fire comes out from the land of Hijaz

42-(2902) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until fire emits from the earth of Hijaz which would illuminate the necks of the camels of the Busra.

[15] The habitations of Medina before the Last Hour

43-(2903) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: (The Last Hour would not come) until the habitations of Medina would extend to Ihab or Yahab. Zubair said: I said to Suhail how far these were from Medina. He said: So and so miles.

44-(2904) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The famine would not break on it because of drought, but there would be famine despite heavy rainfall as nothing would grow from the earth.

مِثْلَ ذٰلِكَ. لاَ يَذْكُرُ النَّبِيَّ ﷺ. وَقَالَ أَحَدُهُمَا، فِي الْعَاشِرَةِ: نُزُولُ عِيسَىٰ ابْنِ مَرْيَمَ ﷺ. وَقَالَ الآخَرُ: وَرِيحٌ تُلْقِي النَّاسَ فِي الْبَحْرِ.

٤١ ـ (...) ـ **وحدّثناه** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ. قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ، عَنْ أَبِي سَرِيحَةَ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي غُرْفَةٍ، وَنَحْنُ تَحْتَهَا نَتَحَدَّثُ. وَسَاقَ الْحَدِيثَ. بِمِثْلِهِ.

قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَالَ: تَنْزِلُ مَعَهُمْ إِذَا نَزَلُوا. وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا.

ـ قَالَ شُعْبَةُ: وَحَدَّثَنِي رَجُلٌ هٰذَا الْحَدِيثَ عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، وَلَمْ يَرْفَعْهُ. قَالَ: أَحَدُ هٰذَيْنِ الرَّجُلَيْنِ: نُزُولُ عِيسَىٰ ابْنِ مَرْيَمَ. وَقَالَ الآخَرُ: رِيحٌ تُلْقِيهِمْ فِي الْبَحْرِ.

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو النُّعْمَانِ، الْحَكَمُ بْنُ عَبْدِ اللَّهِ الْعِجْلِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ. قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ، عَنْ أَبِي سَرِيحَةَ قَالَ: كُنَّا نَتَحَدَّثُ. فَأَشْرَفَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. بِنَحْوِ حَدِيثِ مُعَاذٍ وَابْنِ جَعْفَرٍ.

ـ وَقَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو النُّعْمَانِ، الْحَكَمُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ. بِنَحْوِهِ. قَالَ: وَالْعَاشِرَةُ نُزُولُ عِيسَىٰ ابْنِ مَرْيَمَ.

قَالَ شُعْبَةُ: وَلَمْ يَرْفَعْهُ عَبْدُ الْعَزِيزِ.

١٤ ـ باب لا تَقُومُ السَّاعَةُ حتى تَخْرُجَ نَارٌ من أَرْضِ الحِجَازِ

٤٢ ـ (٢٩٠٢) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ. (ح) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنَا أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: قَالَ ابْنُ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الإِبِلِ بِبُصْرَىٰ».

١٥ ـ باب في سُكْنَى المَدِينَةِ وعِمَارتها قَبْلَ السَّاعَةِ

٤٣ ـ (٢٩٠٣) ـ **حدّثني** عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَبْلُغُ الْمَسَاكِنُ إِهَابَ، أَوْ يَهَابَ».

قَالَ زُهَيْرٌ: قُلْتُ لِسُهَيْلٍ: فَكَمْ ذٰلِكَ مِنَ الْمَدِينَةِ؟ قَالَ: كَذَا وَكَذَا مِيلاً.

٤٤ ـ (٢٩٠٤) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَتِ السَّنَةُ بِأَنْ لاَ تُمْطَرُوا. وَلٰكِنِ السَّنَةُ أَنْ تُمْطَرُوا وَتُمْطَرُوا، وَلاَ تُنْبِتُ الأَرْضُ شَيْئاً».

[16] The affliction would appear from the side of the East, from where the horns of Satan would appear

45-(2905) Ibn Umar "Allah be pleased with both"reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying (in a state) that he had turned his face towards the east: Behold, turmoil would appear from this side, from where the horns of Satan would appear.

46-(...) Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" stood by the door (of the apartment of) Hafsa and, pointing towards the east, he said: The turmoil would appear from this side, viz. where the horns of Satan would appear, and he uttered these words twice or thrice and Ubaidullah Ibn Sa'd in his narration said. The Messenger of Allah "Allah's blessing and peace be upon him" had been standing by the door of A'isha.

47-(...) Salim Ibn Abdullah reported from his father that The Messenger of Allah "Allah's blessing and peace be upon him", while turning his face towards the east, said: The turmoil would appear from this side; verily, the turmoil would appear from this side; verily, the turmoil. would appear from this side-the side where appear the horns of Satan.

48-(...) Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" came out from the house of A'isha and said: It would be from this side that there would appear the height of unbelief, viz. where appear the horns of Satan. i.e. cast.

49-(...) Ibn Umar "Allah be pleased with both"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying while pointing his hands towards the east: The turmoil would appear from this side; verily, the turmoil would appear from this side (he repeated it thrice) where appear the horns of Satan.

50-(...) Ibn Fudail reported from his father that he heard Salim Ibn Abdullah Ibn Umar saying: O people of Iraq, how strange it is that you ask about the minor sins but commit major sins? I heard from my father Abdullah Ibn Umar, narrating that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying while pointing his hand towards the east: Verily. the turmoil would come from this side, from where appear the horns of Satan and you would strike the necks of one another; and Moses killed a person from among the people of Pharaoh unintentionally and Allah "Exalted and Glorified be He" said:" You killed

١٦ ـ باب الفِتْنَةِ في المَشْرِقِ من حيث يَطْلُعُ قَرْنَا الشَّيْطَان

٤٥ ـ (٢٩٠٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ. عَنِ ابْنِ عُمَرَ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ: «أَلاَ إِنَّ الْفِتْنَةَ هَاهُنَا، أَلاَ إِنَّ الْفِتْنَةَ هَاهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ».

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «الفتنة من قبل المشرق»، رقم: ٧٩٣].

٤٦ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. كُلُّهُمْ عَنْ يَحْيَىٰ الْقَطَّانِ. قَالَ الْقَوَارِيرِيُّ: حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عِنْدَ بَابِ حَفْصَةَ، فَقَالَ بِيَدِهِ نَحْوَ الْمَشْرِقِ: «الْفِتْنَةُ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ»، قَالَهَا مَرَّتَيْنِ أَوْ ثَلاَثاً.

وَقَالَ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ فِي رِوَايَتِهِ: قَامَ رَسُولُ اللَّهِ ﷺ عِنْدَ بَابِ عَائِشَةَ.

٤٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ: «هَا إِنَّ الْفِتْنَةَ هَاهُنَا. هَا إِنَّ الْفِتْنَةَ هَاهُنَا. هَا إِنَّ الْفِتْنَةَ هَاهُنَا. مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ».

٤٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْتِ عَائِشَةَ فَقَالَ: «رَأْسُ الْكُفْرِ مِنْ هَاهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ»، يَعْنِي الْمَشْرِقَ.

٤٩ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ: أَخْبَرَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ سَالِماً يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يُشِيرُ بِيَدِهِ نَحْوَ الْمَشْرِقِ وَيَقُولُ «هَا إِنَّ الْفِتْنَةَ هَاهُنَا. هَا إِنَّ الْفِتْنَةَ هَاهُنَا» ثَلاَثاً «حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ».

٥٠ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ وَأَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ ـ وَاللَّفْظُ لابْنِ أَبَانَ ـ قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ. قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ يَقُولُ: يَا أَهْلَ الْعِرَاقِ، مَا أَسْأَلَكُمْ عَنِ الصَّغِيرَةِ، وَأَرْكَبَكُمْ لِلْكَبِيرَةِ، سَمِعْتُ أَبِي، عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ هَاهُنَا»، وَأَوْمَأَ بِيَدِهِ نَحْوَ الْمَشْرِقِ: «مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ»، وَأَنْتُمْ

a person but We relieved you from the grief and tried you with (many a) trial." Ahmad Ibn Umar reported this Hadith from Salim, but he did not mention the words:" I heard".

[17] The last hour would not be established until (the women of the tribe of) Daws would circumambulate Dhu Al-Khalasa

51-(2906) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until the women of the tribe of Daws would be seen going round Dhu Al-Khalasa (for worship) and Dhu Al-Khalasa is a place in Tabala, where there was a temple in which the people of the tribe of Daws used to worship the idol.

52-(2907) A'isha "Allah be pleased with her"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The (system) of night and day would not end until the people have taken to the worship of Lat and Uzza. I said: The Messenger of Allah, I think when Allah has revealed this verse:" He it is Who has sent His Messenger with right guidance, and true religion, so that He may cause it to prevail upon all religions, though the polytheists are averse (to it)" (At-Tawba 33 and As-Saff 9), it implies that (this promise) is going to be fulfilled. Thereupon he (The Messenger of Allah) said: It would happen as Allah would like. Then Allah would send the sweet fragrant air by which everyone who has even a mustard grain of faith in Him would die and those only would survive who would have no goodness in them. And they would revert to the religion of their forefathers.

(...) This Hadith was narrated on the authority of Ibn Ja'far with the same chain of transmitters.

[18] The last hour would not be established until a person would pass by a grave and wish that he should have been in the place of the dead (in that grave) because of such a distress as befalling him

53-(157) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until a person would pass by a grave of another person and he would say: I wish it had been my abode.

54-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: By Him, in Whose hand is my life, the world would not come to an end until a person would pass by a grave, would roll over it and express the desire that

يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. وَإِنَّمَا قَتَلَ مُوسَىٰ الَّذِي قَتَلَ، مِنْ آلِ فِرْعَوْنَ، خَطَأً فَقَالَ عَزَّ وَجَلَّ لَهُ: ﴿وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا﴾ [طه: ٤٠].

قَالَ أَحْمَدُ بْنُ عُمَرَ فِي رِوَايَتِهِ عَنْ سَالِمٍ: لَمْ يَقُلْ: سَمِعْتُ.

١٧ ـ باب لاَ تَقُومُ السَّاعَةُ حتى تَعْبُدَ دَوْسٌ ذَا الخَلَصَة

٥١ ـ (٢٩٠٦) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تَضْطَرِبَ أَلْيَاتُ نِسَاءِ دَوْسٍ، حَوْلَ ذِي الْخَلَصَةِ».

وَكَانَتْ صَنَماً تَعْبُدُهَا دَوْسٌ فِي الْجَاهِلِيَّةِ، بِتَبَالَةَ.

٥٢ ـ (٢٩٠٧) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَأَبُو مَعْنٍ، زَيْدُ بْنُ يَزِيدَ الرَّقَاشِيُّ ـ وَاللَّفْظُ لأَبِي مَعْنٍ ـ قَالاَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنِ الأَسْوَدِ بْنِ الْعَلاَءِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّىٰ تُعْبَدَ اللاَّتُ وَالْعُزَّىٰ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنْ كُنْتُ لأَظُنُّ حِينَ أَنْزَلَ اللَّهُ: ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾﴾ [التوبة: ٣٣] أَنَّ ذٰلِكَ تَامًّا. قَالَ: «إِنَّهُ سَيَكُونُ مِنْ ذٰلِكَ مَا شَاءَ اللَّهُ، ثُمَّ يَبْعَثُ اللَّهُ رِيحاً طَيِّبَةً. فَتَوَفَّىٰ كُلَّ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ. فَيَبْقَىٰ مَنْ لاَ خَيْرَ فِيهِ، فَيَرْجِعُونَ إِلَىٰ دِينِ آبَائِهِمْ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو بَكْرٍ ـ وَهُوَ الْحَنَفِيُّ ـ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١٨ ـ باب لا تَقُومُ السَّاعَةُ حتى يَمُرَّ الرَّجُلُ بقَبْرِ الرَّجُلِ، فيتمنى أن يكون مكان الميت من البلاء

٥٣ ـ (١٥٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ».

[البخاري: كتاب الفتن، باب لا تقوم الساعة حتى يغبط أهل القبور، رقم: ٧١١٥].

٥٤ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ بْنِ صَالِحٍ وَمُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ، وَاللَّفْظُ لابْنِ أَبَانَ، قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَذْهَبُ الدُّنْيَا

he should be in the place of the occupant of that grave not because of religious reasons but because of this calamity.

55-(2908)Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: By Him in Whose Hand is my life, a time would come when the murderer would not know why he has committed the murder, and the victim would not know why he has been killed.

56-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The world would not come to an end until a day would come to the people on which the murderer would not know as to why he has killed and the slain would not know as to why he has been murdered. It would be said: Why would It happen? To which he replied: It would be because of general massacre and bloodshed. And the slaughterers and the slain would be in Fire, and in the narration of Ibn Aban, the name of Abu Isma'il has been mentioned.

57-(2909) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Ka'ba would be destroyed by an Abyssinian having two small shanks.

58-(...) The same was narrated on the authority of Abu Huraira through another chain of transmitters.

59-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: It would be an Abyssinian having two small shanks who would destroy the House of Allah, the Exalted and Glorious.

60-(2910) Abu Huraira "Allah be pleased with him"reported: Allah's Messenger "Allah's blessing and peace be upon him" said: The Last Hour would not come before a person of Qahtan comes forth-driving people with his stick.

61-(2911) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The day and the night would not come to an end before a man called Al-Jahjah would occupy the throne.

62-(2912) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come unless you fight with people whose faces are

حَتَّىٰ يَمُرَّ الرَّجُلُ عَلَىٰ الْقَبْرِ فَيَتَمَرَّغُ عَلَيْهِ، وَيَقُولُ: يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هَذَا الْقَبْرِ. وَلَيْسَ بِهِ الدِّينُ إِلاَّ الْبَلاَءُ».

٥٥ ـ (٢٩٠٨) ـ وحدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ، وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيَأْتِيَنَّ عَلَىٰ النَّاسِ زَمَانٌ لاَ يَدْرِي الْقَاتِلُ فِي أَيِّ شَيْءٍ قَتَلَ. وَلاَ يَدْرِي الْمَقْتُولُ عَلَىٰ أَيِّ شَيْءٍ قُتِلَ».

٥٦ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي إِسْمَاعِيلَ الأَسْلَمِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَذْهَبُ الدُّنْيَا حَتَّىٰ يَأْتِيَ عَلَى النَّاسِ يَوْمٌ، لاَ يَدْرِي الْقَاتِلُ فِيمَ قَتَلَ. وَلاَ الْمَقْتُولُ فِيمَ قُتِلَ». فَقِيلَ: كَيْفَ يَكُونُ ذٰلِكَ؟ قَالَ: «الْهَرْجُ. الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

وَفِي رِوَايَةِ ابْنِ أَبَانَ قَالَ: هُوَ يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي إِسْمَاعِيلَ. لَمْ يَذْكُرِ الأَسْلَمِيَّ.

٥٧ ـ (٢٩٠٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ، عَنِ النَّبِيِّ ﷺ: «يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

[البخاري: كتاب الحج، باب قول الله تعالى: ﴿جعل الله البيت الحرام﴾، رقم: ١٥٩١].

٥٨ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

[البخاري: كتاب الحج، باب هدم الكعبة، رقم: ١٥٩٦].

٥٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ يُخَرِّبُ بَيْتَ اللَّهِ عَزَّ وَجَلَّ».

٦٠ ـ (٢٩١٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ».

[البخاري: كتاب المناقب، باب ذكر قحطان، رقم: ٣٥١٧].

٦١ ـ (٢٩١١) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ، أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْحَكَمِ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَذْهَبُ الأَيَّامُ وَاللَّيَالِي، حَتَّىٰ يَمْلِكَ رَجُلٌ يُقَالُ لَهُ الْجَهْجَاهُ».

قَالَ مُسْلِمٌ: هُمْ أَرْبَعَةُ إِخْوَةٍ: شَرِيكٌ، وَعُبَيْدُ اللَّهِ، وَعُمَيْرٌ، وَعَبْدُ الْكَبِيرِ. بَنُو عَبْدِ الْمَجِيدِ.

٦٢ ـ (٢٩١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لابْنِ أَبِي عُمَرَ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَقُومُ

like hammered shields and the Last Hour would not come until you would fight against those wearing the shoes of hair.

63-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until a people wearing shoes of hair fight against you having their faces like hammered shields.

64-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until you fight with a people wearing shoes of hair and the Last Hour would not come until you fight with a people having small eyes and broad snub noses.

65-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until the Muslims fight with the Turks-a people whose faces would be like hammered shields wearing clothes of hair and walking (with shoes) of hair.

66-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: You shall fight in the hours to come against a nation wearing shoes made of hair and faces like hammered shields, with red complexion and small eyes.

67-(2913) Abu Nadra reported: We were in the company of Jabir Ibn Abdullah that he said it may happen that the people of Iraq may not send their Qafiz and Dirhams (their measures of food stuff and their money). We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of Syria may not send their Dinar and Mudd. We said: Who would be responsible for it? He said This prevention would be made by the Romans. He (Jabir Ibn Abdullah) kept quiet for a while and then reported that Allah's Messenger "Allah's blessing and peace be upon him" said: There would be a caliph in the last (period) of my nation who would freely give handfuls of wealth to the people without counting it. I said to Abu Nadra and Abu Al-'Ala: DO you mean Umar. Abd Al-Aziz? They said: No (he would be Imam Mahdi.).

(...) This Hadith was narrated by Sa'id with the same chain of transmitters.

68-(2914) Abu Sa'id "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" I said: There would be amongst your caliphs a caliph who would give handfuls of wealth to the people, but would not count it. In. the narration transmitted on the authority of Ibn Hujr, there is a slight variation of wording.

السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْماً كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ. وَلاَ تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْماً نِعَالُهُمُ الشَّعَرُ».

[البخاري: كتاب الجهاد والسير، باب قتال الذين ينتعلون الشعر، رقم: ٢٩٢٩].

٦٣ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلَكُمْ أُمَّةٌ يَنْتَعِلُونَ الشَّعَرَ. وُجُوهُهُمْ مِثْلُ الْمَجَانِّ الْمُطْرَقَةِ».

٦٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْماً نِعَالُهُمُ الشَّعَرُ. وَلاَ تَقُومُ السَّاعَةُ حَتَّىٰ تُقَاتِلُوا قَوْماً صِغَارَ الأَعْيُنِ، ذُلْفَ الأَنْفِ».

[البخاري: كتاب الجهاد والسير، باب قتال الذين ينتعلون الشعر، رقم: ٢٩٢٩].

٦٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يُقَاتِلَ الْمُسْلِمُونَ التُّرْكَ، قَوْماً وُجُوهُهُمْ كَالْمَجَانِّ الْمُطْرَقَةِ، يَلْبَسُونَ الشَّعَرَ، وَيَمْشُونَ فِي الشَّعَرِ».

٦٦ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُقَاتِلُونَ بَيْنَ يَدَيِ السَّاعَةِ قَوْماً نِعَالُهُمُ الشَّعَرُ. كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ: حُمْرُ الْوُجُوهِ، صِغَارُ الأَعْيُنِ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٥٩١].

٦٧ ـ (٢٩١٣) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ، وَعَلِيُّ بْنُ حُجْرٍ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ؛ قَالَ: كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ: يُوشِكُ أَهْلُ الْعِرَاقِ أَنْ لاَ يُجْبَىٰ إِلَيْهِمْ قَفِيزٌ وَلاَ دِرْهَمٌ. قُلْنَا: مِنْ أَيْنَ ذَاكَ؟ قَالَ: مِنْ قِبَلِ الْعَجَمِ. يَمْنَعُونَ ذَاكَ. ثُمَّ قَالَ: يُوشِكُ أَهْلُ الشَّأْمِ أَنْ لاَ يُجْبَىٰ إِلَيْهِمْ دِينَارٌ وَلاَ مُدْيٌ. قُلْنَا: مِنْ أَيْنَ ذَاكَ؟ قَالَ: مِنْ قِبَلِ الرُّومِ. ثُمَّ أَسْكَتَ هُنَيَّةً، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَحْثِي الْمَالَ حَثْياً. لاَ يَعُدُّهُ عَدَدًا».

قَالَ: قُلْتُ لأَبِي نَضْرَةَ وَأَبِي الْعَلاَءِ: أَتَرَيَانِ أَنَّهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ؟ فَقَالاَ: لاَ.

(...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا سَعِيدٌ، يَعْنِي الْجُرَيْرِيَّ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٦٨ ـ (٢٩١٤) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ، يَعْنِي ابْنَ الْمُفَضَّلِ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عُلَيَّةَ، كِلاَهُمَا عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ خُلَفَائِكُمْ خَلِيفَةٌ يَحْثُو الْمَالَ حَثْياً. لاَ يَعُدُّهُ عَدَداً». وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «يَحْثِي الْمَالَ».

69-(2914&2913) Abu Sa'id and Jabir Ibn Abdullah "Allah be pleased with them"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There would be in the last phase of the time a caliph who would distribute wealth but would not count.

(...) This Hadith was narrated on the authority of Abu Sa'id through another chain of transmitters.

70-(2915) Abu Sa'id Al-Khudri "Allah be pleased with him"reported: The one who Is better than me informed me, that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ammar as he was digging the ditch (on the occasion of the Battle of the Ditch) wiping over his head: O son of Sumaiyya you will be involved in trouble and a group of the rebels would kill you.

71-(...) This Hadith was narrated on the authority of Muhammad Ibn Qudama, but with a slight variation of wording.

72-(2916) Umm Salama "Allah be pleased with her"narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ammar: A group of rebels would kill you.

(...) This Hadith was narrated on the authority of Umm Salama through another chain of transmitters.

73-(...) Umm Salama "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: A band of rebels would kill Ammar.

74-(2917) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" as saying: This tribe of the Quraish would kill (people) of my nation. They (the Companions) said: What us to do (in such a situations)? Thereupon he said: Would that the people remain aside from them (and not besmear their hand with the blood of the Muslim). This Hadith was narrated on the authority of Shu'ba with the same chain of transmitters.

75-(2918) Abu Huraira "Allah be pleased with him"reported that Allah's Messenger "Allah's blessing and peace be upon him" said: (Khosrau king of Persia) would die and Caesar (Caesar King of Rome) would die; there would be no Caesar after him, but, by one in Whose Hand is my life, you would spend their treasures in the cause of Allah. This Hadith was narrated on the authority of Az-Zuhri.

٦٩ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ، قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَقْسِمُ الْمَالَ وَلاَ يَعُدُّهُ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٧٠ ـ (٢٩١٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَمَّارٍ، حِينَ جَعَلَ يَحْفِرُ الْخَنْدَقَ، وَجَعَلَ يَمْسَحُ رَأْسَهُ وَيَقُولُ: «بُؤْسَ ابْنِ سُمَيَّةَ. تَقْتُلُكَ فِئَةٌ بَاغِيَةٌ».

٧١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ مُعَاذِ بْنِ عَبَّادٍ الْعَنْبَرِيُّ وَهُرَيْمُ بْنُ عَبْدِ الأَعْلَى. قَالاَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ وَمَحْمُودُ بْنُ غَيْلاَنَ وَمُحَمَّدُ بْنُ قُدَامَةَ. قَالُوا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي مَسْلَمَةَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

غَيْرَ أَنَّ فِي حَدِيثِ النَّضْرِ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي، أَبُو قَتَادَةَ.

وَفِي حَدِيثِ خَالِدِ بْنِ الْحَارِثِ قَالَ: أُرَاهُ يَعْنِي أَبَا قَتَادَةَ.

وَفِي حَدِيثِ خَالِدٍ: وَيَقُولُ: «وَيْسَ»، أَوْ يَقُولُ: «يَا وَيْسَ ابْنِ سُمَيَّةَ».

٧٢ ـ (٢٩١٦) ـ وحدّثني مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ، قَالَ عُقْبَةُ: حَدَّثَنَا. وَقَالَ أَبُو بَكْرٍ: أَخْبَرَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ خَالِداً يُحَدِّثُ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَمَّارٍ: «تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ».

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ وَالْحَسَنِ، عَنْ أُمِّهِمَا، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ.... بِمِثْلِهِ.

٧٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقْتُلُ عَمَّاراً الْفِئَةُ الْبَاغِيَةُ».

٧٤ ـ (٢٩١٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ. قَالَ: سَمِعْتُ أَبَا زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُهْلِكُ أُمَّتِي هَذَا الْحَيُّ مِنْ قُرَيْشٍ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦٠٤].

وحدّثنا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ فِي هَذَا الإِسْنَادِ. فِي مَعْنَاهُ.

٧٥ ـ (٢٩١٨) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لابْنِ أَبِي عُمَرَ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ مَاتَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ. وَإِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ. وَالَّذِي نَفْسِي بِيَدِهِ، لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ».

وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ سُفْيَانَ وَمَعْنَى حَدِيثِهِ.

76-(...) Hammam Ibn Munabbih reported: This is what Abu Huraira reported from The Messenger of Allah "Allah's blessing and peace be upon him" and in this connection he reported so many Hadith (and one of them was this): The Messenger of Allah "Allah's blessing and peace be upon him" said: Khosrau would die and then there would be no Khosrau after him. Caesar would die and there would be no Caesar after him, but you will distribute their treasures in the cause of Allah.

77-(2919) Jabir Ibn Samura "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: When Khosrau would die there would be no Khosrau after him; the rest of the Hadith is the same as Abu Huraira reported.

78-(...) Jabir Ibn Samura "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" (as saying There would lie open for a group of Muslims, or for a group of believers, the treasures of the family of Khosrau which would be in the whit (palace). In a version of Qutaiba there is definitely the word" Muslim".

(...) Jabir Ibn Samura "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" a Hadith like this.

(2920) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: You have heard about a city the one side of which is in the land and the other is in the sea (Constantinople). They said: Allah's Messenger, yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Banu Isra'il would attack it. When they would land there, they will neither fight with weapons nor would shower arrows but would only say:" There is no god but Allah and Allah is the Greatest," that one side of it would fall. Thawr (one of the narrators) said: I think that he said: The part by the side of the ocean. Then they would say for the second time:" There is no god but Allah and Allah is the Greatest" that the second side would also fall, and they would say:" There is no god but Allah and Allah is the Greatest," that the gates would be opened for them and they would enter therein and, they would be collecting spoils of war and distributing them amongst themselves that a noise would be heard and It would be said: Verily, Ad-Dajjal has come. And thus they would leave everything there and would turn to him.

٧٦ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلَكَ كِسْرَى ثُمَّ لاَ يَكُونُ كِسْرَى بَعْدَهُ. وَقَيْصَرُ لَيَهْلِكَنَّ ثُمَّ لاَ يَكُونُ قَيْصَرُ بَعْدَهُ، وَلَتُقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ».

٧٧ ـ (٢٩١٩) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِالْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ»... فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي هُرَيْرَةَ سَوَاءً.

[البخاري: كتاب فرض الخمس، باب قول النبي ﷺ: «أحلت لكم الغنائم»، رقم: ٣١٢١].

٧٨ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتَفْتَحَنَّ عِصَابَةٌ مِنَ الْمُسْلِمِينَ، أَوْ مِنَ الْمُؤْمِنِينَ، كَنْزَ آلِ كِسْرَى الَّذِي فِي الأَبْيَضِ».

قَالَ قُتَيْبَةُ: مِنَ الْمُسْلِمِينَ. وَلَمْ يَشُكَّ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ ... بِمَعْنَى حَدِيثِ أَبِي عَوَانَةَ.

(٢٩٢٠) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، وَهُوَ ابْنُ زَيْدٍ الدِّيلِيُّ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «سَمِعْتُمْ بِمَدِينَةٍ جَانِبٌ مِنْهَا فِي الْبَرِّ وَجَانِبٌ مِنْهَا فِي الْبَحْرِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ، قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَغْزُوهَا سَبْعُونَ أَلْفاً مِنْ بَنِي إِسْحَاقَ، فَإِذَا جَاؤُهَا نَزَلُوا فَلَمْ يُقَاتِلُوا بِسِلاَحٍ وَلَمْ يَرْمُوا بِسَهْمٍ. قَالُوا: لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. فَيَسْقُطُ أَحَدُ جَانِبَيْهَا».

قَالَ ثَوْرٌ: لاَ أَعْلَمُهُ إِلاَّ قَالَ: «الَّذِي فِي الْبَحْرِ. ثُمَّ يَقُولُوا الثَّانِيَةَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. فَيَسْقُطُ جَانِبُهَا الآخَرُ، ثُمَّ يَقُولُوا الثَّالِثَةَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، فَيُفَرَّجُ لَهُمْ. فَيَدْخُلُوهَا فَيَغْنَمُوا. فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْمَغَانِمَ، إِذْ جَاءَهُمُ الصَّرِيخُ فَقَالَ: إِنَّ الدَّجَّالَ قَدْ خَرَجَ. فَيَتْرُكُونَ كُلَّ شَيْءٍ، وَيَرْجِعُونَ».

(...) Thawr Ibn Zaid narrated this Hadith with the same chain of transmitters.

79-(2921) Ibn Umar "Allah be pleased with both"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: You will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew (hiding himself behind me) ; kill him.

(...) Ubaidullah reported this Hadith with this chain of transmitters (and the Words are):" There is a Jew behind me."

80-(...) Abdullah Ibn Umar "Allah be pleased with both"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: You and the Jews would fight against one another until a stone would say: Muslim, here is a Jew behind me; come and kill him.

81-(...) Abdullah Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Jews will fight against you and you will gain victory over them until the stone would say: Muslim, here is a Jew behind me; kill him.

82-(2922) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews.

83-(2923) Jabir Ibn Samura "Allah be pleased with him"reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: Before the Last Hour there would be many liars, and there is an addition in the Hadith transmitted on the authority of Abu Ahwas of these words:" I said to him: Did you hear it from The Messenger of Allah "Allah's blessing and peace be upon him"? He said: Yes."

(...) This Hadith was narrated on the authority of Simak with the same chain of transmitters. and Simak said: I heard my brother say that Jabir had stated: Be on your guard against them.

84-(157) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would not come until there would arise about thirty impostors, liars, and each one of them would claim that he is a messenger of Allah.

(...) ـ حدّثني مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنَا ثَوْرُ بْنُ زَيْدٍ الدِّيلِيُّ، فِي هَذَا الإِسْنَادِ... بِمِثْلِهِ.

٧٩ ـ (٢٩٢١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَتُقَاتِلُنَّ الْيَهُودَ، فَلَتَقْتُلُنَّهُمْ حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ، هَذَا يَهُودِيٌّ، فَتَعَالَ فَاقْتُلْهُ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ.

وَقَالَ فِي حَدِيثِهِ: «هَذَا يَهُودِيٌّ وَرَائِي».

٨٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي عُمَرُ بْنُ حَمْزَةَ. قَالَ: سَمِعْتُ سَالِماً يَقُولُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُقَاتِلُونَ أَنْتُمْ وَيَهُودُ، حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ، هَذَا يَهُودِيٌّ وَرَائِي، تَعَالَ فَاقْتُلْهُ».

٨١ ـ (...) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُقَاتِلُكُمُ الْيَهُودُ، فَتُسَلَّطُونَ عَلَيْهِمْ، حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ، هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ».

٨٢ ـ (٢٩٢٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ. فَيَقْتُلُهُمُ الْمُسْلِمُونَ، حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ. فَيَقُولُ الْحَجَرُ أَوِ الشَّجَرُ: يَا مُسْلِمُ، يَا عَبْدَ اللَّهِ، هَذَا يَهُودِيٌّ خَلْفِي. فَتَعَالَ فَاقْتُلْهُ. إِلاَّ الْغَرْقَدَ، فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ».

٨٣ ـ (٢٩٢٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو الأَحْوَصِ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ. كِلاَهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ».

وَزَادَ فِي حَدِيثِ أَبِي الأَحْوَصِ: قَالَ: فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

(...) ـ وحدّثني ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

قَالَ سِمَاكٌ: وَسَمِعْتُ أَخِي يَقُولُ: قَالَ جَابِرٌ: فَاحْذَرُوهُمْ.

٨٤ ـ (١٥٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، وَهُوَ ابْنُ مَهْدِيٍّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ. قَرِيبٌ مِنْ ثَلاَثِينَ. كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ».

(...) This Hadith was narrated on the authority of Abu Huraira with a slight variation of wording.

[19] The story of Ibn Saiyyad

85-(2924) Abdullah "Allah be pleased with him"reported: We were along with The Messenger of Allah "Allah's blessing and peace be upon him" that we happened to pass by children amongst whom there was Ibn Saiyyad. The children made their way but Ibn Saiyyad kept sitting there (and it seemed) as if The Messenger of Allah "Allah's blessing and peace be upon him" did not like it (his sitting with the children) and said to him: May your nose he besmeared with dust, don't you bear testimony to the fact that I am The Messenger of Allah? Thereupon he said: No, but you should bear testimony that I am The Messenger of Allah. Thereupon Umar Ibn Al-Khattab said: The Messenger of Allah, permit me that I should kill him. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: If he is that person who is in your mind (Ad-Dajjal), you will not be able to kill him.

86-(...) Abdullah "Allah be pleased with him"reported: We were walking with The Messenger of Allah "Allah's blessing and peace be upon him" that Ibn Saiyyad happened to pass by him. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: I have concealed for you (something to test you, so tell me that). He said: It is Ad-Dukh. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: Be off. You cannot get farther than your rank, whereupon Umar said: The Messenger of Allah, permit me to strike his neck. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Leave him; if he is that one (Ad-Dajjal) whom you apprehend, you will not be able to kill him.

87-(2925) Abu Sa'id "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" met him (Ibn Saiyyad) and so did Abu Bakr and Umar on some of the roads of Medina. The Messenger of Allah "Allah's blessing and peace be upon him" said: Do you bear testimony to the fact that I am The Messenger of Allah? Thereupon he said: Do you bear testimony to the fact that I am The Messenger of Allah? Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: I affirm my faith in Allah and in His Angels and in His Books, and what do you see? He said: I see the throne over water. Whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: You see the throne of Iblis upon the water, and what else do you see? He said: I see two truthful persons and a liar or two liars and

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: يَنْبَعِثُ.

١٩ ـ باب ذِكْرِ ابن صَيَّاد

٨٥ ـ (٢٩٢٤) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. وَاللَّفْظُ لِعُثْمَانَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ. فَمَرَرْنَا بِصِبْيَانٍ فِيهِمُ ابْنُ صَيَّادٍ. فَفَرَّ الصِّبْيَانُ وَجَلَسَ ابْنُ صَيَّادٍ. فَكَأَنَّ رَسُولَ اللَّهِ ﷺ كَرِهَ ذَلِكَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «تَرِبَتْ يَدَاكَ. أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ: لاَ. بَلْ تَشْهَدُ أَنِّي رَسُولُ اللَّهِ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: ذَرْنِي. يَا رَسُولَ اللَّهِ، حَتَّى أَقْتُلَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنِ الَّذِي تَرَى، فَلَنْ تَسْتَطِيعَ قَتْلَهُ».

٨٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَمْشِي مَعَ النَّبِيِّ ﷺ. فَمَرَّ بِابْنِ صَيَّادٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ خَبَأْتُ لَكَ خَبِيئاً» فَقَالَ: دُخٌّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْسَأْ. فَلَنْ تَعْدُوَ قَدْرَكَ». فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دَعْنِي فَأَضْرِبَ عُنُقَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهُ. فَإِنْ يَكُنِ الَّذِي تَخَافُ، لَنْ تَسْتَطِيعَ قَتْلَهُ».

٨٧ ـ (٢٩٢٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ. قَالَ: لَقِيَهُ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ هُوَ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «آمَنْتُ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ. مَا تَرَى؟» قَالَ: أَرَى عَرْشاً عَلَى الْمَاءِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرَى عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ. وَمَا تَرَى؟» قَالَ: أَرَى صَادِقَيْنِ وَكَاذِباً أَوْ كَاذِبَيْنِ وَصَادِقاً. فَقَالَ رَسُولُ اللَّهِ ﷺ:

one truthful. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Leave him He has been confounded.

88-(2926) Jabir Ibn Abdullah "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" met Ibn Sa'id (Saiyyad) and there were with him Abu Bakr and Umar and Ibn Saiyyad was in the company of children. The rest of the Hadith is the same.

89-(2927) Abu Sa'id "Allah be pleased with him"reported: I accompanied Ibn Saiyyad to Mecca and he said to me: What I have gathered from people is that they think that I am Ad-Dajjal. Have you not heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: He will have no children, I said: Yes, of course. Thereupon he said: But I have children. Have you not heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: He would not enter Mecca and Medina? I said: Yes, of course. Thereupon he said I have been once in Medina and now I intend to go to Mecca. And he said to me at the end of his talk: By Allah: I know his place of birth his abode where he is just now. He (Abu Sa'id) said: This caused confusion in my mind (in regard to his identity).

90-(...) Abu Sa'id Al-Khudri "Allah be pleased with him"reported: Ibn Sa'id said to me something for which I felt ashamed. He said: I can excuse others; but what has gone wrong with you, O Companions of Muhammad, that you take me as Ad-Dajjal? Has The Messenger of Allah "Allah's blessing and peace be upon him" not said that he would be a Jew whereas I am a Muslim and he also said that he would not have children, whereas I have children, and he also said: verily, Allah has prohibited him to enter Mecca whereas I have performed Pilgrimage. he went on saying this that I was about to be impressed by his talk. He (however) said this also: I know where he (Ad-Dajjal) is and I know his father and mother, and it was said to him: Won't you feel pleased if you would be the same person? Thereupon he said: If this offer is made to me, I would not resent that.

91-(...) Abu Sa'id Al-Khudri "Allah be pleased with him"reported: We came back after having performed Pilgrimage or Umra and Ibn Sa'id was along with us. And w, e encamped at a place and the people dispersed and I and he were left behind. I felt terribly frightened from him as it was said about him that he was Ad-Dajjal. He brought his goods and placed them by my luggage and I said: It is intense heat. Would you not place that under that tree? And he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk and said: Abu Sa'id, drink that. I said it

«لُبِّسَ عَلَيْهِ، دَعُوهُ».

٨٨ ـ (٢٩٢٦) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ قَالاَ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي. قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَقِيَ نَبِيُّ اللَّهِ ﷺ ابْنَ صَائِدٍ، وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ. وَابْنُ صَائِدٍ مَعَ الْغِلْمَانِ... فَذَكَرَ نَحْوَ حَدِيثِ الْجُرَيْرِيِّ.

٨٩ ـ (٢٩٢٧) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَحِبْتُ ابْنَ صَائِدٍ إِلَىٰ مَكَّةَ. فَقَالَ لِي: أَمَا قَدْ لَقِيتُ مِنَ النَّاسِ. يَزْعُمُونَ أَنِّي الدَّجَّالُ. أَلَسْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ لاَ يُولَدُ لَهُ» قَالَ: قُلْتُ: بَلَىٰ. قَالَ: فَقَدْ وُلِدَ لِي. أَوَ لَيْسَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَدْخُلُ الْمَدِينَةَ وَلاَ مَكَّةَ»؟ قُلْتُ: بَلَىٰ. قَالَ: فَقَدْ وُلِدْتُ بِالْمَدِينَةِ. وَهَذَا أَنَا أُرِيدُ مَكَّةَ. قَالَ: ثُمَّ قَالَ لِي فِي آخِرِ قَوْلِهِ: أَمَا وَاللَّهِ، إِنِّي لأَعْلَمُ مَوْلِدَهُ وَمَكَانَهُ وَأَيْنَ هُوَ. قَالَ: فَلَبَسَنِي.

٩٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ. قَالَ لِيَ ابْنُ صَائِدٍ، وَأَخَذَتْنِي مِنْهُ ذَمَامَةٌ: هَذَا عَذَرْتُ النَّاسَ مَا لِي وَلَكُمْ يَا أَصْحَابَ مُحَمَّدٍ؟ أَلَمْ يَقُلْ نَبِيُّ اللَّهِ ﷺ: «إِنَّهُ يَهُودِيٌّ»؟ وَقَدْ أَسْلَمْتُ قَالَ: «وَلاَ يُولَدُ لَهُ»؟ وَقَدْ وُلِدَ لِي. وَقَالَ: «إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيْهِ مَكَّةَ»؟ وَقَدْ حَجَجْتُ.

قَالَ: فَمَا زَالَ حَتَّىٰ كَادَ أَنْ يَأْخُذَ فِيَّ قَوْلُهُ. قَالَ: فَقَالَ لَهُ: أَمَا وَاللَّهِ إِنِّي لأَعْلَمُ الآنَ حَيْثُ هُوَ، وَأَعْرِفُ أَبَاهُ وَأُمَّهُ. قَالَ: وَقِيلَ لَهُ: أَيَسُرُّكَ أَنَّكَ ذَاكَ الرَّجُلُ؟ قَالَ: فَقَالَ: لَوْ عُرِضَ عَلَيَّ مَا كَرِهْتُ.

٩١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنِي الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجْنَا حُجَّاجاً أَوْ عُمَّاراً وَمَعَنَا ابْنُ صَائِدٍ. قَالَ: فَنَزَلْنَا مَنْزِلاً. فَتَفَرَّقَ النَّاسُ وَبَقِيتُ أَنَا وَهُوَ. فَاسْتَوْحَشْتُ مِنْهُ وَحْشَةً شَدِيدَةً مِمَّا يُقَالُ عَلَيْهِ. قَالَ: وَجَاءَ بِمَتَاعِهِ فَوَضَعَهُ مَعَ مَتَاعِي. فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ، فَلَو وَضَعْتَهُ تَحْتَ تِلْكَ الشَّجَرَةِ. قَالَ: فَفَعَلَ. قَالَ: فَرُفِعَتْ لَنَا غَنَمٌ. فَانْطَلَقَ فَجَاءَ

is intense heat and the milk is also hot (whereas the fact was) that I did not like to drink from his hands or to take it from his hand and he said: Abu Sa'id, I think that I should take a rope and suspend it by the tree and then commit suicide because of the talks of the people, and he further said: Abu Sa'id he who is ignorant of the saying of The Messenger of Allah "Allah's blessing and peace be upon him" (he is to be pardoned), but O people of Ansar, is this Hadith of The Messenger of Allah "Allah's blessing and peace be upon him" concealed from you whereas you have the best knowledge of t this Hadith of The Messenger of Allah "Allah's blessing and peace be upon him" amongst people? Did Allah's Messenger "Allah's blessing and peace be upon him" not say that he (Ad-Dajjal) would be a non believer whereas I am a believer? did The Messenger of Allah "Allah's blessing and peace be upon him" not say he would be barren and no child would be born to him, whereas I have left my children in Medina? Did Allah's Messenger "Allah's blessing and peace be upon him" not say: He would not get into Medina and Mecca whereas I have been coming from Medina and now I intend to go to Mecca? Abu Sa'id said: I was about to accept the excuse put forward by him. that he said: I know the place where he would be born and where he is now. So I said to him: May your whole day be spent

92-(2928) Abu Sa'id "Allah be pleased with him"narrated that The Messenger of Allah "Allah's blessing and peace be upon him" asked Ibn Sa'id about the earth of Paradise. Thereupon he said: Abu Al-Qasim, It is like a fine white musk, whereupon he (The Prophet) said: You have told the truth.

93-(...) Abu Sa'id "Allah be pleased with him"reported that Ibn Saiyyad asked The Messenger of Allah "Allah's blessing and peace be upon him" about the earth of Paradise. Whereupon he said: It is like white shining pure musk.

94-(2929) Muhammad Ibn Al-Munkadir reported: As I saw Jabir Ibn Abdullah taking an oath in the name of Allah that it was Ibn Sa'id who was Ad-Dajjal I said: Do you take an oath in the name of Allah? Thereupon he said: I heard Umar taking an oath in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" to this effect but The Messenger of Allah "Allah's blessing and peace be upon him" did not disapprove of it.

95-(2930) Abdullah Ibn Umar "Allah be pleased with both"reported: Umar Ibn Al-Khattab went along with The Messenger of Allah "Allah's blessing and peace be upon him" in the company of some persons to Ibn

بِعُسٍ. فَقَالَ: اشْرَبْ، أَبَا سَعِيدٍ. فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ وَاللَّبَنُ حَارٌّ. مَا بِي إِلاَّ أَنِّي أَكْرَهُ أَنْ أَشْرَبَ عَنْ يَدِهِ. أَوْ قَالَ: آخُذَ عَنْ يَدِهِ. فَقَالَ: أَبَا سَعِيدٍ، لَقَدْ هَمَمْتُ أَنْ آخُذَ حَبْلاً فَأُعَلِّقَهُ بِشَجَرَةٍ ثُمَّ أَخْتَنِقَ مِمَّا يَقُولُ لِيَ النَّاسُ. يَا أَبَا سَعِيدٍ، مَنْ خَفِيَ عَلَيْهِ حَدِيثُ رَسُولِ اللَّهِ ﷺ مَا خَفِيَ عَلَيْكُمْ، مَعْشَرَ الأَنْصَارِ، أَلَسْتَ مِنْ أَعْلَمِ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ؟ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ كَافِرٌ» وَأَنَا مُسْلِمٌ؟ أَوَ لَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ عَقِيمٌ لاَ يُولَدُ لَهُ»، وَقَدْ تَرَكْتُ وَلَدِي بِالْمَدِينَةِ؟ أَوَ لَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَدْخُلُ الْمَدِينَةَ وَلاَ مَكَّةَ» وَقَدْ أَقْبَلْتُ مِنَ الْمَدِينَةِ وَأَنَا أُرِيدُ مَكَّةَ؟

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: حَتَّىٰ كِدْتُ أَنْ أَعْذِرَهُ. ثُمَّ قَالَ: أَمَا، وَاللَّهِ، إِنِّي لأَعْرِفُهُ وَأَعْرِفُ مَوْلِدَهُ وَأَيْنَ هُوَ الآنَ.

قَالَ: فَقُلْتُ لَهُ: تَبًّا لَكَ، سَائِرَ الْيَوْمِ.

٩٢ ـ (٢٩٢٨) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لابْنِ صَائِدٍ: «مَا تُرْبَةُ الْجَنَّةِ؟» قَالَ: دَرْمَكَةٌ بَيْضَاءُ، مِسْكٌ، يَا أَبَا الْقَاسِمِ، قَالَ: «صَدَقْتَ».

٩٣ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ ابْنَ صَيَّادٍ سَأَلَ النَّبِيَّ ﷺ عَنْ تُرْبَةِ الْجَنَّةِ؟ فَقَالَ: «دَرْمَكَةٌ بَيْضَاءُ، مِسْكٌ خَالِصٌ».

٩٤ ـ (٢٩٢٩) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ، أَنَّ ابْنَ صَائِدٍ الدَّجَّالُ. فَقُلْتُ: أَتَحْلِفُ بِاللَّهِ؟ قَالَ: إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَىٰ ذَلِكَ عِنْدَ النَّبِيِّ ﷺ. فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب من رأى ترك النكير من النبي ﷺ حجة، رقم: ٧٣٥٥].

٩٥ ـ (٢٩٣٠) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ،

Saiyyad that he found him playing with children near the fortification of Banu Maghala and Ibn Saiyyad was at that time just at the threshold of adolescence and he did not perceive (the presence of Holy Prophet) until The Messenger of Allah "Allah's blessing and peace be upon him" struck his back with his hands. The Messenger of Allah "Allah's blessing and peace be upon him" said: Ibn Saiyyad, don't you bear witness that I am The Messenger of Allah? Ibn Saiyyad looked toward him and he said: I bear witness to the fact that you The Messenger of the unlettered. Ibn Saiyyad said to the Messenger of Allah "Allah's blessing and peace be upon him": Do you bear witness to the fact that I am The Messenger of Allah? The Messenger of Allah "Allah's blessing and peace be upon him" rejected this and said: I affirm my faith in Allah and in His messengers. Then The Messenger of Allah "Allah's blessing and peace be upon him" said to him: What do you see? Ibn Saiyyad said: It is Ad-Dukh. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: May you be disgraced and dishonoured, you would not be able to go beyond your rank. Umar Ibn Al-Khattab said: The Messenger of Allah, permit me that I should strike his neck. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: If he is the same (Ad-Dajjal) who would appear near the Last Hour, you would not be able to overpower him, and he is not that there is no good for you to kill him.

(2931) Abdullah Ibn Umar "Allah be pleased with both"narrated that after some time The Messenger of Allah "Allah's blessing and peace be upon him" and Ubai Ibn Ka'b went towards the palm trees where Ibn Saiyyad was. When The Messenger of Allah "Allah's blessing and peace be upon him" went near the tree he hid himself behind a tree with the intention of hearing something from Ibn Saiyyad before Ibn Saiyyad could see him, but The Messenger of Allah "Allah's blessing and peace be upon him" saw him on a bed with a blanket around him from which a murmuring sound was being heard and Ibn Saiyyad's mother saw The Messenger of Allah "Allah's blessing and peace be upon him" behind the trunk of the palm tree. She said to Ibn Saiyyad: Saf (that being his name), here is Muhammad. Thereupon Ibn Saiyyad jumped up murmuring and The Messenger of Allah "Allah's blessing and peace be upon him" said: If she had left him alone he would have made things clear.

(169) Abdullah Ibn Umar "Allah be pleased with both"narrated that The Messenger of Allah "Allah's blessing and peace be upon him" stood up amongst the people and lauded Allah as He deserved, then he mentioned

أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَهْطٍ قِبَلَ ابْنِ صَيَّادٍ حَتَّىٰ وَجَدَهُ يَلْعَبُ مَعَ الصِّبْيَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ. وَقَدْ قَارَبَ ابْنُ صَيَّادٍ، يَوْمَئِذٍ الْحُلُمَ. فَلَمْ يَشْعُرْ حَتَّىٰ ضَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ لابْنِ صَيَّادٍ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ، فَقَالَ ابْنُ صَيَّادٍ لِرَسُولِ اللَّهِ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَرَفَضَهُ رَسُولُ اللَّهِ ﷺ وَقَالَ: «آمَنْتُ بِاللَّهِ وَبِرُسُلِهِ». ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَاذَا تَرَىٰ؟» قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُلِّطَ عَلَيْكَ الأَمْرُ». ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئاً» فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخُّ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اخْسَأْ. فَلَنْ تَعْدُوَ قَدْرَكَ»، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: ذَرْنِي، يَا رَسُولَ اللَّهِ، أَضْرِبْ عُنُقَهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ. وَإِنْ لَمْ يَكُنْهُ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿ولقد أرسلنا نوحاً إلى قومه﴾، رقم: ٣٣٣٧].

(٢٩٣١) ـ وَقَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأُبَيُّ بْنُ كَعْبٍ الأَنْصَارِيُّ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ. حَتَّىٰ إِذَا دَخَلَ رَسُولُ اللَّهِ ﷺ النَّخْلَ، طَفِقَ يَتَّقِي بِجُذُوعِ النَّخْلِ. وَهُوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئاً، قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ. فَرَآهُ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَىٰ فِرَاشٍ فِي قَطِيفَةٍ لَهُ فِيهَا زَمْزَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ. فَقَالَتْ لابْنِ صَيَّادٍ: يَا صَافِ، وَهُوَ اسْمُ ابْنِ صَيَّادٍ، هَذَا مُحَمَّدٌ. فَثَارَ ابْنُ صَيَّادٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ».

(١٦٩) ـ قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَثْنَىٰ عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ: «إِنِّي لأُنْذِرُكُمُوهُ. مَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَهُ قَوْمَهُ. لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ. وَلَكِنْ أَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ.

Ad-Dajjal and said: I warn you of him and there is no Prophet who has not warned his people against Ad-Dajjal. Even Noah warned (against him) but I am going to tell you a thing which no Prophet told his people. You must know that he (Ad-Dajjal) is one-eyed and Allah "Exalted and Glorified be He" is not one-eyed. Ibn Shihab said: Umar Ibn Thabit Al-Ansari informed me that some of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" informed him that the day when The Messenger of Allah "Allah's blessing and peace be upon him" warned people against Ad-Dajjal, he also said: There would be written between his two eyes infidel and everyone who would resent his deeds would be able to read or every Muslim would be about to read, and he also said: Bear this thing in mind that none amongst you would be able to see Allah "Exalted and Glorified be He" until he dies.

96-(2930) Abdullah Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" went along with him in the company of some persons and there was Umar Ibn Al-Khattab also amongst them till they saw Ibn Saiyyad as a young boy just on the threshold of adolescence playing with children near the battlement of Banu Mu'awiya; the rest of the Hadith is the same but with these concluding words:" Had his mother left him (to murmur) his matter would have become clear."

97-(...) Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" happened to pass by Ibn Saiyyad along with his Companions including Umar Ibn Al-Khattab as he was playing with children near the battlement of Banu Maghala and he was also a child by that time. The rest of the Hadith is the same as narrated by Ibn Umar (in which there is a mention of) setting out of The Messenger of Allah "Allah's blessing and peace be upon him" along with Ubai Ibn Ka'b towards the date-palm trees.

98-(...) Nafi reported that Ibn Umar "Allah be pleased with both"met Ibn Saiyyad on some of the paths of Medina and he said to him a word which enraged him and he was so much swollen with anger that the way was blocked. Ibn Umar went to Hafsa and informed her about this. Thereupon she said: May Allah have mercy upon you, why did you incite Ibn Saiyyad in spite of the fact that you knew it would be the extreme anger which would make Ad-Dajjal appear in the world?

99-(...) Nafi reported that Ibn Umar "Allah be pleased with both"said: I met Ibn Saiyyad twice and said to some of them (his friends): You state

تَعَلَّمُوا أَنَّهُ أَعْوَرُ. وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَىٰ لَيْسَ بِأَعْوَرَ».

ـ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الأَنْصَارِيُّ؛ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، يَوْمَ حَذَّرَ النَّاسَ الدَّجَّالَ: «إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ. يَقْرَؤُهُ مَنْ كَرِهَ عَمَلَهُ، أَوْ يَقْرَؤُهُ كُلُّ مُؤْمِنٍ». وَقَالَ: «تَعَلَّمُوا أَنَّهُ لَنْ يَرَىٰ أَحَدٌ مِنْكُمْ رَبَّهُ عَزَّ وَجَلَّ حَتَّىٰ يَمُوتَ».

٩٦ ـ (٢٩٣٠) ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ رَهْطٌ مِنْ أَصْحَابِهِ. فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ. حَتَّىٰ وَجَدَ ابْنَ صَيَّادٍ غُلاَماً قَدْ نَاهَزَ الْحُلُمَ. يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مُعَاوِيَةَ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ. إِلَىٰ مُنْتَهَىٰ حَدِيثِ عُمَرَ بْنِ ثَابِتٍ.

وَفِي الْحَدِيثِ عَنْ يَعْقُوبَ، قَالَ: قَالَ أُبَيٌّ، يَعْنِي فِي قَوْلِهِ: لَوْ تَرَكَتْهُ بَيَّنَ، قَالَ: لَوْ تَرَكَتْهُ أُمُّهُ، بَيَّنَ أَمْرَهُ.

٩٧ ـ (...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ وَسَلَمَةُ بْنُ شَبِيبٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ. فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ. وَهُوَ غُلاَمٌ، بِمَعْنَىٰ حَدِيثِ يُونُسَ وَصَالِحٍ. غَيْرَ أَنَّ عَبْدَ بْنَ حُمَيْدٍ لَمْ يَذْكُرْ حَدِيثَ ابْنِ عُمَرَ، فِي انْطِلاَقِ النَّبِيِّ ﷺ مَعَ أُبَيِّ بْنِ كَعْبٍ، إِلَى النَّخْلِ.

[البخاري: كتاب الجهاد والسير، باب كيف يعرض الإسلام على الصبي، رقم: ٣٠٥٥].

٩٨ ـ (٢٩٣٢) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ: لَقِيَ ابْنُ عُمَرَ ابْنَ صَائِدٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ. فَقَالَ لَهُ قَوْلاً أَغْضَبَهُ. فَانْتَفَخَ حَتَّىٰ مَلأَ السِّكَّةَ. فَدَخَلَ ابْنُ عُمَرَ عَلَىٰ حَفْصَةَ وَقَدْ بَلَغَهَا. فَقَالَتْ لَهُ: رَحِمَكَ اللَّهُ، مَا أَرَدْتَ مِنِ ابْنِ صَائِدٍ؟ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يَخْرُجُ مِنْ غَضْبَةٍ يَغْضَبُهَا»؟.

٩٩ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا حُسَيْنٌ ـ يَعْنِي ابْنَ حَسَنِ بْنِ يَسَارٍ ـ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ. قَالَ: كَانَ نَافِعٌ يَقُولُ: ابْنُ صَيَّادٍ، قَالَ: قَالَ ابْنُ

that it was he (Ad-Dajjal). He said: By Allah, it is not so. I said: You have not told me the truth; by Allah some of you informed me that he would not die until he would have the largest number of offspring and huge wealth and it is he about whom it is thought so. Then Ibn Saiyyad talked to us. I then departed and met him again for the second time and his eye had been swollen. I said: What has happened to your eye? He said: I do not know. I said: This is in your head and you do not know about it? He said: If Allah so wills He can create it (eye) in your staff. He then produced a sound like the braying of a donkey. Some of my companions thought that I had struck him with the staff as he was with me that the staff broke into pieces, but, by Allah, I was not conscious of it. He then came to the Mother of the Faithful (Hafsa) and narrated it to her and she said: What concern you have with him? Don't you know that The Messenger of Allah "Allah's blessing and peace be upon him" said that the first thing (by the incitement of which) he would come out before the public would be his anger?

[20] What about the characteristics of Ad-Dajjal and what would be with him

100-(169) Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him". made a mention of Ad-Dajjal in the presence of the people and said: Allah is not one-eyed and behold that Ad-Dajjal is blind of the right eye and his eye would be like a floating grape.

(...) This Hadith was narrated on the authority of Ibn Umar through another chain of transmitters.

101-(2933) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is never a prophet who has not warned the Nation of that one-eyed liar; behold he is one-eyed and your Lord is not one-eyed. On his forehead are the letters (standing for the word Unbeliever).

102-(...) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: There would be written the letters (standing for the word Infidel) between the eyes of Ad-Dajjal.

103-(...) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Ad-Dajjal is blind of one eye and there is written between his eyes the word" Infidel". He then spelled the word as k. f. r., which every Muslim would be able to read.

عُمَرَ: لَقِيتُهُ مَرَّتَيْنِ. قَالَ: فَلَقِيتُهُ فَقُلْتُ لِبَعْضِهِمْ: هَلْ تَحَدَّثُونَ أَنَّهُ هُوَ؟ قَالَ: لاَ، وَاللَّهِ. قَالَ: قُلْتُ: كَذَبْتَنِي، وَاللَّهِ، لَقَدْ أَخْبَرَنِي بَعْضُكُمْ أَنَّهُ لَنْ يَمُوتَ حَتَّى يَكُونَ أَكْثَرَكُمْ مَالاً وَوَلَداً، فَكَذَلِكَ هُوَ زَعَمُوا الْيَوْمَ. قَالَ: فَتَحَدَّثْنَا ثُمَّ فَارَقْتُهُ. قَالَ: فَلَقِيتُهُ لَقْيَةً أُخْرَى وَقَدْ نَفَرَتْ عَيْنُهُ. قَالَ: فَقُلْتُ: مَتَى فَعَلَتْ عَيْنُكَ مَا أَرَى؟ قَالَ: لاَ أَدْرِي. قَالَ: قُلْتُ: لاَ تَدْرِي وَهِيَ فِي رَأْسِكَ؟ قَالَ: إِنْ شَاءَ اللَّهُ خَلَقَهَا فِي عَصَاكَ هَذِهِ. قَالَ: فَنَخَرَ كَأَشَدِّ نَخِيرِ حِمَارٍ سَمِعْتُ. قَالَ: فَزَعَمَ بَعْضُ أَصْحَابِي أَنِّي ضَرَبْتُهُ بِعَصاً كَانَتْ مَعِي حَتَّى تَكَسَّرَتْ، وَأَمَّا أَنَا، فَوَاللَّهِ مَا شَعَرْتُ.

قَالَ: وَجَاءَ حَتَّى دَخَلَ عَلَى أُمِّ الْمُؤْمِنِينَ فَحَدَّثَهَا فَقَالَتْ: مَا تُرِيدُ إِلَيْهِ؟ أَلَمْ تَعْلَمْ أَنَّهُ قَدْ قَالَ: «إِنَّ أَوَّلَ مَا يَبْعَثُهُ عَلَى النَّاسِ غَضَبٌ يَغْضَبُهُ».

٢٠ ـ باب ذِكْرِ الدَّجَّال وصِفَته وما مَعَه

١٠٠ ـ (١٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الدَّجَّالَ بَيْنَ ظَهْرَانَيِ النَّاسِ فَقَالَ: «إِنَّ اللَّهَ تَعَالَى لَيْسَ بِأَعْوَرَ. أَلاَ وَإِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى. كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِئَةٌ».

(...) ـ حدّثني أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ، يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٠١ ـ (٢٩٣٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الْكَذَّابَ، أَلاَ إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: ك ف ر».

[البخاري: كتاب الفتن، باب ذكر الدجال، رقم: ٧١٣١].

١٠٢ ـ (...) ـ حدّثنا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ، قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الدَّجَّالُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: ك ف ر، أَيْ كَافِرٌ».

١٠٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَّالُ مَمْسُوحُ الْعَيْنِ. مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ»، ثُمَّ تَهَجَّاهَا: «ك ف ر. يَقْرَؤُهُ كُلُّ مُسْلِمٍ».

104-(2934) Hudhaifa "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Ad-Dajjal is blind of left eye with thick hair and there would be a garden and fire with him and his fire would be a garden and his garden would be fire.

105-(...) Hudhaifa "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I know best what would be with Ad-Dajjal. He would have two running rivers, one of which would be seen with pure water, and the other would be seen as flaming fire. So, if anyone of you joined him, he should come to the river which he sees as fire, and let him shut his eyes and then lower his head, and drink from it, for it is, in fact, cold water. Moreover, Ad-Dajjal would have a bulging out eye, between whose eyes there would be written (the word) "Non-believer", which every faithful believer, lettered or unlettered he might be, would be able to read."

106-(...) Hudhaifa "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Ad-Dajjal would have with him water and fire and his fire would bays the effect of cold water and his water would have the effect of fire, so don't put yourself to ruin.

(2935) Abu Mas'ud "Allah be pleased with him"reported: I heard it from The Messenger of Allah "Allah's blessing and peace be upon him".

107-(2934&2935) Uqba Ibn Amr Abu Mas'ud Al-Ansari "Allah be pleased with him"reported: I went to Hudhaifa Ibn Al-Yaman and said to him: Narrate what you have heard from The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to Ad-Dajjal. He said that Ad-Dajjal would appear and there would be along with him water ant fire and what the people would see as water that would be fire and that would burn and what would appear as fire that would be water and any one of you who would see that should plunge in that which he sees as fire for it would be sweet, pure water, and Uqba said: I also heard it, testifying Hudhaifa.

108-(...) Hudhaifa and Abu Mas'ud "Allah be pleased with both"met together. Hudhaifa said: I know more than you as to what there would be along with Ad-Dajjal. There would be along with him two canals (one flowing with water) and the other one (having) fire (within it), and what you would see as fire would be water and what you would see as water would be fire. So he who amongst you is able to see that and is desirous of water should drink out of that which he sees as fire.

١٠٤ ـ (٢٩٣٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَلاَءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَّالُ أَعْوَرُ الْعَيْنِ الْيُسْرَىٰ. جُفَالُ الشَّعَرِ، مَعَهُ جَنَّةٌ وَنَارٌ، فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ».

١٠٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَّالِ مِنْهُ. مَعَهُ نَهْرَانِ يَجْرِيَانِ: أَحَدُهُمَا ـ رَأْيَ الْعَيْنِ ـ مَاءٌ أَبْيَضُ، وَالآخَرُ ـ رَأْيَ الْعَيْنِ ـ نَارٌ تَأَجَّجُ. فَإِمَّا أَدْرَكَنَّ أَحَدٌ فَلْيَأْتِ النَّهْرَ الَّذِي يَرَاهُ نَاراً وَلْيُغَمِّضْ. ثُمَّ لْيُطَأْطِئْ رَأْسَهُ فَيَشْرَبَ مِنْهُ، فَإِنَّهُ مَاءٌ بَارِدٌ. وَإِنَّ الدَّجَّالَ مَمْسُوحُ الْعَيْنِ. عَلَيْهَا ظَفَرَةٌ غَلِيظَةٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَقْرَؤُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ وَغَيْرِ كَاتِبٍ».

[البخاري: كتاب أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، رقم: ٣٤٥٠].

١٠٦ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ، فِي الدَّجَّالِ: «إِنَّ مَعَهُ مَاءً وَنَاراً. فَنَارُهُ مَاءٌ بَارِدٌ، وَمَاؤُهُ نَارٌ. فَلاَ تَهْلِكُوا».

(٢٩٣٥) ـ قَالَ أَبُو مَسْعُودٍ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

١٠٧ ـ (٢٩٣٤/ ٢٩٣٥) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عُقْبَةَ بْنِ عَمْرٍو، أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ: انْطَلَقْتُ مَعَهُ إِلَىٰ حُذَيْفَةَ بْنِ الْيَمَانِ. فَقَالَ لَهُ عُقْبَةُ: حَدِّثْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الدَّجَّالِ. قَالَ: «إِنَّ الدَّجَّالَ يَخْرُجُ. وَإِنَّ مَعَهُ مَاءً وَنَاراً. فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً، فَنَارٌ تُحْرِقُ. وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَاراً، فَمَاءٌ بَارِدٌ عَذْبٌ. فَمَنْ أَدْرَكَ ذٰلِكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَاهُ نَاراً. فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ».

فَقَالَ عُقْبَةُ: وَأَنَا قَدْ سَمِعْتُهُ. تَصْدِيقاً لِحُذَيْفَةَ.

١٠٨ ـ (...) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. وَاللَّفْظُ لاِبْنِ حُجْرٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، قَالَ: اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ. فَقَالَ حُذَيْفَةُ: «لأَنَا بِمَا مَعَ الدَّجَّالِ أَعْلَمُ مِنْهُ. إِنَّ مَعَهُ نَهْراً مِنْ مَاءٍ وَنَهْراً مِنْ نَارٍ. فَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ نَارٌ، مَاءٌ. وَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ مَاءٌ، نَارٌ، فَمَنْ أَدْرَكَ ذٰلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَاهُ أَنَّهُ نَارٌ. فَإِنَّهُ سَيَجِدُهُ مَاءً».

قَالَ أَبُو مَسْعُودٍ: هٰكَذَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ.

109-(2936&2935) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: May I not inform you about Ad-Dajjal what no Messenger of Allah narrated to his people? He would be blind and he would bring along with him an Image of Paradise and Hell-Fire and what he would call as Paradise that would be Hell-Fire and I warn you as Noah warned his people.

110-(2937) An-Nawwas Ibn Sam'an reported that The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of Ad-Dajjal one day in the morning. He sometimes described him to be insignificant and sometimes described (his turmoil as very significant and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he said: What is the matter with you? We said: The Messenger of Allah, you made a mention of Ad-Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date palm trees. Thereupon he said: I harbour fear in regard to you in so many other things besides Ad-Dajjal. If he comes forth while I am among on, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Ad-Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to Abd Al-Uzza Ibn Qatan. He who amongst you would survive to see him should recite over him the opening verses of the Sura of Cave. He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! adhere (to the path of Truth). We said: The Messenger of Allah, how long would he stay on the earth? He said.. For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: The Messenger of Allah, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he said: No, but you must make an estimate of time (and then observe prayer). We said: The Messenger of Allah, how quickly would he walk upon the earth? Thereupon he said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their posturing animals would come to them with their humps very high and

١٠٩ ـ (٢٩٣٦) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ أُخْبِرُكُمْ عَنِ الدَّجَّالِ حَدِيثاً مَا حَدَّثَهُ نَبِيٌّ قَوْمَهُ؟ إِنَّهُ أَعْوَرُ، وَإِنَّهُ يَجِيءُ مَعَهُ مِثْلُ الْجَنَّةِ وَالنَّارِ. فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ، هِيَ النَّارُ. وَإِنِّي أَنْذَرْتُكُمْ بِهِ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿ولقد أرسلنا نوحاً إلى قومه﴾، رقم: ٣٣٣٨].

١١٠ ـ (٢٩٣٧) ـ حدّثنا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي يَحْيَىٰ بْنُ جَابِرٍ الطَّائِيُّ، قَاضِي حِمْصَ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ جُبَيْرٍ، عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ؛ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلاَبِيَّ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنْ يَحْيَىٰ بْنِ جَابِرٍ الطَّائِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَّالَ ذَاتَ غَدَاةٍ. فَخَفَّضَ فِيهِ وَرَفَّعَ، حَتَّىٰ ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذٰلِكَ فِينَا. فَقَالَ: «مَا شَأْنُكُمْ؟» قُلْنَا: يَا رَسُولَ اللَّهِ، ذَكَرْتَ الدَّجَّالَ غَدَاةً. فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ، حَتَّىٰ ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ. فَقَالَ: غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ. إِنْ يَخْرُجْ، وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ. وَإِنْ يَخْرُجْ، وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ. وَاللَّهُ خَلِيفَتِي عَلَىٰ كُلِّ مُسْلِمٍ، إِنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَافِئَةٌ. كَأَنِّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّىٰ بْنِ قَطَنٍ، فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ. إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّأْمِ وَالْعِرَاقِ. فَعَاثَ يَمِيناً وَعَاثَ شِمَالاً، يَا عِبَادَ اللَّهِ، فَاثْبُتُوا». قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا لَبْثُهُ فِي الأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْماً، يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ». قُلْنَا: يَا رَسُولَ اللَّهِ، فَذٰلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ، أَتَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ؟ قَالَ: «لاَ،

their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth.

He would then walk through the waste, land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would at this very time that Allah would send Christ, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odour of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Ad-Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur, and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tabariyya and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred Dinars and The Messenger of Allah, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. The Messenger of Allah, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. The Messenger of Allah, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where Allah wills.

اقْدُرُوا لَهُ قَدْرَهُ». قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا إِسْرَاعُهُ فِي الأَرْضِ؟ قَالَ: «كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ. فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ، فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ. فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالأَرْضَ فَتُنْبِتُ، فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ، أَطْوَلَ مَا كَانَتْ ذُراً، وَأَسْبَغَهُ ضُرُوعاً، وَأَمَدَّهُ خَوَاصِرَ. ثُمَّ يَأْتِي الْقَوْمَ، فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ. فَيَنْصَرِفُ عَنْهُمْ. فَيُصْبِحُونَ مُمْحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ. وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ. فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ. ثُمَّ يَدْعُو رَجُلاً مُمْتَلِئاً شَبَاباً، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جِزْلَتَيْنِ رَمْيَةَ الْغَرَضِ. ثُمَّ يَدْعُوهُ فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ. فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ. فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ. وَاضِعاً كَفَّيْهِ عَلَىٰ أَجْنِحَةِ مَلَكَيْنِ. إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ. وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ. فَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَّ مَاتَ، وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ. فَيَطْلُبُهُ حَتَّىٰ يُدْرِكَهُ بِبَابِ لُدٍّ. فَيَقْتُلُهُ. ثُمَّ يَأْتِي عِيسَىٰ ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ. فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ. فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ أَوْحَى اللَّهُ إِلَىٰ عِيسَىٰ: إِنِّي قَدْ أَخْرَجْتُ عِبَاداً لِي، لاَ يَدَانِ لأَحَدٍ بِقِتَالِهِمْ. فَحَرِّزْ عِبَادِي إِلَىٰ الطُّورِ، وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ. وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ. فَيَمُرُّ أَوَائِلُهُمْ عَلَىٰ بُحَيْرَةِ طَبَرِيَّةَ. فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهٰذِهِ، مَرَّةً، مَاءٌ. وَيُحْصَرُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ، حَتَّىٰ يَكُونَ رَأْسُ الثَّوْرِ لأَحَدِهِمْ خَيْراً مِنْ مِئَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ. فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ. فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ. فَيُصْبِحُونَ فَرْسَىٰ كَمَوْتِ نَفْسٍ وَاحِدَةٍ. ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ إِلَىٰ الأَرْضِ. فَلاَ يَجِدُونَ فِي الأَرْضِ مَوْضِعَ شِبْرٍ إِلاَّ مَلأَهُ زَهَمُهُمْ وَنَتْنُهُمْ. فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَىٰ وَأَصْحَابُهُ إِلَىٰ اللَّهِ، فَيُرْسِلُ اللَّهُ طَيْراً كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ. ثُمَّ يُرْسِلُ اللَّهُ مَطَراً لاَ يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ. فَيَغْسِلُ الأَرْضَ حَتَّىٰ يَتْرُكَهَا كَالزَّلَفَةِ. ثُمَّ يُقَالُ لِلأَرْضِ: أَنْبِتِي

Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milch sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.

111-(...) This Hadith was narrated on the authority of Jabir with the same chain of transmitters but with this addition that Gog and Magog would walk until they would reach the mountain of Al-Khamar and it is a mountain of Jerusalem and they would say: We have killed those who are upon the earth. Let us now kill those who are In the sky and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood. And in the narration of Ibn Hujr (the words are):" I have sent such persons (Gog and Magog) that none would dare fight against them.

[21] The characteristics of Ad-Dajjal and a ban on his entry to medina and his killing a believer and then restoring him to life

112-(2938) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" one day gave a detailed account of Ad-Dajjal and in that it was also included: He would come but would not be allowed to ether the mountain passes to Medina. So he will alight at some of the barren tracts near Medina, and a person who would be the best of men or one from amongst the best of men would say to him: I bear testimony to the fact that you are Ad-Dajjal about whom The Messenger of Allah "Allah's blessing and peace be upon him" had informed us. Ad-Dajjal would say: What is your opinion if I kill this (person), then I bring him back to life; even then will you harbour doubt in this matter? They would say: No. He would then kill (the man) and then bring him back to life. When he would bring that person to life, he would say: By Allah, I had no better proof of the fact (that you are a Ad-Dajjal) than at the present time (that you are actually so). Ad-Dajjal would then

ثَمَرَتَكِ، وَرُدِّي بَرَكَتَكِ، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ، وَيَسْتَظِلُّونَ بِقِحْفِهَا. وَيُبَارَكُ فِي الرِّسْلِ، حَتَّىٰ إِنَّ اللِّقْحَةَ مِنَ الإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ. فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ بَعَثَ اللَّهُ رِيحاً طَيِّبَةً. فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ. وَيَبْقَىٰ شِرَارُ النَّاسِ. يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ، فَعَلَيْهِمْ تَقُومُ السَّاعَةُ».

١١١ ـ (...) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ وَالْوَلِيدُ بْنُ مُسْلِمٍ. قَالَ ابْنُ حُجْرٍ: دَخَلَ حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الآخَرِ ـ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، بِهَٰذَا الإِسْنَادِ... نَحْوَ مَا ذَكَرْنَا.

وَزَادَ بَعْدَ قَوْلِهِ « ـ لَقَدْ كَانَ بِهَٰذِهِ، مَرَّةً، مَاءٌ ـ ثُمَّ يَسِيرُونَ حَتَّىٰ يَنْتَهُوا إِلَىٰ جَبَلِ الْخَمَرِ. وَهُوَ جَبَلُ بَيْتِ الْمَقْدِسِ. فَيَقُولُونَ: لَقَدْ قَتَلْنَا مَنْ فِي الأَرْضِ. هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ، فَيَرْمُونَ بِنُشَّابِهِمْ إِلَىٰ السَّمَاءِ، فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَّابَهُمْ مَخْضُوبَةً دَماً».

وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «فَإِنِّي قَدْ أَنْزَلْتُ عِبَاداً لِي، لاَ يَدَيْ لأَحَدٍ بِقِتَالِهِمْ».

٢١ ـ باب في صِفَةِ الدَّجَّالِ، وتَحْرِيمِ المَدِينَةِ عليه، وقَتْلِهِ المُؤْمِنَ وإحيائِهِ

١١٢ ـ (٢٩٣٨) ـ حدّثني عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. وَالسِّيَاقُ لِعَبْدٍ. قَالَ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ يَوْماً حَدِيثاً طَوِيلاً عَنِ الدَّجَّالِ. فَكَانَ فِيمَا حَدَّثَنَا قَالَ: «يَأْتِي، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، فَيَنْتَهِي إِلَىٰ بَعْضِ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ. فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ، أَوْ مِنْ خَيْرِ النَّاسِ. فَيَقُولُ لَهُ: أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَهُ. فَيَقُولُ الدَّجَّالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هَٰذَا ثُمَّ أَحْيَيْتُهُ، أَتَشُكُّونَ فِي الأَمْرِ؟ فَيَقُولُونَ:

make an attempt to kill him (again) but he would not be able to do that. Abu Ishaq reported that it was said: That person would be Khadir (Allah be pleased with him).

(...) This Hadith was narrated on the authority of Az-Zuhri with the same chain of transmitters.

113-(...) Abu Sa'id Al-Khudri "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Ad-Dajjal would come forth and a person from amongst the believers would go towards him and the armed men of Ad-Dajjal would meet him and they would say to him: Where do you intend to go? He would say: I intend to go to this one who is coming forth. They would say to him: Don't you believe in our Lord? He would say: There is nothing hidden about our Lord. They would say: Kill him. Then some amongst them would say: Has your master (Ad-Dajjal) not forbidden you to kill anyone without (his consent)? And so they would take him to Ad-Dajjal and when the believer would see him, he would say: O people. he is Ad-Dajjal about whom The Messenger of Allah "Allah's blessing and peace be upon him" has informed (us). Ad-Dajjal would then order for breaking his head and utter (these words): Catch hold of him and break his head. He would be struck even on his back and on his stomach. Then Ad-Dajjal would ask him: Don't you believe in me? He would say: You are a false Christ. He would then order him to be torn (into pieces) with a saw from the parting of his hair up to his legs. After that Ad-Dajjal would walk between the two pieces. He would then say to him: Stand, and he would stand erect. He would then say to him: Don't you believe in me? And the person would say: It has only added to my insight concerning you (that you are really Ad-Dajjal). He would then say: O people, he would not behave with anyone amongst people (in such a manner) after me. Ad-Dajjal would try to catch hold of him so that he should kill him (again). The space between his neck and collar bone would be turned into copper and he would find no means to kill him. So he would catch hold of him by his hand and feet and throw him (into the air) and the people would think as if he had been thrown in the Hell-Fire whereas he would be thrown in Paradise. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: He would be the most eminent amongst persons in regard to martyrdom in the eye of the Lord of the world.

لاَ. قَالَ: فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ. فَيَقُولُ حِينَ يُحْيِيهِ: وَاللَّهِ، مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الآنَ. قَالَ: فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ، فَلاَ يُسَلَّطُ عَلَيْهِ».

قَالَ أَبُو إِسْحَاقَ: يُقَالُ: إِنَّ هَذَا الرَّجُلَ هُوَ الْخَضِرُ عَلَيْهِ السَّلاَمُ.

[البخاري: كتاب فضائل المدينة، باب لا يدخل الدجال المدينة، رقم: ١٨٨٢].

(...) ـ **وحدّثني** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، فِي هَذَا الإِسْنَادِ... بِمِثْلِهِ.

١١٣ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، مِنْ أَهْلِ مَرْوَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، عَنْ أَبِي حَمْزَةَ، عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ، فَتَلْقَاهُ الْمَسَالِحُ، مَسَالِحُ الدَّجَّالِ. فَيَقُولُونَ لَهُ: أَيْنَ تَعْمِدُ؟ فَيَقُولُ: أَعْمِدُ إِلَى هَذَا الَّذِي خَرَجَ. قَالَ: فَيَقُولُونَ لَهُ: أَوَ مَا تُؤْمِنُ بِرَبِّنَا؟ فَيَقُولُ: مَا بِرَبِّنَا خَفَاءٌ. فَيَقُولُونَ: اقْتُلُوهُ. فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَداً دُونَهُ. قَالَ: فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَّالِ. فَإِذَا رَآهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ، هَذَا الدَّجَّالُ الَّذِي ذَكَرَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَيَأْمُرُ الدَّجَّالُ بِهِ فَيُشَبَّحُ. فَيَقُولُ: خُذُوهُ وَشُجُّوهُ. فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْباً. قَالَ: فَيَقُولُ: أَوَ مَا تُؤْمِنُ بِي؟ قَالَ: فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ. قَالَ: فَيُؤْمَرُ بِهِ فَيُؤْشَرُ بِالْمِئْشَارِ مِنْ مَفْرِقِهِ حَتَّى يُفَرَّقَ بَيْنَ رِجْلَيْهِ. قَالَ: ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْنِ. ثُمَّ يَقُولُ لَهُ: قُمْ. فَيَسْتَوِي قَائِماً. قَالَ: ثُمَّ يَقُولُ لَهُ: أَتُؤْمِنُ بِي؟ فَيَقُولُ: مَا ازْدَدْتُ فِيكَ إِلاَّ بَصِيرَةً. قَالَ: ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ، إِنَّهُ لاَ يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ. قَالَ: فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ. فَيُجْعَلَ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرْقُوَتِهِ نُحَاساً، فَلاَ يَسْتَطِيعُ إِلَيْهِ سَبِيلاً. قَالَ: فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ. فَيَحْسِبُ النَّاسُ أَنَّمَا قَذَفَهُ إِلَى النَّارِ. وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ».

فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ».

[22] Ad-Dajjal would be very insignificant in the sight of Allah "Hallowed and Glorified be He"

114-(2939) Al-Mughira Ibn Shu'ba "Allah be pleased with him"reported: No one asked The Messenger of Allah "Allah's blessing and peace be upon him" more about Ad-Dajjal than I asked him. He said: He should not be a source of worry to you for he would not be able to do any harm to you. I said: The Messenger of Allah, it is alleged that he would have along with him (abundance of) food and water. Thereupon he said: He would be very insignificant in the eye of Allah (even) with all this.

115-(...) Al-Mughira Ibn Shu'ba "Allah be pleased with him"reported that none asked The Messenger of Allah "Allah's blessing and peace be upon him" about Ad-Dajjal more than I asked him. I (one of the narrators other than Al-Mughira Ibn Shu'ba) said: What did you ask? Mughira replied: I said that the people alleged that he would have a mountain load of bread and mutton and rivers of water. Thereupon he said: He would be more insignificant in the eye of Allah compared with all this.

(...) This Hadith was narrated on the authority of Isma'il through other chains of transmitters with a slight variation of wording.

[23] The appearance of Ad-Dajjal and his stay in the earth and the descent of Jesus and his killing him (Ad-Dajjal) and the departure of good people of strong faith, and the survival of those wicked people and their worship of idols and the blowing of the trumpet and the resurrection from the graves

116-(2940) Abdullah Ibn Amr "Allah be pleased with both"reported that a person came to him and said: What is this Hadith that you narrate that the Last Hour would come at such and such time? Thereupon he said: Hallowed be Allah, there is no god but Allah (or the words to the same effect). I have decided that I would not narrate anything to anyone now. I had only said that you would see after some time an important event that the (sacred) House (Ka'ba) would be burnt and it would happen and definitely happen. He then reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Ad-Dajjal would appear in my Nation and he would stay (in the world) for forty-I cannot say whether he meant forty days, forty months or forty years. And Allah would then send Jesus son of Mary who would resemble Urwa Ibn Mas'ud. He (Jesus Christ) would chase him and kill him. Then people would live for seven years that there would be no rancour between two persons. Then Allah would send cold wind from the side of Syria that none would survive upon

٢٢ ـ بابٌ في الدَّجَّالِ، وهو أَهْوَنُ على الله عز وجل

١١٤ ـ (٢٩٣٩) ـ حدّثنا شِهَابُ بْنُ عَبَّادٍ الْعَبْدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الرُّؤَاسِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُ. قَالَ: «وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لاَ يَضُرُّكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالأَنْهَارَ. قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ».

١١٥ ـ (...) ـ حدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ. قَالَ: «وَمَا سُؤَالُكَ؟» قَالَ: قُلْتُ: إِنَّهُمْ يَقُولُونَ: مَعَهُ جِبَالٌ مِنْ خُبْزٍ وَلَحْمٍ، وَنَهَرٌ مِنْ مَاءٍ. قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ حُمَيْدٍ.

وَزَادَ فِي حَدِيثِ يَزِيدَ: فَقَالَ لِي: «أَيْ بُنَيَّ».

٢٣ ـ بابٌ في خُرُوجِ الدَّجَّالِ، ومُكْثِهِ في الأَرْضِ، ونُزُولِ عِيسى وقَتْلِهِ إِيَّاه، وذهابِ أهلِ الخير والإيمان وبقاءِ شِرَارِ النَّاس وعبادتهم الأَوْثَان، والنَّفْخِ في الصُّور، وبَعْثِ من في القُبُور

١١٦ ـ (٢٩٤٠) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ ابْنِ سَالِمٍ، قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمِ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ الثَّقَفِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، وَجَاءَهُ رَجُلٌ، فَقَالَ: مَا هَذَا الْحَدِيثُ الَّذِي تُحَدِّثُ بِهِ؟ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَى كَذَا وَكَذَا! فَقَالَ: سُبْحَانَ اللَّهِ، أَوْ: لاَ إِلَهَ إِلاَّ اللَّهُ، أَوْ كَلِمَةً نَحْوَهُمَا. لَقَدْ هَمَمْتُ أَنْ لاَ أُحَدِّثَ أَحَداً شَيْئاً أَبَداً. إِنَّمَا قُلْتُ: إِنَّكُمْ سَتَرَوْنَ بَعْدَ قَلِيلٍ أَمْراً عَظِيماً يُحَرِّقُ الْبَيْتَ، وَيَكُونُ، وَيَكُونُ. ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ. لاَ أَدْرِي: أَرْبَعِينَ يَوْماً، أَوْ أَرْبَعِينَ شَهْراً،

the earth having a speck of good in him or faith in him but he would die, so much so that even if some amongst you were to enter the innermost part of the mountain, this wind would reach that place also and that would cause his heath. I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: Only the wicked people would survive and they would be as careless as birds with the characteristics of beasts. They would never appreciate the good nor condemn evil. Then the Satan would come to them in human form and would say: Don't you respond? And they would say: What do you order us? And he would command them to worship the idols but, in spite of this, they would have abundance of sustenance and lead comfortable lives. Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side and the first one to hear that trumpet would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the second trumpet would be blown and they would stand up and begin to look (around). Then it would be said: O people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out a group (out of them) for the Hell-Fire. And then it would be asked: How much? It would be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire and that would be the day which would make the children old because of its terror and that would be the day about which it has been said:" On the day when the shank would be uncovered."

117-(...) Ya'qub Ibn Asim Ibn Urwa Ibn Mas'ud reported: I heard a person saying to Abdullah Ibn Amr: You say that the Last Hour would come at such and such time, whereupon he said: I had made up my mind that I would not narrate anything to you. I only said: But you would soon see after some time a very significant affair, for example the burning of the House (Ka'ba). Shu'ba said like this and Abdullah b Amr reported The Messenger of Allah "Allah's blessing and peace be upon him" having said: Ad-Dajjal would appear in my Nation. And in another Hadith (the words are): None would survive who would have even a speck of faith in his heart, but he would be dead. Muhammad Ibn Ja'far reported that Shu'ba narrated to him this Hadith many a time and I also read it out to him many a time.

118-(2941) Abdullah Ibn Amr "Allah be pleased with both"reported: I kept a Hadith from The Messenger of Allah "Allah's blessing and peace be

أَوْ أَرْبَعِينَ عَاماً. فَيَبْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ. فَيَطْلُبُهُ فَيُهْلِكُهُ. ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ. لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ. ثُمَّ يُرْسِلُ اللَّهُ رِيحاً بَارِدَةً مِنْ قِبَلِ الشَّأْمِ، فَلاَ يَبْقَىٰ عَلَىٰ وَجْهِ الأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلاَّ قَبَضَتْهُ، حَتَّىٰ لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّىٰ تَقْبِضَهُ». قَالَ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «فَيَبْقَىٰ شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلاَمِ السِّبَاعِ. لاَ يَعْرِفُونَ مَعْرُوفاً وَلاَ يُنْكِرُونَ مُنْكَراً. فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلاَ تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الأَوْثَانِ. وَهُمْ فِي ذٰلِكَ دَارٌ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ. ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلاَ يَسْمَعُهُ أَحَدٌ إِلاَّ أَصْغَىٰ لِيتاً وَرَفَعَ لِيتاً. قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ. قَالَ: فَيَصْعَقُ، وَيَصْعَقُ النَّاسُ. ثُمَّ يُرْسِلُ اللَّهُ ـ أَوْ قَالَ: يُنْزِلُ اللَّهُ ـ مَطَراً كَأَنَّهُ الطَّلُّ أَوِ الظِّلُّ ـ نُعْمَانُ الشَّاكُّ ـ فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ، فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ. ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ، هَلُمَّ إِلَىٰ رَبِّكُمْ. وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ. قَالَ: ثُمَّ يُقَالُ: أَخْرِجُوا بَعْثَ النَّارِ. فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ، تِسْعَ مِئَةٍ وَتِسْعَةً وَتِسْعِينَ. قَالَ: فَذَاكَ يَوْمَ يَجْعَلُ الْوِلْدَانَ شِيباً. وَذٰلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ».

١١٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمِ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَجُلاً قَالَ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو: إِنَّكَ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَىٰ كَذَا وَكَذَا. فَقَالَ: لَقَدْ هَمَمْتُ أَنْ لاَ أُحَدِّثَكُمْ بِشَيْءٍ. إِنَّمَا قُلْتُ: إِنَّكُمْ تَرَوْنَ بَعْدَ قَلِيلٍ أَمْراً عَظِيماً، فَكَانَ حَرِيقَ الْبَيْتِ. قَالَ شُعْبَةُ: هٰذَا، أَوْ نَحْوَهُ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي»، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مُعَاذٍ.

وَقَالَ فِي حَدِيثِهِ: «فَلاَ يَبْقَىٰ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ إِلاَّ قَبَضَتْهُ».

قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنِي شُعْبَةُ بِهٰذَا الْحَدِيثِ مَرَّاتٍ، وَعَرَضْتُهُ عَلَيْهِ.

١١٨ ـ (٢٩٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ

upon him" and I did not forget it after I had heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The first sign (nut of the signs of the appearance of Ad-Dajjal) would be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which of the two happens first, the second one would follow immediately after that.

(...) Abu Zur'a reported that three persons amongst Muslims had been sitting in Medina in the presence of Marwan Ibn Al-Hakam and they heard him narrate these signs from him and the first amongst them was the appearance of Ad-Dajjal. Abdullah Ibn Amr reported that Marwan said nothing (particular in this connection). I, however, heard a Hadith from The Messenger of Allah "Allah's blessing and peace be upon him" and I did not forget that after I had heard that from The Messenger of Allah "Allah's blessing and peace be upon him" and he reported a Hadith like the foregoing.

(...) Abu Zur'a reported that there was a discussion in the presence of Marwan about the Last Hour, and Abdullah Ibn Amr said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying. The rest of the Hadith is the same, but there is no mention of forenoon.

[24] The story of the spy of Ad-Dajjal

119-(2942) Amir Ibn Sharhabil Ash-Sha'bi reported that he asked Fatima, daughter of Qais and sister of Ad-Dahhak Ibn Qais and she was the first amongst the emigrant women: Narrate to me a Hadith which you had heard directly from The Messenger of Allah "Allah's blessing and peace be upon him" and there is no extra link in between them. She said: Very well, if you like, I am prepared to do that, and he said to her: Well, do It and narrate that to me. She said: I married the son of Mughira and he was a chosen young man of Quraish at that time, but he fell as a martyr in the first Jihad (fighting) on the side of The Messenger of Allah "Allah's blessing and peace be upon him". When I became a widow, Abd Al-Rahman Ibn Auf, one amongst the group of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him", sent me the proposal of marriage. The Messenger of Allah "Allah's blessing and peace be upon him" also sent me such a message for his freed slave Usama Ibn Zaid. And it had been conveyed to me that The Messenger of Allah (way peace be upon him) had said (about Usama): He who loves me should also love Usama. When The Messenger of Allah "Allah's blessing and peace be upon him" talked to me (about this matter), I said: My affairs are in your

حَدِيثاً لَمْ أَنْسَهُ بَعْدُ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ الآيَاتِ خُرُوجاً، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحًى. وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا، فَالأُخْرَىٰ عَلَىٰ إِثْرِهَا قَرِيباً».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ. قَالَ: جَلَسَ إِلَىٰ مَرْوَانَ بْنِ الْحَكَمِ بِالْمَدِينَةِ ثَلاثَةُ نَفَرٍ مِنَ الْمُسْلِمِينَ. فَسَمِعُوهُ وَهُوَ يُحَدِّثُ عَنِ الآيَاتِ: أَنَّ أَوَّلَهَا خُرُوجاً الدَّجَّالُ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: لَمْ يَقُلْ مَرْوَانُ شَيْئاً. قَدْ حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً لَمْ أَنْسَهُ بَعْدُ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... فَذَكَرَ بِمِثْلِهِ.

(...) ـ **وحدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ قَالَ: تَذَاكَرُوا السَّاعَةَ عِنْدَ مَرْوَانَ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِهِمَا. وَلَمْ يَذْكُرْ ضُحًى.

٢٤ ـ بَابُ قِصَّةِ الْجَسَّاسَةِ

١١٩ ـ (٢٩٤٢) ـ **حدّثنا** عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، وَحَجَّاجُ بْنُ الشَّاعِرِ. كِلاَهُمَا عَنْ عَبْدِ الصَّمَدِ، وَاللَّفْظُ لِعَبْدِ الْوَارِثِ بْنِ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي. عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ: حَدَّثَنَا ابْنُ بُرَيْدَةَ: حَدَّثَنِي عَامِرُ بْنُ شَرَاحِيلَ الشَّعْبِيُّ، شَعْبُ هَمْدَانَ، أَنَّهُ سَأَلَ فَاطِمَةَ بِنْتَ قَيْسٍ، أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ ـ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ ـ فَقَالَ: حَدِّثِينِي حَدِيثاً سَمِعْتِيهِ مِنْ رَسُولِ اللَّهِ ﷺ. لاَ تُسْنِدِيهِ إِلَىٰ أَحَدٍ غَيْرِهِ. فَقَالَتْ: لَئِنْ شِئْتَ لأَفْعَلَنَّ. فَقَالَ لَهَا: أَجَلْ. حَدِّثِينِي. فَقَالَتْ: نَكَحْتُ ابْنَ الْمُغِيرَةِ. وَهُوَ مِنْ خِيَارِ شَبَابِ قُرَيْشٍ يَوْمَئِذٍ. فَأُصِيبَ فِي أَوَّلِ الْجِهَادِ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا تَأَيَّمْتُ خَطَبَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فِي نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. وَخَطَبَنِي رَسُولُ اللَّهِ ﷺ عَلَىٰ مَوْلاَهُ أُسَامَةَ بْنِ زَيْدٍ. وَكُنْتُ قَدْ حُدِّثْتُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّنِي فَلْيُحِبَّ أُسَامَةَ»، فَلَمَّا كَلَّمَنِي رَسُولُ اللَّهِ ﷺ قُلْتُ: أَمْرِي بِيَدِكَ. فَأَنْكِحْنِي مَنْ شِئْتَ. فَقَالَ:

hand. You may marry me to anyone whom you like. He said: You better shift now to the house of Umm Sharik, and Umm Sharik was a rich lady from amongst the Anqir. She spent generously for the cause of Allah and entertained guests very hospitably. I said: Well, I will do as you like. He said: Do not do that for Umm Sharik is a woman who is very frequently visited by guests and I do not like that your head may be uncovered or the cloth may be removed from your shank and the strangers may catch sight of them which you abhor. You better shift to the house of your cousin Abdullah Ibn Amr Ibn Umm Maktum and he is a person of the Banu Fihr branch of the Quraish, and he belonged to that tribe (to which Fatima) belonged. So I shifted to that house, and when my period of waiting was over, I heard the voice of an announcer making an announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed).

So I set out towards that mosque and observed prayer along with The Messenger of Allah "Allah's blessing and peace be upon him" and I was in the row of the women which was near the row of men. When The Messenger of Allah "Allah's blessing and peace be upon him" had finished his prayer, he sat on the pulpit smiling and said: Every worshipper should keep sitting at his place. He then said: Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was-telling, you about Ad-Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Banu Lakhm and Banu Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that Island. There was a beast with long thick hair (and because of these) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am Al-Jassasa. They said: What is Al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a Devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. but tell me who are you. We said: We are people from

«انْتَقِلِي إِلَىٰ أُمِّ شَرِيكٍ»، وَأُمُّ شَرِيكٍ امْرَأَةٌ غَنِيَّةٌ، مِنَ الأَنْصَارِ. عَظِيمَةُ النَّفَقَةِ فِي سَبِيلِ اللَّهِ. يَنْزِلُ عَلَيْهَا الضِّيفَانُ. فَقُلْتُ: سَأَفْعَلُ. فَقَالَ: «لاَ تَفْعَلِي. إِنَّ أُمَّ شَرِيكٍ امْرَأَةٌ كَثِيرَةُ الضِّيفَانِ. فَإِنِّي أَكْرَهُ أَنْ يَسْقُطَ عَنْكِ خِمَارُكِ، أَوْ يَنْكَشِفَ الثَّوْبُ عَنْ سَاقَيْكِ، فَيَرَى الْقَوْمُ مِنْكِ بَعْضَ مَا تَكْرَهِينَ. وَلَكِنِ انْتَقِلِي إِلَىٰ ابْنِ عَمِّكِ، عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ أُمِّ مَكْتُومٍ». وَهُوَ رَجُلٌ مِنْ بَنِي فِهْرٍ - فِهْرِ قُرَيْشٍ - وَهُوَ مِنَ الْبَطْنِ الَّذِي هِيَ مِنْهُ. فَانْتَقَلْتُ إِلَيْهِ. فَلَمَّا انْقَضَتْ عِدَّتِي سَمِعْتُ نِدَاءَ الْمُنَادِي، مُنَادِي رَسُولِ اللَّهِ ﷺ، يُنَادِي: الصَّلاَةَ جَامِعَةً. فَخَرَجْتُ إِلَىٰ الْمَسْجِدِ. فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَكُنْتُ فِي صَفِّ النِّسَاءِ الَّتِي تَلِي ظُهُورَ الْقَوْمِ. فَلَمَّا قَضَىٰ رَسُولُ اللَّهِ ﷺ صَلاَتَهُ، جَلَسَ عَلَى الْمِنْبَرِ وَهُوَ يَضْحَكُ. فَقَالَ: «لِيَلْزَمْ كُلُّ إِنْسَانٍ مُصَلاَّهُ». ثُمَّ قَالَ: «أَتَدْرُونَ لِمَ جَمَعْتُكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنِّي، وَاللَّهِ، مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَلاَ لِرَهْبَةٍ. وَلَكِنْ جَمَعْتُكُمْ، لأَنَّ تَمِيماً الدَّارِيَّ، كَانَ رَجُلاً نَصْرَانِيًّا، فَجَاءَ فَبَايَعَ وَأَسْلَمَ. وَحَدَّثَنِي حَدِيثاً وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَّالِ.

حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ، مَعَ ثَلاَثِينَ رَجُلاً مِنْ لَخْمٍ وَجُذَامَ. فَلَعِبَ بِهِمُ الْمَوْجُ شَهْراً فِي الْبَحْرِ. ثُمَّ أَرْفَؤُوا إِلَىٰ جَزِيرَةٍ فِي الْبَحْرِ حَتَّىٰ مَغْرِبِ الشَّمْسِ. فَجَلَسُوا فِي أَقْرُبِ السَّفِينَةِ. فَدَخَلُوا الْجَزِيرَةَ. فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ، كَثِيرُ الشَّعَرِ. لاَ يَدْرُونَ مَا قُبُلُهُ مِنْ دُبُرِهِ، مِنْ كَثْرَةِ الشَّعَرِ. فَقَالُوا: وَيْلَكِ، مَا أَنْتِ؟ فَقَالَتْ: أَنَا الْجَسَّاسَةُ. قَالُوا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: أَيُّهَا الْقَوْمُ، انْطَلِقُوا إِلَىٰ هَذَا الرَّجُلِ فِي الدَّيْرِ. فَإِنَّهُ إِلَىٰ خَبَرِكُمْ بِالأَشْوَاقِ. قَالَ: لَمَّا سَمَّتْ لَنَا رَجُلاً فَرِقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً. قَالَ: فَانْطَلَقْنَا سِرَاعاً. حَتَّىٰ دَخَلْنَا الدَّيْرَ. فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقاً. وَأَشَدُّهُ وِثَاقاً. مَجْمُوعَةٌ يَدَاهُ إِلَىٰ عُنُقِهِ، مَا بَيْنَ رُكْبَتَيْهِ إِلَىٰ كَعْبَيْهِ، بِالْحَدِيدِ. قُلْنَا: وَيْلَكَ، مَا أَنْتَ؟ قَالَ: قَدْ قَدَرْتُمْ عَلَىٰ خَبَرِي. فَأَخْبِرُونِي مَا أَنْتُمْ؟ قَالُوا: نَحْنُ أُنَاسٌ مِنَ الْعَرَبِ. رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ. فَصَادَفَتْنَا الْبَحْرَ حِينَ اغْتَلَمَ. فَلَعِبَ بِنَا الْمَوْجُ شَهْراً. ثُمَّ أَرْفَأْنَا إِلَىٰ جَزِيرَتِكَ هَذِهِ. فَجَلَسْنَا فِي أَقْرُبِهَا، فَدَخَلْنَا

Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought as near this island. We got Into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am Al-Jassasa. We said: What is Al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He (that chained person) said: Tell me about the date-palm trees of Baisan. We &aid: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not.

We said: Yes Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Mecca and has settled In Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with him? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Had it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him. I am going to tell you about. myself and I am Ad-Dajjal and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it; then The Messenger of Allah "Allah's blessing and peace be upon him" striking the pulpit with the help of the end of his staff said: This implies Taiba meaning Medina. Have I not, told you an account (of Ad-Dajjal) like this? The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Ad-Dajjal) at Medina and Mecca. Behold he (Ad-Dajjal) is in the

الْجَزِيرَةَ، فَلَقِيَتْنَا دَابَّةٌ أَهْلَبُ كَثِيرُ الشَّعَرِ. لاَ يُدْرَىٰ مَا قُبُلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعَرِ. فَقُلْنَا: وَيْلَكِ، مَا أَنْتِ؟ فَقَالَتْ: أَنَا الْجَسَّاسَةُ. قُلْنَا: وَمَا الْجَسَّاسَةُ؟ قَالَتِ: اعْمِدُوا إِلَىٰ هَٰذَا الرَّجُلِ فِي الدَّيْرِ. فَإِنَّهُ إِلَىٰ خَبَرِكُمْ بِالأَشْوَاقِ، فَأَقْبَلْنَا إِلَيْكَ سِرَاعاً، وَفَزِعْنَا مِنْهَا. وَلَمْ نَأْمَنْ أَنْ تَكُونَ شَيْطَانَةً.

فَقَالَ: أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ. قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: أَسْأَلُكُمْ عَنْ نَخْلِهَا، هَلْ يُثْمِرُ؟ قُلْنَا لَهُ: نَعَمْ. قَالَ: أَمَا إِنَّهُ يُوشِكُ أَنْ لاَ تُثْمِرَ. قَالَ: أَخْبِرُونِي عَنْ بُحَيْرَةِ الطَّبَرِيَّةِ. قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: هَلْ فِيهَا مَاءٌ؟ قَالُوا: هِيَ كَثِيرَةُ الْمَاءِ. قَالَ: أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ. قَالَ: أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ. قَالُوا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: هَلْ فِي الْعَيْنِ مَاءٌ؟ وَهَلْ يَزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ؟ قُلْنَا لَهُ: نَعَمْ. هِيَ كَثِيرَةُ الْمَاءِ، وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا. قَالَ: أَخْبِرُونِي عَنْ نَبِيِّ الأُمِّيِّينَ مَا فَعَلَ؟ قَالُوا: قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَلَ يَثْرِبَ. قَالَ: أَقَاتَلَهُ الْعَرَبُ؟ قُلْنَا: نَعَمْ. قَالَ: كَيْفَ صَنَعَ بِهِمْ؟ فَأَخْبَرْنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَىٰ مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ. قَالَ لَهُمْ: قَدْ كَانَ ذٰلِكَ؟ قُلْنَا: نَعَمْ.

قَالَ: أَمَا إِنَّ ذَاكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ. وَإِنِّي مُخْبِرُكُمْ عَنِّي. إِنِّي أَنَا الْمَسِيحُ. وَإِنِّي أُوشِكُ أَنْ يُؤْذَنَ لِي فِي الْخُرُوجِ، فَأَخْرُجَ فَأَسِيرَ فِي الأَرْضِ، فَلاَ أَدَعُ قَرْيَةً إِلاَّ هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً، غَيْرَ مَكَّةَ وَطَيْبَةَ. فَهُمَا مُحَرَّمَتَانِ عَلَيَّ. كِلْتَاهُمَا. كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً، أَوْ وَاحِداً مِنْهُمَا، اسْتَقْبَلَنِي مَلَكٌ بِيَدِهِ السَّيْفُ صَلْتاً. يَصُدُّنِي عَنْهَا. وَإِنَّ عَلَىٰ كُلِّ نَقْبٍ مِنْهَا مَلاَئِكَةً يَحْرُسُونَهَا.

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ، وَطَعَنَ بِمِخْصَرَتِهِ فِي الْمِنْبَرِ: «هَٰذِهِ طَيْبَةُ. هَٰذِهِ طَيْبَةُ. هَٰذِهِ طَيْبَةُ» يَعْنِي الْمَدِينَةَ «أَلاَ هَلْ كُنْتُ حَدَّثْتُكُمْ ذٰلِكَ؟» فَقَالَ النَّاسُ: نَعَمْ. «فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ أَنَّهُ وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْهُ وَعَنِ الْمَدِينَةِ وَمَكَّةَ. أَلاَ إِنَّهُ فِي بَحْرِ الشَّأْمِ أَوْ بَحْرِ الْيَمَنِ. لاَ بَلْ مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ،

Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he As In the east, he is in the east, he is in the east, and he pointed with his hand towards the east. I (Fatima Bint Qais) said: I preserved It In my mind (this narration from The Messenger of Allah "Allah's blessing and peace be upon him".

120-(...) Ash-Sha'bi reported: We visited Fatima Bint Qais and she served us fresh dates and she also served us barley. I asked her about that woman in whose case three divorces had been pronounced as to how much time she should count as the waiting period. She said: My husband pronounced three divorces in my case and The Messenger of Allah "Allah's blessing and peace be upon him" permitted me to spend any waiting period in my family. (It was during this period) that announcement was made for the people to observe prayer in the bigger Mosque. I went there along with people and I was in the front row meant for women and it was adjacent to the last row of men and I heard The Messenger of Allah "Allah's blessing and peace be upon him" deliver sermon sitting on the pulpit. He said: The cousin of Tamim (Dari) sailed in the ocean. The rest of the Hadith is the same but with this addition:" (I see) as if I am looking to The Messenger of Allah "Allah's blessing and peace be upon him" pointing his rod towards the land (and saying): It is Taiba, i.e. Medina."

121-(...) Fatima Bint Qais reported that Tamim Ad-Dari came to The Messenger of Allah "Allah's blessing and peace be upon him" and informed The Messenger of Allah "Allah's blessing and peace be upon him" that he sailed in an ocean and his ship lost direction and thus landed at an island. They moved about in that land in search of water. There they saw a person who had been pulling his hair. The rest of the Hadith is the same. And he (Ad-Dajjal) said: If I were to be permitted to set out I would have covered all the lands except Taiba. Then Allah's Messenger "Allah's blessing and peace be upon him" brought (Tamim Dari) before the public and he narrated to them and said: That is Taiba and that is Ad-Dajjal.

122-(...) Fatima Bint Qais reported that The Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit and said: O people, Tamim Dari has reported to me that some persons of his tribe sailed in the ocean in a boat and it capsized and then some of them travelled on one of the planks of the boat and they went to an island in the ocean. The rest of the Hadith is the same.

123-(2943) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said:

مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ»، وَأَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ. قَالَتْ: فَحَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ.

١٢٠ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ، أَبُو عُثْمَانَ. حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارٌ، أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: دَخَلْنَا عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتْحَفَتْنَا بِرُطَبٍ يُقَالُ لَهُ: رُطَبُ ابْنِ طَابٍ. وَأَسْقَتْنَا سَوِيقَ سُلْتٍ، فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلاثاً أَيْنَ تَعْتَدُّ؟ قَالَتْ: طَلَّقَنِي بَعْلِي ثَلاثاً. فَأَذِنَ لِيَ النَّبِيُّ ﷺ أَنْ أَعْتَدَّ فِي أَهْلِي. قَالَتْ: فَنُودِيَ فِي النَّاسِ: إِنَّ الصَّلاةَ جَامِعَةٌ. قَالَتْ: فَانْطَلَقْتُ فِيمَنِ انْطَلَقَ مِنَ النَّاسِ. قَالَتْ: فَكُنْتُ فِي الصَّفِّ الْمُقَدَّمِ مِنَ النِّسَاءِ. وَهُوَ يَلِي الْمُؤَخَّرَ مِنَ الرِّجَالِ. قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ يَخْطُبُ فَقَالَ: «إِنَّ بَنِي عَمٍّ لِتَمِيمٍ الدَّارِيِّ رَكِبُوا فِي الْبَحْرِ»... وَسَاقَ الْحَدِيثَ.

وَزَادَ فِيهِ: قَالَتْ: فَكَأَنَّمَا أَنْظُرُ إِلَىٰ النَّبِيِّ ﷺ، وَأَهْوَىٰ بِمِخْصَرَتِهِ إِلَى الأَرْضِ، وَقَالَ: «هَذِهِ طَيْبَةُ» يَعْنِي الْمَدِينَةَ.

١٢١ ـ (...) ـ **وحدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ. قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ غَيْلاَنَ بْنَ جَرِيرٍ يُحَدِّثُ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، قَالَتْ: قَدِمَ عَلَىٰ رَسُولِ اللَّهِ ﷺ تَمِيمٌ الدَّارِيُّ. فَأَخْبَرَ رَسُولَ اللَّهِ ﷺ، أَنَّهُ رَكِبَ الْبَحْرَ. فَتَاهَتْ بِهِ سَفِينَتُهُ، فَسَقَطَ إِلَىٰ جَزِيرَةٍ، فَخَرَجَ إِلَيْهَا يَلْتَمِسُ الْمَاءَ. فَلَقِيَ إِنْسَاناً يَجُرُّ شَعَرَهُ. وَاقْتَصَّ الْحَدِيثَ.

وَقَالَ فِيهِ: ثُمَّ قَالَ: أَمَا إِنَّهُ لَوْ قَدْ أُذِنَ لِي فِي الْخُرُوجِ، قَدْ وَطِئْتُ الْبِلاَدَ كُلَّهَا، غَيْرَ طَيْبَةَ. فَأَخْرَجَهُ رَسُولُ اللَّهِ ﷺ إِلَى النَّاسِ فَحَدَّثَهُمْ قَالَ: «هَذِهِ طَيْبَةُ. وَذَاكَ الدَّجَّالُ».

١٢٢ ـ (...) ـ **حدّثني** أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ: «أَيُّهَا النَّاسُ، حَدَّثَنِي تَمِيمٌ الدَّارِيُّ، أَنَّ أُنَاساً مِنْ قَوْمِهِ كَانُوا فِي الْبَحْرِ، فِي سَفِينَةٍ لَهُمْ. فَانْكَسَرَتْ بِهِمْ، فَرَكِبَ بَعْضُهُمْ عَلَىٰ لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ. فَخَرَجُوا إِلَىٰ جَزِيرَةٍ فِي الْبَحْرِ»... وَسَاقَ الْحَدِيثَ.

١٢٣ ـ (٢٩٤٣) ـ **حدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي أَبُو عَمْرٍو، يَعْنِي الأَوْزَاعِيَّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي

There will be no land which would not be covered by Ad-Dajjal but Mecca and Medina, and there would no passage out of the passages leading to them which would not be guarded by angels arranged in rows. Then he (Ad-Dajjal) would appear in a barren place adjacent to Medina and it would rock three times that every unbeliever and hypocrite would get out of it towards him.

(...) This Hadith was narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" said this but with this addition that (Ad-Dajjal would come) and pitch his tent in the waste-land of Juruf and thus there would come out of (the city) every hypocrite, man and woman.

[25] The remaining traditions of Ad-Dajjal

124-(2944) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Ad-Dajjal would be followed by seventy thousand Jews of Asbahan wearing Persian shawls.

125-(2945) Umm Sharik reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The people would run away from Ad-Dajjal seeking shelter in the mountains. She said: Where would be the Arabs then in that day? He said: They would be small in number.

(...) This Hadith was narrated on the authority of Ibn Juraij with the same chain of transmitters.

126-(2946) Abu Quatada "Allah be pleased with him"reported: We used to go to Imran Ibn Husain passing in front of Hisham Ibn Amir. He, one day, said: You pass by me (in order) to go to some persons but (amongst those living persons) none remained in the company of The Messenger of Allah "Allah's blessing and peace be upon him" more than I and none knows more traditions than I. I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: There would be no creation (creating more trouble) than Ad-Dajjal right from the creation of Adam to the Last Hour.

127-(...) This Hadith was narrated on the authority of Imran Ibn Husain with a slight variation of wording.

128-(2947) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: Hasten

أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ الدَّجَّالُ، إِلاَّ مَكَّةَ وَالْمَدِينَةَ. وَلَيْسَ نَقْبٌ مِنْ أَنْقَابِهَا إِلاَّ عَلَيْهِ الْمَلاَئِكَةُ صَافِّينَ تَحْرُسُهَا، فَيَنْزِلُ بِالسَّبَخَةِ. فَتَرْجُفُ الْمَدِينَةُ ثَلاَثَ رَجَفَاتٍ. يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَمُنَافِقٍ».

[البخاري: كتاب فضائل المدينة، باب لا يدخل الدجال المدينة، رقم: ١٨٨١].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ. فَذَكَرَ نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: فَيَأْتِي سَبَخَةَ الْجُرْفِ فَيَضْرِبُ رِوَاقَهُ. وَقَالَ: فَيَخْرُجُ إِلَيْهِ كُلُّ مُنَافِقٍ وَمُنَافِقَةٍ.

٢٥ ـ بَابٌ فِي بَقِيَّةٍ مِنْ أَحَادِيثِ الدَّجَّالِ

١٢٤ ـ (٢٩٤٤) ـ **حدّثنا** مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنِ الأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ، أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتْبَعُ الدَّجَّالَ، مِنْ يَهُودِ أَصْبَهَانَ، سَبْعُونَ أَلْفاً. عَلَيْهِمُ الطَّيَالِسَةُ».

١٢٥ ـ (٢٩٤٥) ـ **حدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَتْنِي أُمُّ شَرِيكٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لَيَفِرَّنَّ النَّاسُ مِنَ الدَّجَّالِ فِي الْجِبَالِ». قَالَتْ أُمُّ شَرِيكٍ: يَا رَسُولَ اللَّهِ، فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ بَشَّارٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ.

١٢٦ ـ (٢٩٤٦) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ الْمُخْتَارِ: حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ رَهْطٍ، مِنْهُمْ أَبُو الدَّهْمَاءِ وَأَبُو قَتَادَةَ. قَالُوا: كُنَّا نَمُرُّ عَلَى هِشَامِ بْنِ عَامِرٍ، نَأْتِي عِمْرَانَ بْنَ حُصَيْنٍ. فَقَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ لَتُجَاوِزُونِي إِلَى رِجَالٍ، مَا كَانُوا بِأَحْضَرَ لِرَسُولِ اللَّهِ ﷺ مِنِّي. وَلاَ أَعْلَمَ بِحَدِيثِهِ مِنِّي. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنَ الدَّجَّالِ».

١٢٧ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ ثَلاَثَةِ رَهْطٍ مِنْ قَوْمِهِ، فِيهِمْ أَبُو قَتَادَةَ، قَالُوا: كُنَّا نَمُرُّ عَلَى هِشَامِ بْنِ عَامِرٍ، إِلَى عِمْرَانَ بْنِ حُصَيْنٍ. بِمِثْلِ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ مُخْتَارٍ. غَيْرَ أَنَّهُ قَالَ: «أَمْرٌ أَكْبَرُ مِنَ الدَّجَّالِ».

١٢٨ ـ (٢٩٤٧) ـ **حدّثنا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

to do good deeds before six things happen: the rising of the sun from the west, the smoke, Ad-Dajjal, the beast and (the death) of one of you or the general turmoil.

129-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Hasten in performing these good deeds (before these) six things (happen): (the appearance of) Ad-Dajjal, the smoke, the beast of the earth, the rising of the sun from the west, the general turmoil (leading to large scale massacre) and death of masses and individuals.

(...) This Hadith was narrated on the authority of Quatada through another chain of transmitters.

[26] The merit of worship during the time of affliction

130-(2948) Ma'qil Ibn Yasar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Worshiping during the period of widespread affliction is like emigration towards me.

(...) The same was narrated on the authority of Hammad, with the same chain of transmitters.

[27] The approach of the Last Hour

131-(2949) Abdullah "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would affect (most terribly) the wicked persons.

132-(2950) Sahl Ibn Sa'd "Allah be pleased with him"narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: I and the Last Hour are (close to each other) like this (and he, in order to explain it) pointed (by joining his) forefinger, (one) next to the thumb and the middle finger (together).

133-(2951) Anas Ibn Malik "Allah be pleased with him"reported that The Messenger of Allah (way peace be upon him) said: I and the Last Hour have been sent like this. Shu'ba said: I heard Quatada as saying in his narration: The excellence of one over the other. And I do not know whether he narrated it from Anas or Quatada himself said so.

134-(...) Shu'ba reported: I heard Quatada and Abu At-Taiyyah narrating that both of them heard Anas as narrating that The Messenger of Allah "Allah's blessing and peace be upon him" said: I and the Last Hour have been sent like this, and Shu'ba drew his forefinger and middle finger near each other while narrating it.

رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، أَوِ الدُّخَانَ، أَوِ الدَّجَّالَ، أَوِ الدَّابَّةَ، أَوْ خَاصَّةَ أَحَدِكُمْ، أَوْ أَمْرَ الْعَامَّةِ».

١٢٩ ـ (...) ـ **حدّثنا** أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «بَادِرُوا بِالأَعْمَالِ سِتًّا: الدَّجَّالَ، وَالدُّخَانَ، وَدَابَّةَ الأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرَ الْعَامَّةِ، وَخُوَيْصَّةَ أَحَدِكُمْ».

(...) ـ **وحدّثناه** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٢٦ ـ باب فَضْلِ الْعِبَادَةِ فِي الْهَرْجِ

١٣٠ ـ (٢٩٤٨) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُعَلَّى بْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ. (ح) وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، رَدَّهُ إِلَى مُعَاوِيَةَ بْنِ قُرَّةَ، رَدَّهُ إِلَى مَعْقِلِ بْنِ يَسَارٍ، رَدَّهُ إِلَى النَّبِيِّ ﷺ قَالَ: «الْعِبَادَةُ فِي الْهَرْجِ، كَهِجْرَةٍ إِلَيَّ».

(...) ـ **وَحَدَّثَنِيهِ** أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٢٧ ـ بابُ قُرْبِ السَّاعة

١٣١ ـ (٢٩٤٩) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ تَقُومُ السَّاعَةُ إِلاَّ عَلَى شِرَارِ النَّاسِ».

١٣٢ ـ (٢٩٥٠) ـ **حدّثنا** سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ وَعَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ؛ أَنَّهُ سَمِعَ سَهْلاً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يُشِيرُ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ وَالْوُسْطَى، وَهُوَ يَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةَ هَكَذَا».

١٣٣ ـ (٢٩٥١) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ».

قَالَ شُعْبَةُ: وَسَمِعْتُ قَتَادَةَ يَقُولُ فِي قَصَصِهِ: كَفَضْلِ إِحْدَاهُمَا عَلَى الأُخْرَى. فَلاَ أَدْرِي أَذَكَرَهُ عَنْ أَنَسٍ، أَوْ قَالَهُ قَتَادَةُ.

[البخاري: كتاب الرقاق، باب قول النبي ﷺ: «بعثت أنا والساعة كهاتين»، رقم: ٦٥٠٤].

١٣٤ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ وَأَبَا التَّيَّاحِ يُحَدِّثَانِ، أَنَّهُمَا سَمِعَا أَنَساً يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثْتُ أَنَا وَالسَّاعَةَ هَكَذَا».

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

(...) Anas "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said like this, but he narrated it through another chain of transmitters.

135-(...) Anas "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger.

136-(2952) A'isha "Allah be pleased with her"reported that when the desert Arabs came to Allah's Messenger "Allah's blessing and peace be upon him" they asked about the Last Hour as to when that would come. And he looked towards the youngest amongst them and said: If he lives he would not grow very old that he would find your Last Hour coming to you the would see you dying).

137-(2953) Anas "Allah be pleased with him"reported that a person asked The Messenger of Allah "Allah's blessing and peace be upon him" as to when the Last Hour would come. He had in his presence a young boy of the Ansar who was called Muhammad. The Messenger of Allah "Allah's blessing and peace be upon him" said: If this young boy lives. he may not grow very old till (he would see) the Last Hour coming to you.

138-(...) Anas Ibn Malik "Allah be pleased with him"reported that a person asked The Messenger of Allah "Allah's blessing and peace be upon him": When would the Last Hour come? Thereupon The Messenger of Allah (way peace be upon him) kept quiet for a while. then looked at a young boy in his presence belonging to the tribe of Azd Shanu'a and he said: If this boy lives he would not grow very old till the Last Hour would come to you. Anas said that this young boy was of our age daring those days.

139-(...) Anas "Allah be pleased with him"reported: A young boy of Mughira Ibn Shu'ba happened to pass by (The Prophet) and he was of my age Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: If he lives long he would not grow very old till the Last Hour would come (to the old People of this generation).

140-(2954) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The Last Hour would come (so sudden) that a person would be milking the she-camel and the (milk) would not reach the brim of the vessel that the Last

وَقَرَنَ شُعْبَةُ بَيْنَ إِصْبَعَيْهِ: الْمُسَبِّحَةِ وَالْوُسْطَىٰ، يَحْكِيهِ.

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِهَٰذَا.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَمْزَةَ، يَعْنِي الضَّبِّيَّ، وَأَبِي التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِهِمْ.

١٣٥ ـ (...) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ مَعْبَدٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ».

قَالَ: وَضَمَّ السَّبَّابَةَ وَالْوُسْطَىٰ.

١٣٦ ـ (٢٩٥٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ الأَعْرَابُ إِذَا قَدِمُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ سَأَلُوهُ عَنِ السَّاعَةِ: مَتَىٰ السَّاعَةُ؟ فَنَظَرَ إِلَىٰ أَحْدَثِ إِنْسَانٍ مِنْهُمْ فَقَالَ: «إِنْ يَعِشْ هَٰذَا، لَمْ يُدْرِكْهُ الْهَرَمُ، قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ».

١٣٧ ـ (٢٩٥٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: مَتَىٰ تَقُومُ السَّاعَةُ؟ وَعِنْدَهُ غُلاَمٌ مِنَ الأَنْصَارِ، يُقَالُ لَهُ مُحَمَّدٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَعِشْ هَٰذَا الْغُلاَمُ، فَعَسَىٰ أَنْ لاَ يُدْرِكَهُ الْهَرَمُ، حَتَّىٰ تَقُومَ السَّاعَةُ».

١٣٨ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا مَعْبَدُ بْنُ هِلاَلٍ الْعَنَزِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ قَالَ: مَتَىٰ تَقُومُ السَّاعَةُ؟ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ هُنَيْهَةً. ثُمَّ نَظَرَ إِلَىٰ غُلاَمٍ بَيْنَ يَدَيْهِ مِنْ أَزْدِ شَنُوءَةَ. فَقَالَ: «إِنْ عُمِّرَ هَٰذَا، لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّىٰ تَقُومَ السَّاعَةُ».

قَالَ: قَالَ أَنَسٌ: ذَاكَ الْغُلاَمُ مِنْ أَتْرَابِي يَوْمَئِذٍ.

١٣٩ ـ (...) ـ حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، قَالَ: مَرَّ غُلاَمٌ لِلْمُغِيرَةِ بْنِ شُعْبَةَ، وَكَانَ مِنْ أَقْرَانِي. فَقَالَ النَّبِيُّ ﷺ: «إِنْ يُؤَخَّرْ هَٰذَا، فَلَنْ يُدْرِكَهُ الْهَرَمُ، حَتَّىٰ تَقُومَ السَّاعَةُ».

[البخاري: كتاب الأدب، باب ما جاء في قول الرجل: ويلك، رقم: ٦١٦٧].

١٤٠ ـ (٢٩٥٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «تَقُومُ السَّاعَةُ وَالرَّجُلُ

Hour would come, and the two persons would be engaged in buying and selling of the clothes and their bargain would not be struck before the Last Hour would come. And someone would be setting his tank in order and he would have hardly set it right when the Last Hour would come.

[28] The interval between the two soundings of the trumpet

141-(2955) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Between the two soundings of the trumpet (there would be an interval of forty). They said: Abu Huraira, do you mean forty days? He said: I cannot say anything. They said: Do you mean forty months? He said: I cannot say anything They said: Do you mean forty years? He said: I cannot say anything. Then Allah would cause the water to, descend from the sky and they (people) will sprout like vegetable The only thing in a man which would not decay would be one bone (spinal chord) from which the whole frame would be reconstituted on the Day of Resurrection.

142-(...) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: The earth would consume every son of Adam except his spinal chord from which his body would be reconstituted (on the Day of Resurrection).

143-(...) Abu Huraira "Allah be pleased with him"reported so many traditions from The Messenger of Allah "Allah's blessing and peace be upon him" and amongst these one was this that The Messenger of Allah "Allah's blessing and peace be upon him" said: There is a bone in the human being which the earth would never consume and it is from this that new bodies would be reconstituted (on the Day of Resurrection). They said: The Messenger of Allah, which bone is that? Thereupon he said: It is the spinal bone.

يَحْلُبُ اللِّقْحَةَ، فَمَا يَصِلُ الإِنَاءُ إِلَىٰ فِيهِ حَتَّىٰ تَقُومَ. وَالرَّجُلاَنِ يَتَبَايَعَانِ الثَّوْبَ، فَمَا يَتَبَايَعَانِهِ حَتَّىٰ تَقُومَ. وَالرَّجُلُ يَلِطُ فِي حَوْضِهِ، فَمَا يَصْدُرُ حَتَّىٰ تَقُومَ».

٢٨ ـ باب ما بَيْنَ النَّفْخَتَيْنِ

١٤١ ـ (٢٩٥٥) ـ **حدّثنا** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ».

قَالُوا: يَا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْماً؟ قَالَ: أَبَيْتُ. قَالُوا: أَرْبَعُونَ شَهْراً؟ قَالَ: أَبَيْتُ. قَالُوا: أَرْبَعُونَ سَنَةً؟ قَالَ: أَبَيْتُ: «ثُمَّ يُنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءً، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ».

قَالَ: «وَلَيْسَ مِنَ الإِنْسَانِ شَيْءٌ إِلاَّ يَبْلَىٰ، إِلاَّ عَظْماً وَاحِدًا، وَهُوَ عَجْبُ الذَّنَبِ. وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب التفسير، باب: ﴿يوم ينفخ في الصور﴾، رقم: ٤٩٣٥].

١٤٢ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلاَّ عَجْبَ الذَّنَبِ مِنْهُ خُلِقَ وَفِيهِ يُرَكَّبُ».

١٤٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الإِنْسَانِ عَظْماً لاَ تَأْكُلُهُ الأَرْضُ أَبَداً، فِيهِ يُرَكَّبُ يَوْمَ الْقِيَامَةِ» قَالُوا: أَيُّ عَظْمٍ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَجْبُ الذَّنَبِ».

(53) The Book Of Abstinence And Heart-Melting

1-(2956) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The world is a prison-house for a believer and Paradise for a non-believer.

2-(2957) Jabir Ibn Abdullah "Allah be pleased with both"reported that The Messenger of Allah (may p (-ace be upon him) happened to walk through the market coming from the side of Aliya and the people were on both his sides. There he found a dead lamb with very short ears. He took hold of his ear and said: Who amongst you would like to have this for a Dirham? They said: We do not like to have it even for less than that as it is of no use to us. He said: Do you wish to have it (free of any cost)? They said: By Allah, even if it were alive (we would not have liked to possess that), for there is detect in it as its ear is very short; now it is dead also. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: By Allah, this world is more insignificant in the eye of Allah as it (this dead lamb) is in your eye.

(...) Jabir "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said a Hadith like this with a slight variation of wording.

3-(2958) Mutarrif reported from his father: I came to The Messenger of Allah "Allah's blessing and peace be upon him" as he was reciting:" Abundance diverts you." He said: The son of Adam claims: My wealth, my wealth. And he (The Prophet) said: O son of Adam. is there anything as your belonging except that which you consumed, which you utilized, or which you wore and then it was worn out or you gave as charity and sent it forward?

(...) Mutarrif reported from his father: I went to The Messenger of Allah "Allah's blessing and peace be upon him". The rest of the Hadith is the same.

4-(2959) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: A servant says, My wealth. my wealth, but out of his wealth three things are only his: whatever he eats and makes use of or by means of which he dresses himself and it wears out or he gives as charity, and this is what he stored for himself (as a reward for the Hereafter), and what is beyond this (it is of no use to you) because you are to depart and leave it for other people.

٥٣ ـ كِتَابُ الزُّهْدِ والرَّقَائِقِ

١ ـ (٢٩٥٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي الدَّرَاوَرْدِيَّ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ».

٢ ـ (٢٩٥٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ، يَعْنِي ابْنَ بِلاَلٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِالسُّوقِ، دَاخِلاً مِنْ بَعْضِ الْعَالِيَةِ، وَالنَّاسُ كَنَفَتَهُ. فَمَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ. فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ، ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنَّ هَذَا لَهُ بِدِرْهَمٍ؟» فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ. وَمَا نَصْنَعُ بِهِ؟ قَالَ: «أَتُحِبُّونَ أَنَّهُ لَكُمْ؟» قَالُوا: وَاللَّهِ، لَوْ كَانَ حَيًّا، كَانَ عَيْباً فِيهِ، لأَنَّهُ أَسَكُّ. فَكَيْفَ وَهُوَ مَيِّتٌ؟ فَقَالَ: «فَوَاللَّهِ، لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ، مِنْ هَذَا عَلَيْكُمْ».

(...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ وَإِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِيَانِ الثَّقَفِيَّ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِ الثَّقَفِيِّ: فَلَوْ كَانَ حَيًّا كَانَ هَذَا السَّكَكُ بِهِ عَيْباً.

٣ ـ (٢٩٥٨) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَقْرَأُ: ﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١﴾ [التكاثر: ١]. قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي. مَالِي. قَالَ: وَهَلْ لَكَ، يَا ابْنَ آدَمَ، مِنْ مَالِكَ إِلاَّ مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَقَالاَ جَمِيعاً: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ، قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ... فَذَكَرَ بِمِثْلِ حَدِيثِ هَمَّامٍ.

٤ ـ (٢٩٥٩) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَقُولُ الْعَبْدُ: مَالِي، مَالِي، إِنَّمَا لَهُ مِنْ مَالِهِ ثَلاَثٌ: مَا أَكَلَ فَأَفْنَىٰ. أَوْ لَبِسَ فَأَبْلَىٰ. أَوْ أَعْطَىٰ فَاقْتَنَىٰ. وَمَا سِوَىٰ ذَلِكَ فَهُوَ ذَاهِبٌ، وَتَارِكُهُ لِلنَّاسِ».

(...) This Hadith was narrated on the authority of Al-Ala Ibn Abd Ar-Rahman with the same chain of transmitters.

5-(2960) Anas Ibn Malik "Allah be pleased with him"reported: The Messenger of Allah (way peace be upon him) said: Three things follow the bier of a dead man. two of them come back and one is left with him: the members of his family. wealth and his-good deeds. The members of his family and wealth come back and the deeds alone are left with him.

6-(2961) Amr Ibn Awf, who was an ally of Banu Amir Ibn Lu'ai (and he was one amongst them) who participated in Badr along with The Messenger of Allah (way peace be upon him). reported that, The Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Ubaida Ibn Al-Jarrah to Bahrain for collecting Jizya and The Messenger of Allah "Allah's blessing and peace be upon him" had made a truce with the people of Bahrain and had appointed Ala' Ibn Al-Hadrami and Abu Ubaida (for this purpose). They came with wealth from Bahrain and the Ansar beard about the arrival of Abu Ubaida and they had observed the dawn prayer along with The Messenger of Allah "Allah's blessing and peace be upon him", and when The Messenger of Allah "Allah's blessing and peace be upon him" had finished the prayer they (the Ansar) came before him and The Messenger of Allah "Allah's blessing and peace be upon him" smiled as he saw them and then said: I think you have heard about the arrival of Abu Ubaida with goods from Bahrain. They said: The Messenger of Allah. yes, it is so. Thereupon he said: Be happy and be hopeful of that what gives you delight. By Allah, it is not the poverty about which I fear in regard to you but I am afraid in your case that (the worldly) riches way be given to you as were given to those who had gone before you and you begin to vie with one another for them as they vied for them. and these may destroy you as these destroyed them.

(...) This Hadith was narrated on the authority of Az-Zuhri through Yunus with a slight variation of wording.

7-(2962) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: How would you be, people. when Persia and Rome would be conquered for you? Abd at-Rahman b Auf said: We would say as Allah has commanded us and we would express our gratitude to Allah Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Nothing else besides it? You would (in fact) vie with one another, then you would feel jealous. then your relations would be estranged and then you

(...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ. أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ، بِهَذَا الإِسْنَادِ. مِثْلَهُ.

٥ ـ (٢٩٦٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ. كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ. قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ. فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ. يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ. فَيَرْجِعُ أَهْلُهُ، وَمَالُهُ. وَيَبْقَى عَمَلُهُ».

[البخاري: كتاب الرقاق، باب سكرات الموت، رقم: ٦٥١٤].

٦ ـ (٢٩٦١) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ، يَعْنِي ابْنَ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيَّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ، أَنَّ عَمْرَو بْنَ عَوْفٍ، وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ، أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ، يَأْتِي بِجِزْيَتِهَا. وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ. فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ. فَوَافَوْا صَلاَةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ انْصَرَفَ، فَتَعَرَّضُوا لَهُ. فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُمْ. ثُمَّ قَالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟» فَقَالُوا: أَجَلْ. يَا رَسُولَ اللَّهِ. قَالَ: «فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ، مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ. وَلَكِنِّي أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ. فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا. وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ».

[البخاري: كتاب الجزية والموادعة، باب الجزية والموادعة مع أهل الذمة...، رقم: ٣١٥٨].

(...) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ. بِإِسْنَادِ يُونُسَ وَمِثْلِ حَدِيثِهِ.

غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ: «وَتُلْهِيَكُمْ كَمَا أَلْهَتْهُمْ».

٧ ـ (٢٩٦٢) ـ حدّثنا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ، أَنَّ يَزِيدَ بْنَ رَبَاحٍ، هُوَ أَبُو فِرَاسٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا فُتِحَتْ عَلَيْكُمْ فَارِسُ وَالرُّومُ، أَيُّ قَوْمٍ أَنْتُمْ؟» قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: نَقُولُ كَمَا أَمَرَنَا اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ غَيْرَ ذَلِكَ.

will bear enmity against one another. or something to the same effect. Then you would go to the poor emigrants and would make some the masters of the others.

8-(2963) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: When one of you looks at one who stands at a higher level than you in regard to wealth and physical structure he should also see one who stands at a lower level than you in regard to these things (in which he stands) at a hi-her level (as compared to him).

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

9-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for this would make the favours (conferred upon you by Allah) insignificant (in your eyes). Abu Mu'awiya said: Upon you.

10-(2964) Abu Huraira "Allah be pleased with him"narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: There were three persons in Banu Isra'il, one suffering from leprosy, the other bald-headed and the third one blind. Allah decided to test them. So He sent an angel who came to one who was suffering from leprosy and said: Which thing do you like most? He said: Beautiful colour and fine skin and removal of that which makes me detestable in the eye of people. He wiped him and his illness was no more and he was conferred upon beautiful colour and beautiful skin. He (the angel) again said: Which property do you like most? He said: Camels, or he said: The cow the narrator is, however, doubtful about it, but (out of the persons) suffering from leprosy or baldness one of them definitely said: The came]. And the other one said: Cow. And he (one who demanded came]) was bestowed upon a she-camel, in an advanced stage of pregnancy, and while giving he said: May Allah bless you in this I Then he came to the bald-headed person and said: Which thing do you like most? He said: Beautiful hair and that (this baldness) may be removed from me because of which people hate me He wiped his body and his illness was removed and he was bestowed upon beautiful hair, and the angel said: Which wealth do you like most? He said: The cow. And he was given a pregnant cow and while handing it over to him he (the angel) said: May Allah bless you in this I Then he came to the

تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ. ثُمَّ تَتَدَابَرُونَ. ثُمَّ تَتَبَاغَضُونَ. أَوْ نَحْوَ ذَلِكَ. ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ، فَتَجْعَلُونَ بَعْضَهُمْ عَلَىٰ رِقَابِ بَعْضٍ».

٨ ـ (٢٩٦٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَٰنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ إِلَىٰ مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَىٰ مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فُضِّلَ عَلَيْهِ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ. سَوَاءً.

٩ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرُوا إِلَىٰ مَنْ أَسْفَلَ مِنْكُمْ. وَلاَ تَنْظُرُوا إِلَىٰ مَنْ فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَنْ لاَ تَزْدَرُوا نِعْمَةَ اللَّهِ». قَالَ أَبُو مُعَاوِيَةَ: «عَلَيْكُمْ».

١٠ ـ (٢٩٦٤) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي عَمْرَةَ، أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ ثَلاَثَةً فِي بَنِي إِسْرَائِيلَ: أَبْرَصَ وَأَقْرَعَ وَأَعْمَىٰ. فَأَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ. فَبَعَثَ إِلَيْهِمْ مَلَكاً. فَأَتَى الأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْنٌ حَسَنٌ وَجِلْدٌ حَسَنٌ وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذِرَنِي النَّاسُ. قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذَرُهُ. وَأُعْطِيَ لَوْناً حَسَناً وَجِلْداً حَسَناً. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الإِبِلُ، أَوْ قَالَ: الْبَقَرُ. شَكَّ إِسْحَاقُ ـ إِلاَّ أَنَّ الأَبْرَصَ أَوِ الأَقْرَعَ قَالَ أَحَدُهُمَا: الإِبِلُ. وَقَالَ الآخَرُ: الْبَقَرُ ـ قَالَ: فَأُعْطِيَ نَاقَةً عُشَرَاءَ. فَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا. قَالَ: فَأَتَى الأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعَرٌ حَسَنٌ وَيَذْهَبُ عَنِّي هَٰذَا الَّذِي قَدْ قَذِرَنِي النَّاسُ. قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ. وَأُعْطِيَ شَعَراً حَسَناً. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ. فَأُعْطِيَ بَقَرَةً حَامِلاً. فَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا. قَالَ: فَأَتَى الأَعْمَىٰ فَقَالَ:

blind man and he said: Which thing do you like most? He said: Allah should restore my eyesight so that I should be able to see people with the help of that. He wiped his body and Allah restored to him his eyesight, and he (the angel) also said: Which wealth do you like most? He said. The flock of sheep. And he was given a pregnant goat and that gave birth to young ones and it so happened that one valley abounded in camels and the other one in goats and the third one in sheep. He then came to one suffering from leprosy in his (old) form and shape and he said: I am a poor person and my provision has run short in my journey and there is none to take me to my destination except with the help of Allah and your favour. I beg of you in His name Who gave you fine colour and fine skin, and the camel in the shape of wealth (to confer upon me) a camel which should carry me in my journey. He said: I have many responsibilities to discharge. Thereupon he said: I perceive as if I recognize you. Were you not suffering from leprosy whom people hated and you were a destitute and Allah conferred upon you (wealth) He said: I have inherited this property from my forefathers. Thereupon he said: If you are a liar may Allah change you to that very position in which you had been. He then came to the one who was bald-headed in his (old) form and said to him the same what he had said to him (one suffering from leprosy) and he gave him the same reply as he had given him and he said: If you are a liar, may Allah turn you to your previous position in which you had been. And then he came to the blind man in his (old) form and shape and he said: I am a destitute person and a wayfarer. My provision have ran short and today there is no way to reach the destination but with the help of Allah and then with your help and I beg of you in the (name) of One Who restored your eyesight and gave you the flock of sheep to give me a sheep by which I should be able to make my provisions for the journey. He said: I was blind and Allah restored to me my eyesight; you take whatever you like and leave whatever you like. By Allah. I shall not stand in your way today for what you take in the name of God. Thereupon, he said: You keep with you what you have (in your possession). The fact is that you three were put to test and Allah is well pleased with you and He is annoyed with your companions.

11-(2965) Amir Ibn Sa'd narrated that Sa'd Ibn Abu Waqqas was in the fold of his camels that his son Umar came to him. When Sa'd saw him he said: I seek refuge with Allah from the mischief of this rider. And as he got down he said to him: You are busy with your camels and your sheep and you have abandoned people who are contending with one another for kingdom. Sa'd struck his chest and said: Keep quite. I heard The

أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَرُدَّ اللَّهُ إِلَيَّ بَصَرِي فَأُبْصِرَ بِهِ النَّاسَ. قَالَ: فَمَسَحَهُ، فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ. فَأُعْطِيَ شَاةً وَالِداً. فَأُنْتِجَ هَذَانِ وَوَلَّدَ هَذَا. قَالَ: فَكَانَ لِهَذَا وَادٍ مِنَ الإِبِلِ. ولِهَذَا وَادٍ مِنَ الْبَقَرِ. وَلِهَذَا وَادٍ مِنَ الْغَنَمِ.

قَالَ: ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ. قَدِ انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي. فَلاَ بَلاَغَ لِيَ الْيَوْمَ إِلاَّ بِاللَّهِ ثُمَّ بِكَ. أَسْأَلُكَ، بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ، بَعِيراً أَتَبَلَّغُ عَلَيْهِ فِي سَفَرِي. فَقَالَ: الْحُقُوقُ كَثِيرَةٌ. فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ. أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ؟ فَقِيراً فَأَعْطَاكَ اللَّهُ؟ فَقَالَ: إِنَّمَا وَرِثْتُ هَذَا الْمَالَ كَابِراً عَنْ كَابِرٍ. فَقَالَ: إِنْ كُنْتَ كَاذِباً، فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتَ.

قَالَ: وَأَتَى الأَقْرَعَ فِي صُورَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا. وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَى هَذَا. فَقَالَ: إِنْ كُنْتَ كَاذِباً فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتَ.

قَالَ: وَأَتَى الأَعْمَى فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ. انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي. فَلاَ بَلاَغَ لِيَ الْيَوْمَ إِلاَّ بِاللَّهِ ثُمَّ بِكَ. أَسْأَلُكَ، بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ، شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي. فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ إِلَيَّ بَصَرِي، فَخُذْ مَا شِئْتَ، وَدَعْ مَا شِئْتَ. فَوَاللَّهِ، لاَ أَجْهَدُكَ الْيَوْمَ شَيْئاً أَخَذْتَهُ لِلَّهِ. فَقَالَ: أَمْسِكْ مَالَكَ. فَإِنَّمَا ابْتُلِيتُمْ. فَقَدْ رُضِيَ عَنْكَ وَسُخِطَ عَلَى صَاحِبَيْكَ.

[البخاري: كتاب أحاديث الأنبياء، باب حديث أبرص وأعمى وأقرع...، رقم: ٣٤٦٤].

١١ ـ (٢٩٦٥) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ ـ وَاللَّفْظُ لإِسْحَاقَ ـ قَالَ عَبَّاسٌ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ قَالَ: كَانَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي إِبِلِهِ. فَجَاءَهُ ابْنُهُ عُمَرُ. فَلَمَّا رَآهُ سَعْدٌ قَالَ: أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا الرَّاكِبِ. فَنَزَلَ. فَقَالَ لَهُ: أَنْزَلْتَ فِي

Messenger of Allah "Allah's blessing and peace be upon him" as saying: Allah loves the servant who is God-conscious and is free from want and is hidden (from the view of people).

12-(2966) Sa'd Ibn Abu Waqqas "Allah be pleased with him"reported: By Allah, I am the first person amongst the Arabs to throw an arrow in the cause of Allah and we used to go with The Messenger of Allah "Allah's blessing and peace be upon him" and there was no food for us to eat but only the leaves of Hubla and Samur trees (they are wild trees) and as a result thereof one amongst us would relieve himself as does the goat. (How strange it is) that now the people of Banu Asad (the progeny of Zubair) instruct me in religion and try to impose punishment upon me (in regard to it). If it is so (that I am so ignorant of religion), then indeed, I am undone and my deeds have been lost.

13-(...) This Hadith was narrated on the authority of Isma'il Ibn Abu Khalid with the same chain of transmitters and the words are:" One amongst us would relieve himself as the goats do without anything mixing with its excrement."

14-(2967) Umair Al-Adawi reported: Utba Ibn Ghazwan delivered us a sermon and he praised Allah and lauded Him, then said: Now coming to the point, verily the world has been given the news of its end and that too quite early. Nothing would be left out of it but only water left in the utensil which its owner leaves, and you are going to shift to an abode which knows no end, and you should shift with the good before you, for we have been told that a stone would be thrown at one side of the Hell and it would go down even for seventy years but would not be able to reach its bottom. By Allah, it would be fully packed. Do you find it something strange, and it has been mentioned that there yawns a distance which one would be able to cover in forty years from one end to another of Paradise, and a day would come when it would be fully packed and you must be knowing that I was the seventh amongst seven who had been with The Messenger of Allah "Allah's blessing and peace be upon him" and we had nothing to eat but the leaves of the tree until the corners of the mouth were injured. We found a sheet which we tore in two and divided between myself and Sa'd Ibn Malik. I made the lower garment with halt of it and so did Sa'd make the lower garment with half of it and today there is none amongst us who has not become the governor of a city from amongst the cities (of the Islamic Commonwealth) and I seek refuge with Allah that I should consider myself great whereas I am insignificant in the eye of Allah.

إِبِلِكَ وَغَنَمِكَ وَتَرَكْتَ النَّاسَ يَتَنَازَعُونَ الْمُلْكَ بَيْنَهُمْ؟ فَضَرَبَ سَعْدٌ فِي صَدْرِهِ فَقَالَ: اسْكُتْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيَّ، الْخَفِيَّ».

١٢ ـ (٢٩٦٦) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا الْمُعْتَمِرُ. قَالَ: سَمِعْتُ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ سَعْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: وَاللَّهِ، إِنِّي لأَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَىٰ بِسَهْمٍ فِي سَبِيلِ اللَّهِ. وَلَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ، مَالَنَا طَعَامٌ نَأْكُلُهُ إِلاَّ وَرَقُ الْحُبْلَةِ، وَهَذَا السَّمُرُ. حَتَّىٰ إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ. ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الدِّينِ. لَقَدْ خِبْتُ، إِذاً، وَضَلَّ عَمَلِي. وَلَمْ يَقُلِ ابْنُ نُمَيْرٍ: إِذاً.

[البخاري: كتاب فضائل الصحابة، باب مناقب سعد بن ابي وقاص، رقم: ٣٧٢٨].

١٣ ـ (...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الإِسْنَادِ. وَقَالَ: حَتَّىٰ إِنْ كَانَ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الْعَنْزُ، مَا يَخْلِطُهُ بِشَيْءٍ.

١٤ ـ (٢٩٦٧) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ خَالِدِ بْنِ عُمَيْرٍ الْعَدَوِيِّ. قَالَ: خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ. فَإِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرْمٍ وَوَلَّتْ حَذَّاءَ، وَلَمْ يَبْقَ مِنْهَا إِلاَّ صُبَابَةٌ كَصُبَابَةِ الإِنَاءِ. يَتَصَابُّهَا صَاحِبُهَا. وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَىٰ دَارٍ لاَ زَوَالَ لَهَا، فَانْتَقِلُوا بِخَيْرِ مَا بِحَضْرَتِكُمْ. فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَىٰ مِنْ شَفَةِ جَهَنَّمَ، فَيَهْوِي فِيهَا سَبْعِينَ عَاماً لاَ يُدْرِكُ لَهَا قَعْراً. وَوَاللَّهِ، لَتُمْلأَنَّ. أَفَعَجِبْتُمْ؟ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ سَنَةً. وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيظٌ مِنَ الزِّحَامِ. وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ. مَالَنَا طَعَامٌ إِلاَّ وَرَقُ الشَّجَرِ. حَتَّىٰ قَرِحَتْ أَشْدَاقُنَا. فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ. فَاتَّزَرْتُ بِنِصْفِهَا وَاتَّزَرَ سَعْدٌ بِنِصْفِهَا. فَمَا أَصْبَحَ الْيَوْمَ مِنَّا أَحَدٌ إِلاَّ أَصْبَحَ أَمِيراً عَلَىٰ مِصْرٍ مِنَ

Prophethood does not remain for ever and its impact fades with the result that it changes eventually into kingship, and you would soon come to know and experience those rulers who would come after us and see (how far they are from religion).

(...) Khalid Ibn Umair reported and he had seen the pre-Islamic period of ignorance, that Uqba Ibn Ghazwan delivered this address and he was the governor of Basra. The rest of the Hadith is the same as transmitted by Shaiban.

15-(...) Khalid Ibn Umair reported: I heard Uqba Ibn Ghazwan as saying: I found myself as the seventh amongst the seven who had been along with The Messenger of Allah "Allah's blessing and peace be upon him". We had nothing to eat but the leaves of Hubla (a wild tree) until the corners of our mouths were injured.

16-(2968) Abu Huraira "Allah be pleased with him"reported that they (the Companions of the Holy Prophet) said: The Messenger of Allah, will we be able to see our Lord on the Day of Judgment? He said: Do you feel any difficulty in seeing the sun in the noon when there is no cloud over it? They said: No. He again said: Do you feel any difficulty in seeing the moon on the fourteenth night when there is no cloud over it? They said: No. Thereupon he said: By Allah Who is One in Whose Hand is my life. you will not face any difficulty in seeing your Lord but only so much as you feel in seeing one of them. Then Allah would sit in judgment upon the servant and would say: O, so and so, did I not honour you and make you the chief and provide you the spouse and subdue for you horses, camels, and afforded you an opportunity to rule over your subjects? He would say: Yes. And then it would be said: Did you not think that you would meet Us? And he would say: No. Thereupon He (Allah) would say: Well, We forget you as you forgot Us. Then the second person would be brought for judgment. (And Allah would) say: , so and so. did We not honour you and make you the chief and make you pair and subdue for you horses and camels and afford you an opportunity to rule over your subjects? He would say: Yes, my Lord. And He (the Lord) would say: Did you not think that you would be meeting Us? And he would say: No. And then He (Allah) would say: Well, I forget you today as you forgot Us. Then the third -one would be brought and He (Allah) would say to him as He said before. And he (the third person) would say: O, my Lord, I affirmed my faith in Thee and in Thy Book and in Thy Messenger and I observed prayer and fasts and gave charity, and he would speak in good terms like this as he would

الأَمْصَارِ. وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيماً وَعِنْدَ اللَّهِ صَغِيراً. وَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلاَّ تَنَاسَخَتْ، حَتَّىٰ يَكُونَ آخِرُ عَاقِبَتِهَا مُلْكاً. فَسَتَخْبُرُونَ وَتُجَرِّبُونَ الأُمَرَاءَ بَعْدَنَا.

(...) ـ **وحدّثني** إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ خَالِدِ بْنِ عُمَيْرٍ. وَقَدْ أَدْرَكَ الْجَاهِلِيَّةَ. قَالَ: خَطَبَ عُتْبَةُ بْنُ غَزْوَانَ، وَكَانَ أَمِيراً عَلَى الْبَصْرَةِ... فَذَكَرَ نَحْوَ حَدِيثِ شَيْبَانَ.

١٥ ـ (...) ـ **وحدّثنا** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا وَكِيعٌ، عَنْ قُرَّةَ بْنِ خَالِدٍ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ خَالِدِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عُتْبَةَ بْنَ غَزْوَانَ يَقُولُ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ، مَا طَعَامُنَا إِلاَّ وَرَقُ الْحُبْلَةِ، حَتَّىٰ قَرِحَتْ أَشْدَاقُنَا.

١٦ ـ (٢٩٦٨) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ نَرَىٰ رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ، لَيْسَتْ فِي سَحَابَةٍ؟» قَالُوا: لاَ. قَالَ: «فَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَيْسَ فِي سَحَابَةٍ؟» قَالُوا: لاَ. قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ، لاَ تُضَارُّونَ فِي رُؤْيَةِ رَبِّكُمْ إِلاَّ كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا. قَالَ: فَيَلْقَى الْعَبْدَ فَيَقُولُ: أَيْ فُلْ، أَلَمْ أُكْرِمْكَ، وَأُسَوِّدْكَ، وَأُزَوِّجْكَ، وَأُسَخِّرْ لَكَ الْخَيْلَ وَالإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَىٰ. قَالَ فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلاَقِيَّ؟ فَيَقُولُ: لاَ. فَيَقُولُ: فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي. ثُمَّ يَلْقَى الثَّانِيَ، فَيَقُولُ: أَيْ فُلْ، أَلَمْ أُكْرِمْكَ، وَأُسَوِّدْكَ، وَأُزَوِّجْكَ، وَأُسَخِّرْ لَكَ الْخَيْلَ وَالإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَىٰ. أَيْ رَبِّ. فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلاَقِيَّ؟ فَيَقُولُ: لاَ. فَيَقُولُ: فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي. ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ. فَيَقُولُ: يَا رَبِّ، آمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ. وَيُثْنِي بِخَيْرٍ مَا اسْتَطَاعَ، فَيَقُولُ: هَا هُنَا إِذاً.

be able to do. And He (Allah) would say: Well, We will bring our witnesses to you. And the man would think in his mind who would bear witness upon him and then his mouth would be sealed and it would be said to his thighs, to his flesh and to his bones to speak and his thighs. flesh and bones would bear witness to his deeds and it would be done so that he should not be able to make any excuse for himself and he would be a hypocrite and Allah would be annoyed with him.

17-(2969) Anas Ibn Malik "Allah be pleased with him"reported: We were in the company of The Messenger of Allah (way peace be upon him) that he smiled and said: Do you know why I laughed? We said: Allah and His Messenger, know best. Thereupon he said: It was because of the (fact that there came to my mind the) talk which the servant would have with his Lord. (on the Day of judgment). He would say: My Lord, have you not guaranteed me protection against injustice? He would say: Yes. Then the servant would say: I do not deem valid any witness against me but my own self, and He would say: Well, enough would he the witness of your self against you and that of the two angels who had been appointed to record your deeds. Then the seal would be set upon his mouth and it would be said to his hands and feet to speak and they would speak of his deeds. Then the mouth would be made free to talk, he would say (to the bands and feet): Be away, let there be curse of Allah upon you. It was for your safety that I contended.

18-(1055) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: O Allah, make for the family of Muhammad the provision which is a bare subsistence.

19-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah, provide for the, family of Muhammad their subsistence, and in the narration transmitted on the authority of Amr (the words are):" O Allah, provide us subsistence"

(...) Umara Ibn Al-Qa'qa reported this Hadith with the same chain of transmitters but with a slight variation of wording.

20-(2970) A'isha "Allah be pleased with her"reported: Never had the family of Muhammad "Allah's blessing and peace be upon him" eaten to the fill since their, arrival in Medina with the bread of wheat for three successive nights until his (Holy Prophet's) death.

قَالَ: ثُمَّ يُقَالُ لَهُ: الآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ. وَيَتَفَكَّرُ فِي نَفْسِهِ: مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ؟ فَيُخْتَمُ عَلَىٰ فِيهِ. وَيُقَالُ لِفَخِذِهِ وَلَحْمِهِ وَعِظَامِهِ: انْطِقِي. فَتَنْطِقُ فَخِذُهُ وَلَحْمُهُ وَعِظَامُهُ بِعَمَلِهِ. وَذَلِكَ لِيُعْذِرَ مِنْ نَفْسِهِ. وَذَلِكَ الْمُنَافِقُ، وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ».

١٧ ـ (٢٩٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنِي أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عُبَيْدٍ الْمُكْتِبِ، عَنْ فُضَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَضَحِكَ فَقَالَ: «هَلْ تَدْرُونَ مِمَّ أَضْحَكُ؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ. يَقُولُ: يَا رَبِّ، أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ قَالَ: يَقُولُ: بَلَىٰ. قَالَ: فَيَقُولُ: فَإِنِّي لاَ أُجِيزُ عَلَىٰ نَفْسِي إِلاَّ شَاهِداً مِنِّي. قَالَ: فَيَقُولُ: كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيداً، وَبِالْكِرَامِ الْكَاتِبِينَ شُهُوداً. قَالَ: فَيُخْتَمُ عَلَىٰ فِيهِ. فَيُقَالُ لأَرْكَانِهِ: انْطِقِي. قَالَ: فَتَنْطِقُ بِأَعْمَالِهِ. قَالَ: ثُمَّ يُخَلَّىٰ بَيْنَهُ وَبَيْنَ الْكَلاَمِ. قَالَ: فَيَقُولُ: بُعْداً لَكُنَّ وَسُحْقاً. فَعَنْكُنَّ كُنْتُ أُنَاضِلُ».

١٨ ـ (١٠٥٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتاً».

١٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتاً». وَفِي رِوَايَةِ عَمْرٍو: «اللَّهُمَّ ارْزُقْ».

(...) ـ وحدّثناه أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو أُسَامَةَ. قَالَ: سَمِعْتُ الأَعْمَشَ، ذَكَرَ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ. وَقَالَ: «كَفَافاً».

٢٠ ـ (٢٩٧٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ، مُنْذُ قَدِمَ الْمَدِينَةَ، مِنْ طَعَامِ بُرٍّ، ثَلاَثَ لَيَالٍ تِبَاعاً، حَتَّىٰ قُبِضَ.

[البخاري: كتاب الأطعمة، باب ما كان النبي ﷺ وأصحابه يأكلون، رقم: ٥٤١٦].

21-(...) A'isha "Allah be pleased with her"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Never did The Messenger of Allah "Allah's blessing and peace be upon him" eat to his fill the bread of wheat for three successive days until he had run the course of his life.

22-(...) A'isha "Allah be pleased with her"reported: Never did the family of Muhammad "Allah's blessing and peace be upon him" eat to the fill the bread of barley for two successive days until The Messenger of Allah "Allah's blessing and peace be upon him" died.

23-(...) A'isha "Allah be pleased with her"reported: Never could the family of Muhammad "Allah's blessing and peace be upon him" (afford to cat to the fill) the bread of wheat beyond three days (successively).

24-(...) A'isha "Allah be pleased with her"reported: Never could the family of Muhammad "Allah's blessing and peace be upon him" (afford to eat) the bread of wheat for three (successive days) until he ran the course of his life.

25-(2971) A'isha "Allah be pleased with her"reported: Never could the family of Muhammad "Allah's blessing and peace be upon him" (afford to eat) the bread of wheat for two days successively. Even (out of these two days) one (was such wherein he could get) only a date.

26-(2972) A'isha "Allah be pleased with her"reported: We the family of Muhammad "Allah's blessing and peace be upon him" used to spend (the whole) month in which we (did not need to) kindle the fire as (we had nothing to cook) ; we had only dates and water (to fill our bellies).

(...) This Hadith was narrated on the authority of Urwa with the same chain of transmitters (and the words are):" We used to spend-" And he did not make a mention of the family of Muhammad "Allah's blessing and peace be upon him", and Abu Kuraib made this addition to his Hadith which was transmitted on the authority of Ibn Numair (and the words are):" But this that there was brought to us some meat."

27-(2973) A'isha "Allah be pleased with her"reported that The Messenger of Allah (way peace be upon him) died (in such a state) that there had been nothing in my wooden tub which a living being could afford to eat but a handful of barley therein. I had been eating out of that for a fairly long duration when I thought of measuring it and it was almost finished.

٢١ ـ (...) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ رَسُولُ اللَّهِ ﷺ ثَلاثَةَ أَيَّامٍ تِبَاعاً، مِنْ خُبْزِ بُرٍّ، حَتَّى مَضَى لِسَبِيلِهِ.

٢٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يُحَدِّثُ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ شَعِيرٍ، يَوْمَيْنِ مُتَتَابِعَيْنِ، حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ.

٢٣ ـ (...) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ بُرٍّ، فَوْقَ ثَلاثٍ.

[البخاري: كتاب الأطعمة، باب ما كان السلف يدخرون في بيوتهم...، رقم: ٥٤٢٣].

٢٤ ـ (...) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: قَالَتْ عَائِشَةُ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ الْبُرِّ، ثَلاثاً، حَتَّى مَضَى لِسَبِيلِهِ.

٢٥ ـ (٢٩٧١) ـ حدّثنا أَبو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ هِلاَلِ بْنِ حُمَيْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ يَوْمَيْنِ مِنْ خُبْزِ بُرٍّ، إِلاَّ وَأَحَدُهُمَا تَمْرٌ.

[البخاري: كتاب الرقاق، باب كيف كان عيش النبي ﷺ وأصحابه، رقم: ٦٤٥٥].

٢٦ ـ (٢٩٧٢) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. قَالَ: وَيَحْيَى بْنُ يَمَانٍ: حَدَّثَنَا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كُنَّا، آلَ مُحَمَّدٍ ﷺ، لَنَمْكُثُ شَهْراً مَا نَسْتَوْقِدُ بِنَارٍ. إِنْ هُوَ إِلاَّ التَّمْرُ وَالْمَاءُ.

(...) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبو أُسَامَةَ وَابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ: إِنْ كُنَّا لَنَمْكُثُ. وَلَمْ يَذْكُرْ آلَ مُحَمَّدٍ.

وَزَادَ أَبو كُرَيْبٍ فِي حَدِيثِهِ عَنِ ابْنِ نُمَيْرٍ: إِلاَّ أَنْ يَأْتِيَنَا اللُّحَيْمُ.

٢٧ ـ (٢٩٧٣) ـ حدّثنا أَبو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ بْنِ كُرَيْبٍ: حَدَّثَنَا أَبو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَمَا فِي رَفِّي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلاَّ شَطْرُ شَعِيرٍ فِي رَفٍّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ. فَكِلْتُهُ فَفَنِيَ.

[البخاري: كتاب فرض الخمس، باب نفقة نساء النبي ﷺ بعد وفاته، رقم: ٣٠٩٧].

28-(2972) A'isha "Allah be pleased with her"told Urwa: Son of my sister, by Allah, I used to see the new moon, then the new moon, then the new moon, i.e. three moons in two months, and fire was not kindled in the house of The Messenger of Allah "Allah's blessing and peace be upon him". I (Urwa) said: Auntie, then what were your means of sustenance? She said: Dates and water. But it (so happened) that The Messenger of Allah "Allah's blessing and peace be upon him" had some Ansar as his neighbours and they had milch animals and they used to send to The Messenger of Allah "Allah's blessing and peace be upon him" some milk of their (animals) and he served that to us.

29-(2974) Urwa Ibn Az-Zubair reported from A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" died (in a state) that it never happened that he could eat to his fill the bread with olive oil twice during a day.

30-(2975) A'isha "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" died (in a state) when the people could afford to eat only the dates and water.

31-(...) A'isha "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" had died in a state that they could afford to get two things only: water and dates.

(...) This Hadith was narrated on the authority of Sufyan and the words are:" We could not afford to eat to the fill even dates and water."

32-(2976) Abu Huraira "Allah be pleased with him"reported: By Him in Whose Hand is my life and Ibn Abbad also said: By One in Whose hand is the life of Abu Huraira, The Messenger of Allah "Allah's blessing and peace be upon him" could not afford to provide adequate food to his family which could (fill their bellies) with bread and wheat for three days successively until he left the world.

33-(...) Abu Hazim reported: I saw Abu Huraira point with his finger many a time and saying: By One in Whose Hand is the life of Abu Huraira, The Messenger of Allah "Allah's blessing and peace be upon him" could not eat to his fill and provide his family bread of wheat beyond three days successively until he left the world.

34-(2977) An-Nu'man Ibn Bashir "Allah be pleased with him"told: Don't you eat and drink according to your heart's desire, whereas I saw that your Prophet "Allah's blessing and peace be upon him" (at times) could

٢٨ ـ (٢٩٧٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَقُولُ: وَاللَّهِ، يَا ابْنَ أُخْتِي، إِنْ كُنَّا لَنَنْظُرُ إِلَىٰ الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ: ثَلَاثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ. وَمَا أُوقِدَ فِي أَبْيَاتِ رَسُولِ اللَّهِ ﷺ نَارٌ. قَالَ: قُلْتُ: يَا خَالَةُ، فَمَا كَانَ يُعَيِّشُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ جِيرَانٌ مِنَ الْأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَائِحُ. فَكَانُوا يُرْسِلُونَ إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنْ أَلْبَانِهَا، فَيَسْقِينَاهُ.

[البخاري: كتاب الهبة، باب الهبة وفضلها والتحريض عليها، رقم: ٢٥٦٧].

٢٩ ـ (٢٩٧٤) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: لَقَدْ مَاتَ رَسُولُ اللَّهِ ﷺ، وَمَا شَبِعَ مِنْ خُبْزٍ وَزَيْتٍ، فِي يَوْمٍ وَاحِدٍ، مَرَّتَيْنِ.

٣٠ ـ (٢٩٧٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَٰنِ الْمَكِّيُّ الْعَطَّارُ، عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ. (ح) وحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَٰنِ الْعَطَّارُ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَٰنِ الْحَجَبِيُّ، عَنْ أُمِّهِ، صَفِيَّةَ، عَنْ عَائِشَةَ، قَالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، حِينَ شَبِعَ النَّاسُ مِنَ الْأَسْوَدَيْنِ: التَّمْرِ وَالْمَاءِ.

[البخاري: كتاب الأطعمة، باب من أكل حتى يشبع، رقم: ٥٣٨٣].

٣١ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَبِعْنَا مِنَ الْأَسْوَدَيْنِ: الْمَاءِ وَالتَّمْرِ.

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا الْأَشْجَعِيُّ. (ح) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ. كِلَاهُمَا عَنْ سُفْيَانَ، بِهَٰذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا عَنْ سُفْيَانَ: وَمَا شَبِعْنَا مِنَ الْأَسْوَدَيْنِ.

٣٢ ـ (٢٩٧٦) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالَا: حَدَّثَنَا مَرْوَانُ، يَعْنِيَانِ الْفَزَارِيَّ، عَنْ يَزِيدَ، وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ. وَقَالَ ابْنُ عَبَّادٍ: وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، مَا أَشْبَعَ رَسُولُ اللَّهِ ﷺ أَهْلَهُ ثَلَاثَةَ أَيَّامٍ تِبَاعاً، مِنْ خُبْزِ حِنْطَةٍ، حَتَّىٰ فَارَقَ الدُّنْيَا.

٣٣ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ. قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يُشِيرُ بِإِصْبَعِهِ مِرَاراً يَقُولُ: وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، مَا شَبِعَ نَبِيُّ اللَّهِ ﷺ وَأَهْلُهُ، ثَلَاثَةَ أَيَّامٍ تِبَاعاً، مِنْ خُبْزِ حِنْطَةٍ، حَتَّىٰ فَارَقَ الدُّنْيَا.

٣٤ ـ (٢٩٧٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ. قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا

not find even an inferior quality of the dates with which he could fill his belly? Qutaiba, however, did not make a mention of It.

35-(...) This Hadith was narrated on the authority of Simak with the same chain of transmitters, with this addition of words:" You are not satisfied with the qualities of dates and butter."

36-(2978) Simak Ibn Harb reported: I heard Nu'man deliver an address in which he said that Umar made a mention of what had fallen to the lot of people out of the material world and he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" spend the whole day being upset because of hunger and he could not get even an interior quality of dates with which he could fill his belly.

37-(2979) Abd Ar-Rahman Al-Hubuli reported: I heard that a person asked Abdullah Ibn Amr Ibn Al-As saying: Are we not amongst the destitute of the emigrants? Abdullah said to him: Have you a spouse with whom you live? He said: Yes. He again said: Then you are amongst the rich. He said: I have a servant also. Thereupon he (Abdullah Ibn Amr Ibn As) said: Then you are amongst the kings.

(...)Abd Ar-Rahman reported that three persons came to Abdullah Ibn Amr Ibn As while I was sitting with him and they said: By Allah, we have nothing with us either in the form of provision, riding animals or wealth. Thereupon he said to them: I am prepared to do whatever you like. If you come to us, we would give you what Allah would make available for you. and if you like I would make a mention of your case to the ruler, and if you like you can show patience also. for I have beard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: Destitute amongst the emigrants would precede the rich emigrants by forty years in getting into Paradise on the Day of Resurrection. Thereupon they said: We then, show patience and do not ask for anything.

[1] Do not enter but in a state of weeping the habitations of those who wronged themselves

38-(2980) Abdullah Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said in connection with the people of Hijr (Thamud): Do not enter but in the state of weeping (the habitations) of these people who bad been punished by (Allah), and in case you do not feel inclined to weep, then do not enter (these habitations) that you may not meet the same calamity as had fallen to their lot.

شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ ﷺ وَمَا يَجِدُ مِنَ الدَّقَلِ، مَا يَمْلأُ بِهِ بَطْنَهُ. وَقُتَيْبَةُ لَمْ يَذْكُرْ: بِهِ.

٣٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلاَئِيُّ: حَدَّثَنَا إِسْرَائِيلُ. كِلاَهُمَا عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

وَزَادَ فِي حَدِيثِ زُهَيْرٍ: وَمَا تَرْضَوْنَ دُونَ أَلْوَانِ التَّمْرِ وَالزُّبْدِ.

٣٦ ـ (٢٩٧٨) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ النُّعْمَانَ يَخْطُبُ قَالَ: ذَكَرَ عُمَرُ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا. فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَظَلُّ الْيَوْمَ يَلْتَوِي، مَا يَجِدُ دَقَلاً يَمْلأُ بِهِ بَطْنَهُ.

٣٧ ـ (٢٩٧٩) ـ **حدّثني** أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِىءٍ: سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، وَسَأَلَهُ رَجُلٌ، فَقَالَ: أَلَسْنَا مِنْ فُقَرَاءِ الْمُهَاجِرِينَ؟ فَقَالَ لَهُ عَبْدُ اللَّهِ: أَلَكَ امْرَأَةٌ تَأْوِي إِلَيْهَا؟ قَالَ: نَعَمْ. قَالَ: أَلَكَ مَسْكَنٌ تَسْكُنُهُ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْتَ مِنَ الأَغْنِيَاءِ. قَالَ: فَإِنَّ لِي خَادِماً. قَالَ: فَأَنْتَ مِنَ الْمُلُوكِ.

ـ قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَجَاءَ ثَلاَثَةُ نَفَرٍ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، وَأَنَا عِنْدَهُ، فَقَالُوا: يَا أَبَا مُحَمَّدٍ، إِنَّا وَاللَّهِ، مَا نَقْدِرُ عَلَى شَيْءٍ. لاَ نَفَقَةٍ، وَلاَ دَابَّةٍ، وَلاَ مَتَاعٍ. فَقَالَ لَهُمْ: مَا شِئْتُمْ. إِنْ شِئْتُمْ رَجَعْتُمْ إِلَيْنَا فَأَعْطَيْنَاكُمْ مَا يَسَّرَ اللَّهُ لَكُمْ، وَإِنْ شِئْتُمْ ذَكَرْنَا أَمْرَكُمْ لِلسُّلْطَانِ، وَإِنْ شِئْتُمْ صَبَرْتُمْ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَسْبِقُونَ الأَغْنِيَاءَ، يَوْمَ الْقِيَامَةِ، إِلَى الْجَنَّةِ، بِأَرْبَعِينَ خَرِيفاً». قَالُوا: فَإِنَّا نَصْبِرُ. لاَ نَسْأَلُ شَيْئاً.

١ ـ باب لا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُم إِلاَّ أَنْ تَكُونُوا بَاكِينَ

٣٨ ـ (٢٩٨٠) ـ **حدّثنا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، لأَصْحَابِ الْحِجْرِ: «لاَ تَدْخُلُوا عَلَى هَؤُلاَءِ الْقَوْمِ الْمُعَذَّبِينَ، إِلاَّ أَنْ تَكُونُوا بَاكِينَ. فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلاَ تَدْخُلُوا عَلَيْهِمْ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ».

39-(...) Ibn Shihab reported, and he had been talking about the stony abodes of Thamud, and he said: Salim Ibn Abdullah reported that Abdullah Ibn Umar said: We were passing along with The Messenger of Allah "Allah's blessing and peace be upon him" through the habitations of Hijr, and The Messenger of Allah "Allah's blessing and peace be upon him" said: Do not enter but in the state o weeping the habitations of these persons who committed tyranny among themselves, lest the same calamity should fall upon you as it fell upon them. He then urged his mount to proceed quickly and pass through that valley hurriedly.

40-(2981) Abdullah Ibn Umar "Allah be pleased with both"reported that the people encamped along with The Messenger of Allah "Allah's blessing and peace be upon him" in the valley of Hijr, the habitations of Thamud, and they quenched their thirst from the wells thereof and kneaded the flour with it. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" commanded that the water collected for drinking should be spilt and the flour should be given to the camels and commanded them that the water for drinking should be taken from that well where the she-camel (of Salih) used to come.

(...) This Hadith was narrated on the authority of Ubaidullah with the same chain of transmitters but with a slight variation of wording.

[2] The kind treatment of the widows, needy people, and orphans

41-(2982) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: One who makes efforts (for earning to be spent) on a widow and the destitute is like a striver in the cause of Allah, and I think he also said: He is like one who constantly stands for prayer and observes fast without breaking it.

42-(2983) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this, and Malik (explained it) with the gesture by drawing his index finger and middle finger close together.

[3] The merit of building mosques

43-(533) Abdullah Al-Khawlani reported that when Uthman Ibn Affan tried to rebuild the mosque of The Messenger of Allah "Allah's blessing and peace be upon him" the people began to talk about this. Uthman Ibn Affan said: You discuss it very much whereas I have heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: He who builds a mosque (and the narrator Bukair said: I think he also said: (for)

٣٩ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، وَهُوَ يَذْكُرُ الْحِجْرَ، مَسَاكِنَ ثَمُودَ. قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: مَرَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَلَىٰ الْحِجْرِ. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، إِلاَّ أَنْ تَكُونُوا بَاكِينَ. حَذَراً أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ»، ثُمَّ زَجَرَ فَأَسْرَعَ حَتَّىٰ خَلَّفَهَا.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى ثمود أخاهم صالحاً﴾، رقم: ٣٣٨٠].

٤٠ ـ (٢٩٨١) ـ حدّثني الْحَكَمُ بْنُ مُوسَىٰ، أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ، أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ ﷺ عَلَىٰ الْحِجْرِ، أَرْضِ ثَمُودَ، فَاسْتَقَوْا مِنْ آبَارِهَا. وَعَجَنُوا بِهِ الْعَجِينَ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُهَرِيقُوا مَا اسْتَقَوْا وَيَعْلِفُوا الإِبِلَ الْعَجِينَ. وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبِئْرِ الَّتِي كَانَتْ تَرِدُهَا النَّاقَةُ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ، بِهَٰذَا الإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: فَاسْتَقَوْا مِنْ بِئَارِهَا وَاعْتَجَنُوا بِهِ.

٢ ـ باب الإِحْسَانِ إِلَى الأَرْمَلَةِ والمِسْكِينِ واليَتِيمِ

٤١ ـ (٢٩٨٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «السَّاعِي عَلَىٰ الأَرْمَلَةِ وَالْمِسْكِينِ، كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ. وَأَحْسِبُهُ قَالَ: وَكَالْقَائِمِ لاَ يَفْتُرُ؛ وَكَالصَّائِمِ لاَ يُفْطِرُ».

[البخاري: كتاب النفقات، باب فضل النفقة على الأهل، رقم: ٥٣٥٣].

٤٢ ـ (٢٩٨٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ: حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، قَالَ: سَمِعْتُ أَبَا الْغَيْثِ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَافِلُ الْيَتِيمِ، لَهُ أَوْ لِغَيْرِهِ، أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ»، وَأَشَارَ مَالِكٌ بِالسَّبَّابَةِ وَالْوُسْطَىٰ.

٣ ـ باب فَضْلِ بِنَاءِ المَسَاجِدِ

٤٣ ـ (٥٣٣) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، وَهُوَ ابْنُ الْحَارِثِ، أَنَّ بُكَيْراً حَدَّثَهُ، أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلاَنِيَّ يَذْكُرُ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَىٰ مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ. وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ

seeking the pleasure of Allah) Allah would build (a similar house for him in Paradise). and in the narration of Harun (the words are):" A house for him in Paradise."

44-(...) Mahmud Ibn Labid reported that Uthman Ibn Affan intended to rebuild the mosque (of The Messenger of Allah in Medina) but the people did not like this idea and they wished that it should be preserved in the same (old) form. Thereupon he (Uthman) said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: He who builds a mosque for Allah, Allah would build for him (a house) in Paradise like it.

(...) This Hadith was narrated on the authority of Abd Al-Hamid Ibn Ja'far with the same chain of transmitters with this variation (that the words are):" Allah would build for him a house in Paradise."

[4] Charity is to be given to the needy people

45-(2984) Abu Huraira "Allah be pleased with him"reported: While a person was in the wilderness he heard a voice from the cloud (commanding it thus): Irrigate the garden of so and so. (After that the clouds slinked aside and poured water on a stony ground. It filled a channel amongst the channels of that land and that person followed that water and he found a person standing in the garden busy in changing the course of water with the help of a hatchet. He said to him: Servant of Allah, what is your name? he said: So and so. And it was that very name which he had heard from the clouds. and he said to him: Servant of Allah, why do you ask me my name? He said: I beard a voice from the clouds of which It is the downpour, saying: Water the garden of so and to. like your name. What do you do (for the favour) shown to you by Allah in this matter? He said: Now as you state so. I look what yield I get from it. and I give one-third as charity out of it and I and my children eat one-third of it and one-third I return to it as investment.

(...) This Hadith was narrated on the authority of Wahb Ibn Kaisan with the same chain of transmitters but with this change that he said:" I earmark one-third for the poor, the needy and the wayfarers."

[5] He who associates with Allah another one in worship in his deeds, and the prohibition of simulation and ostentation

46-(2985) Abu Huraira "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" said that Allah the Most High and Exalted said: I am the One, One Who does not stand in need of a partner. If anyone does anything in which he associates

يَقُولُ: «مَنْ بَنَىٰ مَسْجِداً ـ قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ ـ يَبْتَغِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ».

وَفِي رِوَايَةِ هَارُونَ: «بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ».

٤٤ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. كِلاَهُمَا عَنِ الضَّحَّاكِ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي، عَنْ مَحْمُودِ بْنِ لَبِيدٍ؛ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذٰلِكَ. وَأَحَبُّوا أَنْ يَدَعَهُ عَلَىٰ هَيْئَتِهِ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَىٰ مَسْجِداً لِلَّهِ، بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ وَعَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ. كِلاَهُمَا عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا: «بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ».

٤ ـ بَابُ الصَّدَقَةِ فِي الْمَسَاكِينِ

٤٥ ـ (٢٩٨٤) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَا رَجُلٌ بِفَلاَةٍ مِنَ الأَرْضِ، فَسَمِعَ صَوْتاً فِي سَحَابَةٍ: اسْقِ حَدِيقَةَ فُلاَنٍ. فَتَنَحَّىٰ ذٰلِكَ السَّحَابُ. فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ. فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذٰلِكَ الْمَاءَ كُلَّهُ. فَتَتَبَّعَ الْمَاءَ، فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ. فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ، مَا اسْمُكَ؟ قَالَ: فُلاَنٌ. لِلاسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ. فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ، لِمَ تَسْأَلُنِي عَنِ اسْمِي؟ فَقَالَ: إِنِّي سَمِعْتُ صَوْتاً فِي السَّحَابِ الَّذِي هٰذَا مَاؤُهُ يَقُولُ: اسْقِ حَدِيقَةَ فُلاَنٍ. لاسْمِكَ. فَمَا تَصْنَعُ فِيهَا؟ قَالَ: أَمَّا إِذْ قُلْتَ هٰذَا، فَإِنِّي أَنْظُرُ إِلَىٰ مَا يَخْرُجُ مِنْهَا، فَأَتَصَدَّقُ بِثُلُثِهِ، وَآكُلُ أَنَا وَعِيَالِي ثُلُثاً، وَأَرُدُّ فِيهَا ثُلُثَهُ».

(...) ـ **وحدّثناه** أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا وَهْبُ بْنُ كَيْسَانَ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «وَأَجْعَلُ ثُلُثَهُ فِي الْمَسَاكِينِ وَالسَّائِلِينَ وَابْنِ السَّبِيلِ».

٥ ـ باب مَنْ أَشْرَكَ فِي عَمَلِهِ غَيْرَ اللَّهِ
(وفي نسخة: بابُ تَحْرِيمِ الرِّيَاءِ)

٤٦ ـ (٢٩٨٥) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَىٰ: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ. مَنْ

anyone else with Me, I shall abandon him with one whom he associates with Allah.

47-(2986) Ibn Abbas "Allah be pleased with both"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: If anyone wants to have his deeds widely publicized, Allah will publicize (his humiliation). And if anyone makes a hypocritical display (of his deeds) Allah will make a display of him.

48-(2987) Jundub narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: He who wants to publicize (his deeds), Allah will publicize (his humility), and he who makes a hypocritical display (of his deeds), Allah will make a display of him.

(...) Sufyan reported this Hadith with the same chain of transmitters and he made this addition:" I did not hear anyone saying besides him that it was The Messenger of Allah "Allah's blessing and peace be upon him" who had said so."

(...) Salama Ibn Kuhail reported: I heard from Jundub but I did not hear him say like this:" I beard The Messenger of Allah (way peace be upon him) as saying this."

(...) Abu Sufyan reported like that as as-Saduq Al-Amin Al-Walid Ibn Harb narrated with the same chain of transmitters.

[6] Keeping one's tongue

49-(2988) Abu Huraira "Allah be pleased with him"reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: The servant speaks words for which he is sent down to the Hell-Fire farther than the distance between the cast and the west.

50-(...) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The servant speaks words that he does not understand its repercussions but he sinks down in Hell-Fire farther than the distance between the east and the west.

[7] The punishment of one who orders others to do good though he does not do it, who forbids others to do evil though he does it

51-(2989) Shaqiq reported that it was said to Usama Ibn Zaid: Why don't you visit Uthman and talk to him? Thereupon he said: Do you think that I have not talked to him but that I have made you hear? By Allah. I have talked to him (about things) concerning me and him and I did not like

عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِي غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ».

٤٧ ـ (٢٩٨٦) ـ حدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنِي أَبِي، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمَّعَ سَمَّعَ اللَّهُ بِهِ. وَمَنْ رَاءَى رَاءَى اللَّهُ بِهِ».

٤٨ ـ (٢٩٨٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: سَمِعْتُ جُنْدُباً الْعَلَقِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُسَمِّعْ يُسَمِّعِ اللَّهُ بِهِ. وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ».

[البخاري: كتاب الرقاق، باب الرياء والسمعة، رقم: ٦٤٩٩].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُلاَئِيُّ: حَدَّثَنَا سُفْيَانُ، بِهَذَا الإِسْنَادِ. وَزَادَ: وَلَمْ أَسْمَعْ أَحَداً غَيْرَهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ.

(...) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْوَلِيدِ بْنِ حَرْبٍ ـ قَالَ سَعِيدٌ: أَظُنُّهُ قَالَ: ابْنُ الْحَارِثِ بْنِ أَبِي مُوسَىٰ ـ قَالَ: سَمِعْتُ سَلَمَةَ بْنَ كُهَيْلٍ قَالَ: سَمِعْتُ جُنْدُباً ـ وَلَمْ أَسْمَعْ أَحَداً يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ غَيْرَهُ ـ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِ الثَّوْرِيِّ.

(...) ـ وَحدّثناه ابْنُ أَبِي عُمَرَ. حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الصَّدُوقُ الأَمِينُ، الْوَلِيدُ بْنُ حَرْبٍ، بِهَذَا الإِسْنَادِ.

٦ ـ باب التَّكَلُّمِ بالكَلِمَةِ يَهْوِي بها في النَّارِ (وفي نسخة: بابُ حِفْظِ اللِّسَانِ)

٤٩ ـ (٢٩٨٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ، يَعْنِي ابْنَ مُضَرَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، يَنْزِلُ بِهَا فِي النَّارِ، أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

[البخاري: كتاب الرقاق، باب حفظ اللسان، رقم: ٦٤٧٧].

٥٠ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَىٰ بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، مَا يَتَبَيَّنُ مَا فِيهَا، يَهْوِي بِهَا فِي النَّارِ، أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

٧ ـ باب عُقُوبَةِ مَنْ يَأْمُرُ بالمَعْرُوفِ ولا يَفْعَلُهُ، ويَنْهَى عن المُنْكَرِ ويَفْعَلُهُ

٥١ ـ (٢٩٨٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ. وَاللَّفْظُ لأَبِي كُرَيْبٍ. قَالَ يَحْيَىٰ وَإِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ

to divulge those things about which I had to take the initiative and I do not say to my ruler:" You are the best among people," after I beard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: A man will be brought on the Day of Resurrection and thrown in Hell-Fire and his intestines will pour forth in Hell and he will go round along with them, as an ass goes round the mill. stone. The denizens of Hell would gather round him and say: , so and so, what has happened to you? Were you not enjoining us to do what was reputable and forbid us to do what was disreputable? He will say: Of course, it is so; I used to enjoin (upon people) to do what was reputable but did not practise that myself. I had been forbidding people to do what was disreputable, but practised it myself.

(...) Abu Wa'il reported: I was in the company of Usama Ibn Zaid that a person said: What prevents you to visit Uthman and talk to him for what he does? The rest of the Hadith is the same.

[8] It is forbidden to publicize one's sins

52-(2990) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: All the people of my Nation would get pardon for their sins except those who publicize them. And (it means) that a servant should do a deed during the night and tell the people in the morning that he has done so and so, whereas Allah has concealed it. And he does a deed during the day and when it is night he tells the people, whereas Allah has concealed it.

[9] Responding to the sneezer and the disapproval of yawning

53-(2991) Anas Ibn Malik "Allah be pleased with him"reported that two persons sneezed in the presence of The Messenger of Allah "Allah's blessing and peace be upon him". He (The Messenger of Allah) invoked mercy for one, and did not invoke for the other. The one for whom he had not prayed said: So and so sneezed and you said: May Allah have mercy upon you. I also sneezed but you did not utter these words for me. Thereupon he (The Prophet) said: That person praised Allah, and you did not praise Allah.

(...) This Hadith was narrated on the authority of Anas through another chain of transmitters.

54-(2992) Abu Burda reported: I visited Abu Musa, as he was in the house of the daughter of Fadl Ibn Abbas. I sneezed but he did not respond to it (by saying): Allah may have mercy upon you. Then she sneezed and he (Fadl Ibn Abbas) said: May Allah have mercy upon you. I came back to

أُسَامَةَ بْنِ زَيْدٍ، قَالَ: قِيلَ لَهُ: أَلاَ تَدْخُلُ عَلَىٰ عُثْمَانَ فَتُكَلِّمَهُ؟ فَقَالَ: أَتَرَوْنَ أَنِّي لاَ أُكَلِّمُهُ إِلاَّ أُسْمِعُكُمْ؟ وَاللَّهِ، لَقَدْ كَلَّمْتُهُ فِيمَا بَيْنِي وَبَيْنَهُ. مَا دُونَ أَنْ أَفْتَتِحَ أَمْراً لاَ أُحِبُّ أَنْ أَكُونَ أَوَّلَ مَنْ فَتَحَهُ. وَلاَ أَقُولُ لأَحَدٍ، يَكُونُ عَلَيَّ أَمِيراً: إِنَّهُ خَيْرُ النَّاسِ بَعْدَمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُؤْتَىٰ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَىٰ، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ. فَيَقُولُونَ: يَا فُلاَنُ، مَالَكَ، أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَىٰ عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَىٰ. قَدْ كُنْتُ آمُرُ بِالْمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَىٰ عَنِ الْمُنْكَرِ وَآتِيهِ».

[البخاري: كتاب بدء الخلق، باب صفة النار وأنها مخلوقة، رقم: ٣٢٦٧].

(...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ. قَالَ: كُنَّا عِنْدَ أُسَامَةَ بْنِ زَيْدٍ. فَقَالَ رَجُلٌ: مَا يَمْنَعُكَ أَنْ تَدْخُلَ عَلَىٰ عُثْمَانَ فَتُكَلِّمَهُ فِيمَا يَصْنَعُ؟ وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

٨ ـ باب النَّهْيِ عن هَتْكِ الإِنْسَانِ سِتْرَ نَفْسِهِ

٥٢ ـ (٢٩٩٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ. قَالَ: قَالَ سَالِمٌ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَاةٌ إِلاَّ الْمُجَاهِرِينَ. وَإِنَّ مِنَ الإِجْهَارِ أَنْ يَعْمَلَ الْعَبْدُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحُ قَدْ سَتَرَهُ رَبُّهُ، فَيَقُولُ: يَا فُلاَنُ، قَدْ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا. وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، فَيَبِيتُ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ». قَالَ زُهَيْرٌ: «وَإِنَّ مِنَ الْهِجَارِ».

[البخاري: كتاب الأدب، باب ستر المؤمن على نفسه، رقم: ٦٠٩٦].

٩ ـ باب تَشْمِيتِ العَاطِسِ وكراهة التَّثَاؤُبِ

٥٣ ـ (٢٩٩١) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ، وَهُوَ ابْنُ غِيَاثٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: عَطَسَ عِنْدَ النَّبِيِّ ﷺ رَجُلاَنِ فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ. فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ: عَطَسَ فُلاَنٌ فَشَمَّتَّهُ، وَعَطَسْتُ أَنَا فَلَمْ تُشَمِّتْنِي. قَالَ: «إِنَّ هَذَا حَمِدَ اللَّهَ. وَإِنَّكَ لَمْ تَحْمَدِ اللَّهَ».

[البخاري: كتاب الأدب، باب الحمد للعاطس، رقم: ٦٢٢١].

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ، يَعْنِي الأَحْمَرَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٥٤ ـ (٢٩٩٢) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَاللَّفْظُ لِزُهَيْرٍ، قَالاَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، قَالَ: دَخَلْتُ عَلَىٰ أَبِي مُوسَىٰ، وَهُوَ فِي بَيْتِ بِنْتِ الْفَضْلِ بْنِ عَبَّاسٍ. فَعَطَسْتُ فَلَمْ يُشَمِّتْنِي، وَعَطَسَتْ

my mother and informed her about it, and when he came to her she said: My son sneezed in your presence and you did not say:" Allah may have mercy upon you, and she sneezed and you said for her:" May Allah have mercy upon you." Thereupon he said: Your son sneezed but he did not praise Allah and I did not beg mercy of Allah for him and she sneezed and she praised Allah and so I said: May Allah have mercy upon you, as I heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: When any one of you sneezes he should praise Allah and the other should say: May Allah have mercy upon you, and if he does not praise Allah, no mercy should be begged for him.

55-(2993) Iyas Ibn Salama Ibn Al-Akwa reported that his father reported to him that he heard The Messenger of Allah "Allah's blessing and peace be upon him" as saying: A person sneezed in his presence and he said to him: May Allah have mercy upon you. And he then sneezed for the second time and The Messenger of Allah "Allah's blessing and peace be upon him" said to him: He is suffering from cold (and no response is necessary).

56-(2994) Abu Huraira "Allah be pleased with him"narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: The yawning as from the devil. So when one of you yawns he should try to restrain it as far as it lies in his power.

57-(2995) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: When one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil that enters therein.

58-(...) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: When one of you yawns, he should try to restrain it with cue help of his hand since it is the Satan that enters therein.

59-(...) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said. When one of you yawns while engaged in prayer, he should try to restrain so far as it lies in his power, since it is the Satan that enter therein.

(...) Abu Sa'id Al-Khudri "Allah be pleased with him"reported from The Messenger of Allah "Allah's blessing and peace be upon him" a Hadith like this through another chain of transmitters.

فَشَمَّتَهَا. فَرَجَعْتُ إِلَىٰ أُمِّي فَأَخْبَرْتُهَا. فَلَمَّا جَاءَهَا قَالَتْ: عَطَسَ عِنْدَكَ ابْنِي فَلَمْ تُشَمِّتْهُ، وَعَطَسَتْ فَشَمَّتَّهَا. فَقَالَ: إِنَّ ابْنَكِ عَطَسَ، فَلَمْ يَحْمَدِ اللَّهَ، فَلَمْ أُشَمِّتْهُ. وَعَطَسَتْ، فَحَمِدَتِ اللَّهَ، فَشَمَّتُّهَا. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللَّهَ فَشَمِّتُوهُ، فَإِنْ لَمْ يَحْمَدِ اللَّهَ، فَلاَ تُشَمِّتُوهُ».

٥٥ ـ (٢٩٩٣) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَعَطَسَ رَجُلٌ عِنْدَهُ فَقَالَ لَهُ: «يَرْحَمُكَ اللَّهُ»، ثُمَّ عَطَسَ أُخْرَىٰ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «الرَّجُلُ مَزْكُومٌ».

٥٦ ـ (٢٩٩٤) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «التَّثَاؤُبُ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاوَبَ أَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ».

٥٧ ـ (٢٩٩٥) ـ **حدّثني** أَبُو غَسَّانَ الْمِسْمَعِيُّ، مَالِكُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، قَالَ: سَمِعْتُ ابْناً لأَبِي سَعِيدٍ الْخُدْرِيِّ يُحَدِّثُ أَبِي، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَثَاءَبَ أَحَدُكُمْ، فَلْيُمْسِكْ بِيَدِهِ عَلَىٰ فِيهِ. فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

٥٨ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ سُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَثَاءَبَ أَحَدُكُمْ، فَلْيُمْسِكْ بِيَدِهِ فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

٥٩ ـ (...) ـ **حدّثني** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَثَاءَبَ أَحَدُكُمْ فِي الصَّلاَةِ، فَلْيَكْظِمْ مَا اسْتَطَاعَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

(...) ـ **حدّثناه** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، وَعَنِ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ بِشْرٍ وَعَبْدِ الْعَزِيزِ.

[10] Different traditions

60-(2996) A'isha "Allah be pleased with her"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined (in the Qur'an) for you (i.e. he is fashioned out of clay).

[11] What about the mouse

61-(2997) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: A group of Banu Isra'il was lost. I do not know what happened to it, but I think (that it underwent a process of metamorphosis) and assumed the shape of rats. Don't you see when the milk of the camel is placed before them, these do not drink and when the milk of goat is placed before them, these do drink. Abu Huraira said: I narrated this very Hadith to Ka'b and he said: Did you hear this from The Messenger of Allah "Allah's blessing and peace be upon him"? I (Abu Huraira) said: Yes. He said this again and again, and I said: Have I read Torah? This Hadith was narrated on the authority of Ishaq with a slight variation of wording.

62-(...) Abu Huraira "Allah be pleased with him"reported that the rat (is the result of) metamorphosis (of a group of Banu Isra'il) and the proof of this is that when the milk of goat is placed before it, it drinks it, and when the milk of the camel is placed before it, it would not taste it at all. Ka'b said: Did you hear it from The Messenger of Allah "Allah's blessing and peace be upon him"? Thereupon he said: Has Torah been revealed to me?

[12] The believer should not be stung twice from one (and the same) hole

63-(2998) Abu Huraira "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: The believer does not allow to be stung twice from one (and the same) hole.

(...) This Hadith was narrated on the authority of Abu Huraira through another chain of transmitters.

[13] Every act of a believer is a blessing for him

64-(2999) Suhaib "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good

١٠ ـ باب في أحاديث مُتَفَرِّقَةٍ

٦٠ ـ (٢٩٩٦) ـ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُلِقَتِ الْمَلاَئِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ».

١١ ـ باب في الفَأْرِ وأَنَّهُ مسْخٌ

٦١ ـ (٢٩٩٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ. جَمِيعاً، عَنِ الثَّقَفِيِّ، وَاللَّفْظُ لابْنِ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فُقِدَتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ، لاَ يُدْرَى مَا فَعَلَتْ. وَلاَ أُرَاهَا إِلاَّ الْفَأْرَ. أَلاَ تَرَوْنَهَا إِذَا وُضِعَ لَهَا أَلْبَانُ الإِبِلِ لَمْ تَشْرَبْهُ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْهُ؟».

قَالَ أَبُو هُرَيْرَةَ: فَحَدَّثْتُ هَذَا الْحَدِيثَ كَعْباً فَقَالَ: آنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: نَعَمْ. قَالَ ذٰلِكَ مِرَاراً. قُلْتُ: أَأَقْرَأُ التَّوْرَاةَ؟

قَالَ إِسْحَاقُ فِي رِوَايَتِهِ: «لاَ نَدْرِي مَا فَعَلَتْ».

[البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم يتبع بها شعف الجبال، رقم: ٣٣٠٥].

٦٢ ـ (...) ـ وحدّثني أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «الْفَأْرَةُ مَسْخٌ. وَآيَةُ ذٰلِكَ أَنَّهُ يُوضَعُ بَيْنَ يَدَيْهَا لَبَنُ الْغَنَمِ فَتَشْرَبُهُ. وَيُوضَعُ بَيْنَ يَدَيْهَا لَبَنُ الإِبِلِ فَلاَ تَذُوقُهُ».

فَقَالَ لَهُ كَعْبٌ: أَسَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَفَأُنْزِلَتْ عَلَيَّ التَّوْرَاةُ؟

١٢ ـ باب لا يُلْدَغُ المُؤْمِنُ من جُحْرٍ مَرَّتَيْنِ

٦٣ ـ (٢٩٩٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ يُلْدَغُ الْمُؤْمِنُ، مِنْ جُحْرٍ وَاحِدٍ، مَرَّتَيْنِ».

[البخاري: كتاب الأدب، باب لا يلدغ المؤمن من جحر مرتين، رقم: ٦١٣٣].

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٣ ـ بابُ «المُؤْمِنُ أَمْرُهُ كُلُّهُ خَيْرٌ»

٦٤ ـ (٢٩٩٩) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ. جَمِيعاً عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ وَاللَّفْظُ لِشَيْبَانَ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي

for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.

[14] It is forbidden to praise anyone so much exaggeratingly, to the extent that there may be fear of his being misled because of that

65-(3000) Abd Ar-Rahman Ibn Abu Bakra reported on the authority of his father that a person praised another person in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", whereupon he said: Woe be to thee, you have broken the neck of your friend, you have broken the neck of your friend-he said this twice. If one of you has to praise his friend at all, he should say: I think (him to be) so and Allah knows it well and I do not know the secret of the heart and Allah knows the destined end, and I cannot testify his purity against Allah but (he appears) to be so and so.

66-(...) Abd Ar-Rahman Ibn Abu Bakra reported on the authority of his father that a person was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", and a person said: The Messenger of Allah, no person is more excellent than he after The Messenger of Allah "Allah's blessing and peace be upon him". Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Woe be to thee, you have broken the neck of your friend, and he said this twice. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: If anyone has to praise his brother at all, he should say: I think him to be so and so, and even on this he should say: I do not consider anyone purer than Allah (considers).

(...) This Hadith was narrated on the authority of Shu'ba with a slight variation of wording.

67-(3001) Abu Musa "Allah be pleased with him"reported: The Messenger of Allah "Allah's blessing and peace be upon him" saw a person lauding another person or praising him too much. Thereupon he said: You killed him, or you sliced the back of a person.

68-(3002) Abu Ma'mar reported that a person lauded a ruler amongst the rulers and Miqdad began to throw dust upon him and he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us that we should throw dust upon the faces of those who shower too much praise.

69-(...) Hammam Ibn Al-Harith reported that a person began to praise Uthman and Miqdad sat upon his knee; and he was a bulky person and

لَيْلَىٰ، عَنْ صُهَيْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجَباً لأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ. وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ. إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْراً لَهُ. وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْراً لَهُ».

١٤ ـ باب النَّهْيِ عن المَدْحِ إذا كان فيه إفْرَاطٌ وخِيفَ منه فتنةٌ على الممدوح

٦٥ ـ (٣٠٠٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: مَدَحَ رَجُلٌ رَجُلاً، عِنْدَ النَّبِيِّ ﷺ قَالَ: فَقَالَ: «وَيْحَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ. قَطَعْتَ عُنُقَ صَاحِبِكَ» مِرَاراً «إِذَا كَانَ أَحَدُكُمْ مَادِحاً صَاحِبَهُ لاَ مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلاَناً. وَاللَّهُ حَسِيبُهُ. وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَداً. أَحْسِبُهُ، إِنْ كَانَ يَعْلَمُ ذَاكَ، كَذَا وَكَذَا».

[البخاري: كتاب الشهادات، باب إذا زكى رجل رجلاً كفاه، رقم: ٢٦٦٢].

٦٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: أَخْبَرَنَا غُنْدَرٌ. قَالَ: شُعْبَةُ حَدَّثَنَا، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ ذُكِرَ عِنْدَهُ رَجُلٌ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ مَا مِنْ رَجُلٍ، بَعْدَ رَسُولِ اللَّهِ ﷺ، أَفْضَلُ مِنْهُ فِي كَذَا وَكَذَا. فَقَالَ النَّبِيُّ ﷺ: «وَيْحَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ» مِرَاراً يَقُولُ ذٰلِكَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ أَحَدُكُمْ مَادِحاً أَخَاهُ، لاَ مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلاَناً، إِنْ كَانَ يُرَىٰ أَنَّهُ كَذٰلِكَ. وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَداً».

(...) ـ وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهَٰذَا الإِسْنَادِ... نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ. وَلَيْسَ فِي حَدِيثِهِمَا: فَقَالَ رَجُلٌ: مَا مِنْ رَجُلٍ بَعْدَ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْهُ.

٦٧ ـ (٣٠٠١) ـ حدّثني أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يُثْنِي عَلَىٰ رَجُلٍ، وَيُطْرِيهِ فِي الْمِدْحَةِ. فَقَالَ: «لَقَدْ أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ، ظَهْرَ الرَّجُلِ».

[البخاري: كتاب الشهادات، باب ما يكره من الإطناب في المدح، رقم: ٢٦٦٣].

٦٨ ـ (٣٠٠٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. جَمِيعاً عَنِ ابْنِ مَهْدِيٍّ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ. عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ: قَامَ رَجُلٌ يُثْنِي عَلَىٰ أَمِيرٍ مِنَ الأُمَرَاءِ. فَجَعَلَ الْمِقْدَادُ يَحْثِي عَلَيْهِ التُّرَابَ، وَقَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَحْثِيَ فِي وُجُوهِ الْمَدَّاحِينَ التُّرَابَ.

٦٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ؛ أَنَّ

began to throw pebbles upon his (flatterer's) face. Thereupon Uthman said: What is the matter with you? And he said: Verily, The Messenger of Allah "Allah's blessing and peace be upon him" said: When you see those who shower (undue) praise (upon others), throw dust upon their faces.

(...) This Hadith was narrated on the authority of Al-Miqdad through another chain of transmitters.

[15] The older one is to be preferred

70-(3003) Abdullah Ibn Umar "Allah be pleased with both"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: It was shown in a vision that I was rinsing my mouth with the teeth-cleanser stick and two persons began to contend with one another for getting that teeth-cleanser stick. One was older than the other. I gave the teeth-cleanser stick to the younger one amongst them, but it was said to me: (Let it be given) to the older one. So I gave it to the older one.

[16] One must verify of the Hadith (before narrating it), and the command of recording the knowledge

71-(2493) Abu Huraira "Allah be pleased with him"used to say: Listen to me, inmate of the apartment; listen to me, inmate of the apartment, while A'isha (Allah be pleased with her) had been busy in observing prayer. As she finished prayer, she said to" Urwa: Did you hear his words? And this is how The Messenger of Allah "Allah's blessing and peace be upon him" used to utter (so distinctly) that if one intended to count (the words uttered) he would be able to do so.

72-(3004) Abu Sa'id Al-Khudri "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" said: Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that and narrate from me, for there is no harm in it and he who attributed any falsehood to me-and Hammam said: I think he also said:" deliberately" -he should in fact find his abode in the Hell-Fire.

[17] The story of the people of the ditch, the magician, the monk and the slave

73-(3005) Suhaib "Allah be pleased with him"reported that The Messenger of Allah "Allah's blessing and peace be upon him" thus said: There lived a king before you and he had a (court) magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He (the king) sent to

رَجُلاً جَعَلَ يَمْدَحُ عُثْمَانَ. فَعَمِدَ الْمِقْدَادُ. فَجَثَا عَلَىٰ رُكْبَتَيْهِ. وَكَانَ رَجُلاً ضَخْماً، فَجَعَلَ يَحْثُو فِي وَجْهِهِ الْحَصْبَاءَ. فَقَالَ لَهُ عُثْمَانُ: مَا شَأْنُكَ؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْمَدَّاحِينَ، فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الأَشْجَعِيُّ، عُبَيْدُ اللَّهِ بْنُ عُبَيْدِ الرَّحْمَٰنِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنِ الْمِقْدَادِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١٥ ـ باب مُنَاوَلَةِ الأَكْبَرِ

٧٠ ـ (٣٠٠٣) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا صَخْرٌ، يَعْنِي ابْنَ جُوَيْرِيَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ، فَجَذَبَنِي رَجُلاَنِ. أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ. فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا. فَقِيلَ لِي: كَبِّرْ. فَدَفَعْتُهُ إِلَىٰ الأَكْبَرِ».

١٦ ـ باب التَّثَبُّتِ فِي الْحَدِيثِ، وَحُكْمِ كِتَابَةِ الْعِلْمِ

٧١ ـ (٢٤٩٣) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا بِهِ سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ وَيَقُولُ: اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ، اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ، وَعَائِشَةُ تُصَلِّي. فَلَمَّا قَضَتْ صَلاَتَهَا قَالَتْ لِعُرْوَةَ: أَلاَ تَسْمَعُ إِلَىٰ هَٰذَا وَمَقَالَتِهِ آنِفاً؟ إِنَّمَا كَانَ النَّبِيُّ ﷺ يُحَدِّثُ حَدِيثاً، لَوْ عَدَّهُ الْعَادُّ لأَحْصَاهُ.

٧٢ ـ (٣٠٠٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا هَمَّامٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَكْتُبُوا عَنِّي، وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ، فَلْيَمْحُهُ. وَحَدِّثُوا عَنِّي وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ ـ قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ: مُتَعَمِّداً ـ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١٧ ـ باب قِصَّةِ أَصْحَابِ الأُخْدُودِ وَالسَّاحِرِ وَالرَّاهِبِ وَالْغُلاَمِ

٧٣ ـ (٣٠٠٥) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ صُهَيْبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ مَلِكٌ

him a young man so that he should train him (in magic). And on his way (to the magician) he (the young man) found a monk sitting there. He (the young man) listened to his (the monk's) talk and was impressed by it. It became his habit that on his way to the magician he met the monk and set there and he came to the magician (late). He (the magician) beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people, and he (the young boy) said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allah, if the affair of the monk is dearer to Thee than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed it and the people began to move about (on the path freely). He (the young man) then came to that monk and Informed him and the monk said: Sonny, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue. That young man began to treat the blind and those suffering from leprosy and he in fact began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me all these things collected together here would be yours. Be said: I myself do not cure anyone. It is Allah Who cures and if you affirm faith in Allah, I shall also supplicate Allah to cure you.

He affirmed his faith in Allah and Allah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is One besides me. He said: My Lord and your Lord is Allah, so he (the king) took hold of him and tormented him till he gave a clue of that boy. The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon he said: I do not cure anyone; it is Allah Who cures, and he (the king) took hold of him and began to torment him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) for a saw to be brought (and when it was done) he (the king) placed it in the middle of his

فِيمَنْ كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ. فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبِرْتُ. فَابْعَثْ إِلَيَّ غُلاَماً أُعَلِّمْهُ السِّحْرَ. فَبَعَثَ إِلَيْهِ غُلاَماً يُعَلِّمُهُ. فَكَانَ فِي طَرِيقِهِ، إِذَا سَلَكَ، رَاهِبٌ. فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلاَمَهُ، فَأَعْجَبَهُ. فَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ. فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ. فَشَكَا ذٰلِكَ إِلَى الرَّاهِبِ. فَقَالَ: «إِذَا خَشِيتَ السَّاحِرَ فَقُلْ: حَبَسَنِي أَهْلِي. وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَبَسَنِي السَّاحِرُ.

فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ. فَقَالَ: الْيَوْمَ أَعْلَمُ السَّاحِرُ أَفْضَلُ أَمِ الرَّاهِبُ أَفْضَلُ؟ فَأَخَذَ حَجَراً فَقَالَ: «اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هٰذِهِ الدَّابَّةَ، حَتَّى يَمْضِيَ النَّاسُ. فَرَمَاهَا فَقَتَلَهَا، وَمَضَى النَّاسُ. فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ. فَقَالَ لَهُ الرَّاهِبُ: أَيْ بُنَيَّ، أَنْتَ، الْيَوْمَ، أَفْضَلُ مِنِّي. قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى. وَإِنَّكَ سَتُبْتَلَى. فَإِنِ ابْتُلِيتَ فَلاَ تَدُلَّ عَلَيَّ.

وَكَانَ الْغُلاَمُ يُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الأَدْوَاءِ. فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ، فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ. فَقَالَ: مَا هَا هُنَا لَكَ أَجْمَعُ، إِنْ أَنْتَ شَفَيْتَنِي. فَقَالَ: إِنِّي لاَ أَشْفِي أَحَداً. إِنَّمَا يَشْفِي اللَّهُ. فَإِنْ أَنْتَ آمَنْتَ بِاللَّهِ دَعَوْتُ اللَّهَ فَشَفَاكَ. فَآمَنَ بِاللَّهِ. فَشَفَاهُ اللَّهُ. فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ. فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصَرَكَ؟ قَالَ: رَبِّي. قَالَ: وَلَكَ رَبٌّ غَيْرِي؟ قَالَ: رَبِّي وَرَبُّكَ اللَّهُ. فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلاَمِ. فَجِيءَ بِالْغُلاَمِ. فَقَالَ لَهُ الْمَلِكُ: أَيْ بُنَيَّ، قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ. فَقَالَ: إِنِّي لاَ أَشْفِي أَحَداً. إِنَّمَا يَشْفِي اللَّهُ. فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ. فَجِيءَ بِالرَّاهِبِ. فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ. فَأَبَى. فَدَعَا بِالْمِنْشَارِ. فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ. فَشَقَّهُ حَتَّى وَقَعَ شِقَّاهُ. ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ.

head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. Arid he refused to do so, and the saw was placed in the midst of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. And he said to them: Take him to such and such mountain; make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain). So they took him and made him climb up the mountain and he said: O Allah, save me from them (in any way) Thou like and the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him (into the water).

So they took him and he said: O Allah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allah, the Lord of the worlds; then shoot an arrow and if you do that then you would be able to kill me. So he (the king) called the people in an open plain and tied him (the boy) to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the name of Allah, the Lord of the young boy; he then shot an arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, and we affirm our faith in the Lord of this young man. The courtiers came to the king and it was said to him: Do you see that Allah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. He (the king) commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who would not turn back from his (boy's) religion would be

فَأَبَىٰ. فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ. فَشَقَّهُ بِهِ حَتَّىٰ وَقَعَ شِقَّاهُ.

ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ. فَأَبَىٰ. فَدَفَعَهُ إِلَىٰ نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ إِلَىٰ جَبَلِ كَذَا وَكَذَا. فَاصْعَدُوا بِهِ الْجَبَلَ. فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ، فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلاَّ فَاطْرَحُوهُ.

فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ. فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ. فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا. وَجَاءَ يَمْشِي إِلَى الْمَلِكِ. فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ قَالَ: كَفَانِيهِمُ اللَّهُ. فَدَفَعَهُ إِلَىٰ نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ فَاحْمِلُوهُ فِي قُرْقُورٍ، فَتَوَسَّطُوا بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلاَّ فَاقْذِفُوهُ. فَذَهَبُوا بِهِ. فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ. فَانْكَفَأَتْ بِهِمُ السَّفِينَةُ فَغَرِقُوا. وَجَاءَ يَمْشِي إِلَىٰ الْمَلِكِ. فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ قَالَ: كَفَانِيهِمُ اللَّهُ. فَقَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّىٰ تَفْعَلَ مَا آمُرُكَ بِهِ. قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ. وَتَصْلُبُنِي عَلَىٰ جِذْعٍ. ثُمَّ خُذْ سَهْماً مِنْ كِنَانَتِي. ثُمَّ ضَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلْ: بِاسْمِ اللَّهِ، رَبِّ الْغُلَامِ. ثُمَّ ارْمِنِي. فَإِنَّكَ إِذَا فَعَلْتَ ذٰلِكَ قَتَلْتَنِي.

فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ. وَصَلَبَهُ عَلَىٰ جِذْعٍ. ثُمَّ أَخَذَ سَهْماً مِنْ كِنَانَتِهِ. ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قَالَ: بِاسْمِ اللَّهِ، رَبِّ الْغُلَامِ. ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي صُدْغِهِ. فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي مَوْضِعِ السَّهْمِ. فَمَاتَ. فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ. آمَنَّا بِرَبِّ الْغُلَامِ. آمَنَّا بِرَبِّ الْغُلَامِ. فَأُتِيَ الْمَلِكُ فَقِيلَ لَهُ: أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ؟ قَدْ، وَاللَّهِ، نَزَلَ بِكَ حَذَرُكَ. قَدْ آمَنَ النَّاسُ فَأَمَرَ بِالأُخْدُودِ فِي أَفْوَاهِ السِّكَكِ، فَخُدَّتْ وَأَضْرَمَ النِّيرَانَ. وَقَالَ: مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَحْمُوهُ فِيهَا. أَوْ قِيلَ

thrown in the fire or it would be said to them to jump in that. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: mother, endure (this ordeal) for it is the Truth.

[18] The long Hadith of Jabir, and the story of Abu Al-Yasar

74-(3006) Ubada Ibn As-Samit "Allah be pleased with him"reported: I and my father set out in search of knowledge to a tribe of the Ansar before their death (i.e. before the Companions of the Holy Prophet left the world) and I was the first to meet Abu Yasar, a Companion of The Messenger of Allah "Allah's blessing and peace be upon him" and there was a young man with him who carried the record of letters with him and there was a mantle prepared by the tribe of Mu'afiri upon him. And his servant too had a Mu'afiri mantle over him. My father said to him: My uncle, I see the signs of anger or that of agony on your face. He said: Yes, such and such person, the son of so and so, of the tribe of Harami owed me a debt. I went to his family, extended salutations and said: Where is he? They said: He is not here. Then came out to me his son who was at the threshold of his youth. I said to him: Where is your father? He said: No sooner did he hear your sound than he hid himself behind my mother's bedstead. I said to him: Walk out to me, for I know where you are. He came out. I said to him: What prompted you to hide yourself from me? He said: By God, whatever I would say to you would not be a lie. By Allah, I fear that I should tell a lie to you and in case of making promise with you I should break it, as you are the Companion of The Messenger of Allah "Allah's blessing and peace be upon him". The fact is that I was hard up in regard to money. I said: Do you adjure by Allah? He said: I adjure by Allah. I said: Do you adjure by Allah? He said: I adjure by Allah. I said: Do you adjure by Allah? He said: I adjure by Allah. Then he brought his promissory note and he wrote off (the debt) with his hand and said: Make payment when you find yourself solvent enough to pay me back; if you are not, then there is no liability upon you. These two eyes of mine saw, and he (Abu Yasar) placed his fingers upon his eyes and these two ears of mine heard and my heart retained, and he pointed towards his heart that The Messenger of Allah "Allah's blessing and peace be upon him" said: He who gives time to one who is financially hard up (in the payment of debt) or writes off his debt, Allah will provide him His shadow.

(3007) I said to him: My uncle, if you get the cloak of your servant and you give him your two clothes, or take his two clothes of Mu'afir and give

لَهُ: اقْتَحِمْ. فَفَعَلُوا. حَتَّىٰ جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا. فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا. فَقَالَ لَهَا الْغُلاَمُ: يَا أُمَّهِ، اصْبِرِي. فَإِنَّكِ عَلَى الْحَقِّ».

١٨ ـ باب حديث جابر الطَّوِيل، وقِصَّة أبي اليَسَر

٧٤ ـ (٣٠٠٦) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عَبَّادٍ، وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ، وَالسِّيَاقُ لِهَارُونَ. قَالاَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، أَبِي حَزْرَةَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هَذَا الْحَيِّ مِنَ الأَنْصَارِ، قَبْلَ أَنْ يَهْلِكُوا. فَكَانَ أَوَّلُ مَنْ لَقِينَا أَبَا الْيَسَرِ، صَاحِبَ رَسُولِ اللَّهِ ﷺ. وَمَعَهُ غُلاَمٌ لَهُ. مَعَهُ ضِمَامَةٌ مِنْ صُحُفٍ. وَعَلَىٰ أَبِي الْيَسَرِ بُرْدَةٌ وَمَعَافِرِيٌّ. وَعَلَىٰ غُلاَمِهِ بُرْدَةٌ وَمَعَافِرِيٌّ. فَقَالَ لَهُ أَبِي: يَا عَمِّ، إِنِّي أَرَىٰ فِي وَجْهِكَ سُفْعَةً مِنْ غَضَبٍ. قَالَ: أَجَلْ، كَانَ لِي عَلَىٰ فُلاَنِ بْنِ فُلاَنٍ الْحَرَامِيِّ مَالٌ. فَأَتَيْتُ أَهْلَهُ فَسَلَّمْتُ. فَقُلْتُ: ثَمَّ هُوَ؟ قَالُوا: لاَ. فَخَرَجَ عَلَيَّ ابْنٌ لَهُ جَفْرٌ. فَقُلْتُ لَهُ: أَيْنَ أَبُوكَ؟ قَالَ: سَمِعَ صَوْتَكَ فَدَخَلَ أَرِيكَةَ أُمِّي. فَقُلْتُ: اخْرُجْ إِلَيَّ. فَقَدْ عَلِمْتُ أَيْنَ أَنْتَ. فَخَرَجَ. فَقُلْتُ: مَا حَمَلَكَ عَلَىٰ أَنِ اخْتَبَأْتَ مِنِّي؟ قَالَ: أَنَا، وَاللَّهِ، أُحَدِّثُكَ. ثُمَّ لاَ أَكْذِبُكَ. خَشِيتُ، وَاللَّهِ، أَنْ أُحَدِّثَكَ فَأَكْذِبَكَ. وَأَنْ أَعِدَكَ فَأُخْلِفَكَ. وَكُنْتَ صَاحِبَ رَسُولِ اللَّهِ ﷺ. وَكُنْتُ، وَاللَّهِ، مُعْسِراً. قَالَ: قُلْتُ: آللَّهِ. قَالَ: آللَّهِ. قُلْتُ: آللَّهِ. قَالَ: آللَّهِ. قُلْتُ: آللَّهِ. قَالَ: آللَّهِ. قَالَ: فَأَتَىٰ بِصَحِيفَتِهِ فَمَحَاهَا بِيَدِهِ. فَقَالَ: إِنْ وَجَدْتَ قَضَاءً فَاقْضِنِي. وَإِلاَّ، أَنْتَ فِي حِلٍّ. فَأَشْهَدُ بَصَرُ عَيْنَيَّ هَاتَيْنِ. وَوَضَعَ إِصْبَعَيْهِ عَلَىٰ عَيْنَيْهِ. وَسَمْعُ أُذُنَيَّ هَاتَيْنِ، وَوَعَاهُ قَلْبِي هَذَا. وَأَشَارَ إِلَىٰ مَنَاطِ قَلْبِهِ. رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ أَنْظَرَ مُعْسِراً، أَوْ وَضَعَ عَنْهُ، أَظَلَّهُ اللَّهُ فِي ظِلِّهِ».

(٣٠٠٧) ـ قَالَ: فَقُلْتُ لَهُ أَنَا: يَا عَمِّ، لَوْ أَنَّكَ أَخَذْتَ بُرْدَةَ غُلاَمِكَ وَأَعْطَيْتَهُ مَعَافِرِيَّكَ، وَأَخَذْتَ مَعَافِرِيَّهُ وَأَعْطَيْتَهُ بُرْدَتَكَ، فَكَانَتْ عَلَيْكَ حُلَّةٌ وَعَلَيْهِ حُلَّةٌ. فَمَسَحَ

him your cloak, then there would be one dress for you and one for him.

He wiped my head and said: O Allah, bless the son of my brother. O, son of my brother, these two very eyes of mine saw and these two ears of mine listened to and this heart of mine retained this, and he pointed towards the heart that The Messenger of Allah "Allah's blessing and peace be upon him" said: Feed them (the servants) and clothe them (the servants) what you wear, and if I give him the goods of the world, it is easy for me than this that he should take my good deeds on the Day of Judgement.

(3008) We went on till we came to Jabir Ibn Abdullah in the mosque and he was busy in observing prayer in one cloth which he had joined at its opposite ends. I made my way through the people till I sat between him and the Qibla and I said: May Allah have mercy upon you. Do you observe prayer with one cloth on your body whereas your mantle is lying at your side? He pointed me with his hand towards my breast just like this and he separated his fingers and bent them in the shape of a bow. And (he said): I thought that a fool like you should come to me so that he should see me as I do and he should then also do like it. The Messenger of Allah "Allah's blessing and peace be upon him" came to us in this very mosque and he had in his hand the twig of the palm-tree and he saw mucus towards the Qibla of the mosque and he erased it with the help of the twig. He then came to us and said: Who amongst you likes that Allah should turn His face away from him? We were afraid. He then again said: Who amongst you likes that Allah should turn His face away from him? We were afraid. He again said: Who amongst you likes that Allah should turn His face away from him? We said: The Messenger of Allah, none of us likes it. And he said: If one amongst you stands for prayer, Allah "Exalted and Glorified be He" is before him he should not spit in front of him, or on his right side, but should spit on his left side beneath his left foot and if he is impelled to do so all of a sudden (in spite of himself) he should then spit in his cloth and fold it in some part of it. (and he further said:) Bring some sweet-smelling thing. A young man who belonged to our tribe stood up, went and brought scent in his palm. The Messenger of Allah "Allah's blessing and peace be upon him" took that and applied it to the end of that twig and then touched the place where there had been mucus. Jabir said: This is why you should apply scent to your mosques.

(3009) We set out along with The Messenger of Allah "Allah's blessing and peace be upon him" on an expedition of Banu Buwat. He (The Prophet) was in search of Al-Majdi Ibn Amr Al-Juhani. (We had so

رَأْسِي. وَقَالَ: اللَّهُمَّ بَارِكْ فِيهِ. يَا ابْنَ أَخِي، بَصُرَ عَيْنَيَّ هَاتَيْنِ، وَسَمِعَ أُذُنَيَّ هَاتَيْنِ، وَوَعَاهُ قَلْبِي هَذَا. وَأَشَارَ إِلَىٰ مَنَاطِ قَلْبِهِ. رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ. وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ». وَكَانَ أَنْ أَعْطَيْتُهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ.

(٣٠٠٨) ـ ثُمَّ مَضَيْنَا حَتَّىٰ أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فِي مَسْجِدِهِ، وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُشْتَمِلاً بِهِ. فَتَخَطَّيْتُ الْقَوْمَ حَتَّىٰ جَلَسْتُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ. فَقُلْتُ: يَرْحَمُكَ اللَّهُ، أَتُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَرِدَاؤُكَ إِلَىٰ جَنْبِكَ؟ قَالَ: فَقَالَ بِيَدِهِ فِي صَدْرِي هَكَذَا. وَفَرَّقَ بَيْنَ أَصَابِعِهِ وَقَوَّسَهَا: أَرَدْتُ أَنْ يَدْخُلَ عَلَيَّ الأَحْمَقُ مِثْلُكَ، فَيَرَانِي كَيْفَ أَصْنَعُ، فَيَصْنَعُ مِثْلَهُ.

أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَسْجِدِنَا هَذَا. وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ. فَرَأَىٰ فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً فَحَكَّهَا بِالْعُرْجُونِ. ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قَالَ: فَخَشَعْنَا. ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قَالَ: فَخَشَعْنَا. ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قُلْنَا: لاَ أَيُّنَا، يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَىٰ قِبَلَ وَجْهِهِ. فَلاَ يَبْصُقَنَّ قِبَلَ وَجْهِهِ، وَلاَ عَنْ يَمِينِهِ. وَلْيَبْصُقْ عَنْ يَسَارِهِ، تَحْتَ رِجْلِهِ الْيُسْرَىٰ. فَإِنْ عَجِلَتْ بِهِ بَادِرَةٌ فَلْيَقُلْ بِثَوْبِهِ هَكَذَا». ثُمَّ طَوَىٰ ثَوْبَهُ بَعْضَهُ عَلَىٰ بَعْضٍ فَقَالَ: «أَرُونِي عَبِيراً»، فَقَامَ فَتًى مِنَ الْحَيِّ يَشْتَدُّ إِلَىٰ أَهْلِهِ. فَجَاءَ بِخَلُوقٍ فِي رَاحَتِهِ. فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ فَجَعَلَهُ عَلَىٰ رَأْسِ الْعُرْجُونِ، ثُمَّ لَطَخَ بِهِ عَلَىٰ أَثَرِ النُّخَامَةِ.

فَقَالَ جَابِرٌ: فَمِنْ هُنَاكَ جَعَلْتُمُ الْخَلُوقَ فِي مَسَاجِدِكُمْ.

(٣٠٠٩) ـ سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَطْنِ بُوَاطٍ. وَهُوَ يَطْلُبُ

meager equipment) that five. six or seven of us had one camel to ride and so we mounted it turn by turn. Once there was the turn of an Ansari to ride upon the camel. He made it kneel down to ride over it (and after having. mounted it), he tried to raise it up but it hesitated. So he said. May there be curse of Allah upon you! Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Who is there to curse his camel? He said: The Messenger of Allah, it' is I. Thereupon he said: Get down from the camel and let us not have in our company the cursed one. Don't curse your own selves, nor your children. nor your belongings. There is the possibility that your curse may synchronies with the time when Allah is about to confer upon you what you demand and thus your prayer may be readily responded.

(3010) We set out on an expedition along with The Messenger of Allah "Allah's blessing and peace be upon him" until it was evening, and we had been near a. water reservoir of Arabia. The Messenger of Allah "Allah's blessing and peace be upon him" said: Who would be the person who would go ahead and set right the reservoir and drink water himself and serve us with it? Jabir said: I stood up and said: The Messenger of Allah, it is I who am ready to do that. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: Who is the person to accompany Jabir? And then Jabbar Ibn Sakhr stood up. So we went to that well and poured in that tank a bucket or two of water and plastered it with clay and then began to fill it (with water) until it was filled to the brim. The Messenger of Allah "Allah's blessing and peace be upon him" was the first who appeared before us, and he said: Do you (both) permit me to drink water out of it? We said: Yea, The Messenger of Allah. He led his camel to drink water and it drank. He then pulled its rein and it stretched its legs and began to urinate. He then took it aside and made it kneel down at another place and then came to the tank and performed ablution. I then got up and performed ablution like the ablution of The Messenger of Allah "Allah's blessing and peace be upon him", and Jabbar Ibn Sakhr went in order to relieve himself and The Messenger of Allah "Allah's blessing and peace be upon him" got up to observe prayer and there was a mantle over me. I tried to invert its ends but it was too short (to cover my body easily). It had its borders. I then inverted it (the mantle) and drew its opposite ends and then tied them at my neck. I then came and stood upon the left side of The Messenger of Allah "Allah's blessing and peace be upon him". He caught hold of me and made me go round behind him, until he made me stand on his right side. Then Jabbar Ibn Sakhr came. He performed ablution and

الْمَجْدِيِّ بْنَ عَمْرٍو الْجُهَنِيَّ. وَكَانَ النَّاضِحُ يَعْقُبُهُ مِنَّا الْخَمْسَةُ وَالسِّتَّةُ وَالسَّبْعَةُ. فَدَارَتْ عُقْبَةُ رَجُلٍ مِنَ الأَنْصَارِ عَلَىٰ نَاضِحٍ لَهُ. فَأَنَاخَهُ فَرَكِبَهُ. ثُمَّ بَعَثَهُ فَتَلَدَّنَ عَلَيْهِ بَعْضَ التَّلَدُّنِ. فَقَالَ لَهُ: شَأْ. لَعَنَكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَٰذَا اللاَّعِنُ بَعِيرَهُ؟» قَالَ: أَنَا. يَا رَسُولَ اللَّهِ. قَالَ: «انْزِلْ عَنْهُ. فَلاَ تَصْحَبْنَا بِمَلْعُونٍ. لاَ تَدْعُوا عَلَىٰ أَنْفُسِكُمْ، وَلاَ تَدْعُوا عَلَىٰ أَوْلاَدِكُمْ، وَلاَ تَدْعُوا عَلَىٰ أَمْوَالِكُمْ، لاَ تُوَافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ، فَيَسْتَجِيبُ لَكُمْ».

(٣٠١٠) ـ سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّىٰ إِذَا كَانَتْ عُشَيْشِيَةٌ وَدَنَوْنَا مَاءً مِنْ مِيَاهِ الْعَرَبِ، قَالَ: رَسُولُ اللَّهِ ﷺ: «مَنْ رَجُلٌ يَتَقَدَّمُنَا فَيَمْدُرُ الْحَوْضَ فَيَشْرَبُ وَيَسْقِينَا؟» قَالَ جَابِرٌ: فَقُمْتُ فَقُلْتُ: هَٰذَا رَجُلٌ، يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ رَجُلٍ مَعَ جَابِرٍ؟» فَقَامَ جَبَّارُ بْنُ صَخْرٍ. فَانْطَلَقْنَا إِلَىٰ الْبِئْرِ. فَنَزَعْنَا فِي الْحَوْضِ سَجْلاً أَوْ سَجْلَيْنِ، ثُمَّ مَدَرْنَاهُ. ثُمَّ نَزَعْنَا فِيهِ حَتَّىٰ أَفْهَقْنَاهُ. فَكَانَ أَوَّلَ طَالِعٍ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَتَأْذَنَانِ؟» قُلْنَا: نَعَمْ. يَا رَسُولَ اللَّهِ، فَأَشْرَعَ نَاقَتَهُ فَشَرِبَتْ. شَنَقَ لَهَا فَشَجَتْ فَبَالَتْ. ثُمَّ عَدَلَ بِهَا فَأَنَاخَهَا. ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ إِلَىٰ الْحَوْضِ فَتَوَضَّأَ مِنْهُ. ثُمَّ قُمْتُ فَتَوَضَّأْتُ مِنْ مُتَوَضَّإِ رَسُولِ اللَّهِ ﷺ. فَذَهَبَ جَبَّارُ بْنُ صَخْرٍ يَقْضِي حَاجَتَهُ. فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ. وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبْتُ أَنْ أُخَالِفَ بَيْنَ طَرَفَيْهَا فَلَمْ تَبْلُغْ لِي. وَكَانَتْ لَهَا ذَبَاذِبُ فَنَكَّسْتُهَا ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا. ثُمَّ تَوَاقَصْتُ عَلَيْهَا. ثُمَّ جِئْتُ حَتَّىٰ قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ. فَأَخَذَ بِيَدِي فَأَدَارَنِي حَتَّىٰ أَقَامَنِي عَنْ يَمِينِهِ. ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَتَوَضَّأَ. ثُمَّ جَاءَ فَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ. فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدَيْنَا جَمِيعاً. فَدَفَعَنَا حَتَّىٰ أَقَامَنَا خَلْفَهُ. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرْمُقُنِي وَأَنَا لاَ أَشْعُرُ. ثُمَّ فَطِنْتُ بِهِ. فَقَالَ هَٰكَذَا، بِيَدِهِ. يَعْنِي شُدَّ

then came and stood on the left side of The Messenger of Allah "Allah's blessing and peace be upon him". Then The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of our hands together, pushed us back and made us stand behind him. Then The Messenger of Allah "Allah's blessing and peace be upon him" began to look upon me with darting looks, but I did not perceive that. After that I became aware of it and he pointed with the gesture of his hand that I should wrap my loin-cloth. When The Messenger of Allah "Allah's blessing and peace be upon him" had finished the prayer, he said: Jabir! I said: The Messenger of Allah, at thy beck and call. He said: When the cloth around you is inadequate, then tie the opposite ends but when it is small, tie it over the lower body.

(3011) Jabir "Allah be pleased with him"narrated: We set out on an expedition with The Messenger of Allah "Allah's blessing and peace be upon him" and the only means of sustenance for every person amongst us was only one date for a day and we used to chew it. And we struck the leaves with the help of our bow and ate them until the sides of our mouths were injured. It so happened one day that a person was overlooked and not given a date. We carried that person and bore witness to the fact that he had not been given that date so he was offered that and he got up and received that.

(3012) Jabir "Allah be pleased with him"narrated: We set out on an expedition along with The Messenger of Allah "Allah's blessing and peace be upon him" until we got down at a spacious valley and The Messenger of Allah "Allah's blessing and peace be upon him" went to relieve himself. I followed him with a bucket full of water and The Messenger of Allah "Allah's blessing and peace be upon him" looked about and he found no privacy but two trees at the end of the valley and The Messenger of Allah (may. peace be upon him) went to one of them and took hold of one of its twigs and said: Be thou under my control by the permission of Allah, and so it came under his control like the camel who has its nose string in the hand of its rider, and then he came to the second tree and took hold of a twig and said: Be thou under my control with the permission of Allah, and it came under his control, and when he came in the middle of the two trees he joined together the two twigs and said: join with the permission of Allah. Jabir said: I was afraid lest The Messenger of Allah "Allah's blessing and peace be upon him" should be aware of my nearness and go still farther. I began to talk to myself. And as I saw, I suddenly found The Messenger of Allah "Allah's blessing and peace be upon him" before me

وَسَطَكَ. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: «يَا جَابِرُ» قُلْتُ: لَبَّيْكَ. يَا رَسُولَ اللَّهِ، قَالَ: «إِذَا كَانَ وَاسِعاً فَخَالِفْ بَيْنَ طَرَفَيْهِ. وَإِذَا كَانَ ضَيِّقاً فَاشْدُدْهُ عَلَىٰ حِقْوِكَ».

(٣٠١١) ـ سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ. وَكَانَ قُوتُ كُلِّ رَجُلٍ مِنَّا، فِي كُلِّ يَوْمٍ، تَمْرَةً. فَكَانَ يَمَصُّهَا ثُمَّ يَصُرُّهَا فِي ثَوْبِهِ. وَكُنَّا نَخْتَبِطُ بِقِسِيِّنَا وَنَأْكُلُ. حَتَّىٰ قَرِحَتْ أَشْدَاقُنَا. فَأُقْسِمُ أُخْطِئَهَا رَجُلٌ مِنَّا يَوْماً. فَانْطَلَقْنَا بِهِ نَنْعَشُهُ، فَشَهِدْنَا أَنَّهُ لَمْ يُعْطَهَا، فَأُعْطِيَهَا فَقَامَ فَأَخَذَهَا.

(٣٠١٢) ـ سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ نَزَلْنَا وَادِياً أَفْيَحَ، فَذَهَبَ رَسُولُ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ. فَاتَّبَعْتُهُ بِإِدَاوَةٍ مِنْ مَاءٍ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ فَلَمْ يَرَ شَيْئاً يَسْتَتِرُ بِهِ. فَإِذَا شَجَرَتَانِ بِشَاطِىءِ الْوَادِي. فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ إِلَىٰ إِحْدَاهُمَا فَأَخَذَ بِغُصْنٍ مِنْ أَغْصَانِهَا. فَقَالَ: «انْقَادِي عَلَيَّ بِإِذْنِ اللَّهِ»، فَانْقَادَتْ مَعَهُ كَالْبَعِيرِ الْمَخْشُوشِ، الَّذِي يُصَانِعُ قَائِدَهُ. حَتَّىٰ أَتَى الشَّجَرَةَ الأُخْرَىٰ. فَأَخَذَ بِغُصْنٍ مِنْ أَغْصَانِهَا.

فَقَالَ: «انْقَادِي عَلَيَّ بِإِذْنِ اللَّهِ»، فَانْقَادَتْ مَعَهُ كَذٰلِكَ. حَتَّىٰ إِذَا كَانَ بِالْمَنْصَفِ مِمَّا بَيْنَهُمَا، لأَمَ بَيْنَهُمَا، يَعْنِي جَمَعَهُمَا، فَقَالَ: «الْتَئِمَا عَلَيَّ بِإِذْنِ اللَّهِ» فَالْتَأَمَتَا. قَالَ جَابِرٌ: فَخَرَجْتُ أُحْضِرُ مَخَافَةَ أَنْ يُحِسَّ رَسُولُ اللَّهِ ﷺ بِقُرْبِي فَيَبْتَعِدَ. وَقَالَ مُحَمَّدُ بْنُ عَبَّادٍ: فَيَتَبَعَّدَ. فَجَلَسْتُ أُحَدِّثُ نَفْسِي، فَحَانَتْ مِنِّي لَفْتَةٌ، فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ مُقْبِلاً. وَإِذَا الشَّجَرَتَانِ قَدِ افْتَرَقَتَا. فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَىٰ سَاقٍ. فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ وَقَفَ وَقْفَةً. فَقَالَ بِرَأْسِهِ هٰكَذَا، وَأَشَارَ أَبُو إِسْمَاعِيلَ بِرَأْسِهِ يَمِيناً وَشِمَالاً، ثُمَّ أَقْبَلَ. فَلَمَّا انْتَهَىٰ إِلَيَّ قَالَ: «يَا جَابِرُ، هَلْ

and the two trees were separated and each one of them was standing at its place. I saw The Messenger of Allah "Allah's blessing and peace be upon him" standing for a short time, nodding his head towards right and left. Isma'il pointed towards the right and left with the help of his head (in order to demonstrate how the Prophet had pointed). Then he (The Prophet) came to me and said: O Jabir did you see my place where I was standing? I said: O Messenger of Allah, yes. He then said: Then you should go to those two trees and cut a twig from each of them and go to that place with them where I was standing and stand there where I was standing and place a twig on the right and a twig on the left. Jabir said: I set out and took hold of a stone and broke it and sharpened it and then I came to those trees and cut a twig from each one of them.

I then came dragging them until I stood at the place where The Messenger of Allah "Allah's blessing and peace be upon him" had been standing and placed a twig on the right and a twig on the left. Then I met him and said: O Messenger of Allah, I have done that, but (kindly) explain to me the reason for it. Thereupon he said: I passed by two graves the occupants of which had been undergoing torment. I liked to make intercession for them so that the might be relieved of this torment y as long as these twigs remain fresh.

(3013) Jabir "Allah be pleased with him"said: We came back to the (camp of the) army and The Messenger of Allah "Allah's blessing and peace be upon him" said: O Jabir, call people for performing ablution. I cried: Come and perform ablution, come and perform ablution, come and perform ablution. I said: The Messenger of Allah, there is not even a drop of water in the army camp, and there. was a person who used to cool the water for The Messenger of Allah "Allah's blessing and peace be upon him" in the old water-skin which kept hanging by the twig. He asked me to go to such and such Ansari and ask him to see if there was any water in that skin. I went to him and cast a glance in it but did not find anything but a drop in the mouth of that water-skin and if I were to draw that, the water-skin,. dried part would suck it up. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Messenger of Allah, I have not found anything in it but a drop of water in the mouth of the water-skin and now if I were to draw that, it would be absorbed. He said: Go and bring that to me. I brought that to him. He took hold of it -and began to utter something which I could not understand and then pressed it with his hand and gave that to me and said: Jabir, announce for the tub to be brought. So I announced that the tub of the army (be brought). It was

رَأَيْتَ مَقَامِي؟» قُلْتُ: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ: «فَانْطَلِقْ إِلَى الشَّجَرَتَيْنِ فَاقْطَعْ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُصْناً. فَأَقْبِلْ بِهِمَا. حَتَّى إِذَا قُمْتَ مَقَامِي فَأَرْسِلْ غُصْناً عَنْ يَمِينِكَ وَغُصْناً عَنْ يَسَارِكَ».

قَالَ جَابِرٌ: فَقُمْتُ فَأَخَذْتُ حَجَراً فَكَسَرْتُهُ وَحَسَرْتُهُ. فَانْدَلَقَ لِي. فَأَتَيْتُ الشَّجَرَتَيْنِ فَقَطَعْتُ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُصْناً. ثُمَّ أَقْبَلْتُ أَجُرُّهُمَا حَتَّى قُمْتُ مَقَامَ رَسُولِ اللَّهِ ﷺ. أَرْسَلْتُ غُصْناً عَنْ يَمِينِي وَغُصْناً عَنْ يَسَارِي. ثُمَّ لَحِقْتُهُ فَقُلْتُ: قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ، فَعَمَّ ذَاكَ؟ قَالَ: «إِنِّي مَرَرْتُ بِقَبْرَيْنِ يُعَذَّبَانِ. فَأَحْبَبْتُ، بِشَفَاعَتِي، أَنْ يُرَفَّهَ عَنْهُمَا، مَا دَامَ الْغُصْنَانِ رَطْبَيْنِ».

(٣٠١٣) ـ قَالَ: فَأَتَيْنَا الْعَسْكَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا جَابِرُ نَادِ بِوَضُوءٍ»، فَقُلْتُ: أَلاَ وَضُوءَ؟ أَلاَ وَضُوءَ؟ أَلاَ وَضُوءَ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا وَجَدْتُ فِي الرَّكْبِ مِنْ قَطْرَةٍ. وَكَانَ رَجُلٌ مِنَ الأَنْصَارِ يُبَرِّدُ لِرَسُولِ اللَّهِ ﷺ الْمَاءَ، فِي أَشْجَابٍ لَهُ، عَلَى حِمَارَةٍ مِنْ جَرِيدٍ. قَالَ: فَقَالَ لِي: «انْطَلِقْ إِلَى فُلاَنِ بْنِ فُلاَنٍ الأَنْصَارِيِّ، فَانْظُرْ هَلْ فِي أَشْجَابِهِ مِنْ شَيْءٍ؟» قَالَ: فَانْطَلَقْتُ إِلَيْهِ فَنَظَرْتُ فِيهَا فَلَمْ أَجِدْ فِيهَا إِلاَّ قَطْرَةً فِي عَزْلاَءِ شَجْبٍ مِنْهَا، لَوْ أَنِّي أُفْرِغُهُ لَشَرِبَهُ يَابِسُهُ. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي لَمْ أَجِدْ فِيهَا إِلاَّ قَطْرَةً فِي عَزْلاَءِ شَجْبٍ مِنْهَا. لَوْ أَنِّي أُفْرِغُهُ لَشَرِبَهُ يَابِسُهُ. قَالَ: «اذْهَبْ فَأْتِنِي بِهِ»، فَأَتَيْتُهُ بِهِ. فَأَخَذَهُ بِيَدِهِ فَجَعَلَ يَتَكَلَّمُ بِشَيْءٍ لاَ أَدْرِي مَا هُوَ. وَيَغْمِزُهُ بِيَدَيْهِ. ثُمَّ أَعْطَانِيهِ فَقَالَ: «يَا جَابِرُ، نَادِ بِجَفْنَةٍ» فَقُلْتُ: يَا جَفْنَةَ الرَّكْبِ، فَأُتِيتُ بِهَا تُحْمَلُ. فَوَضَعْتُهَا بَيْنَ يَدَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ فِي الْجَفْنَةِ هَكَذَا. فَبَسَطَهَا وَفَرَّقَ بَيْنَ أَصَابِعِهِ. ثُمَّ وَضَعَهَا فِي قَعْرِ الْجَفْنَةِ. وَقَالَ: «خُذْ. يَا جَابِرُ، فَصُبَّ عَلَيَّ. وَقُلْ: بِاسْمِ اللَّهِ»، فَصَبَبْتُ عَلَيْهِ وَقُلْتُ: بِاسْمِ اللَّهِ. فَرَأَيْتُ الْمَاءَ يَفُورُ مِنْ

brought accordingly and I placed it before him (The Prophet). Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" placed his hands in the tub like this: with his fingers stretched out, and then he placed his fingers at the bottom of the tub and said: Jabir, take it (that waters-skin) and pour water over me, by reciting "In the Name of Allah", and I poured water and I said: "In the Name of Allah", and found water sprouting out between the fingers of The Messenger of Allah "Allah's blessing and peace be upon him". Then that tub gushed forth until it was filled up and The Messenger "Allah's blessing and peace be upon him" said: O Jabir, make an announcement to the effect: He who needs water should take that. Jabir said: The people came and got water until they were satisfied. I said: Is there anyone left who wants to get it? And The Messenger of Allah "Allah's blessing and peace be upon him" then lifted up his hand from that tub and it was still full.

(3014) Then the people complained to The Messenger of Allah "Allah's blessing and peace be upon him" about hunger and he said: May Allah provide you food! We came to the bank of the ocean and the ocean was tossing and it threw out a big animal and we lit fire and cooked it and took it until we had eaten to our heart's content. Jabir said: I and such and such five persons entered Its socket and nobody could see us until we had come out, and we took hold of one of its ribs and twisted it into a sort of arch, then we called the tallest of the persons of the army and the hugest of the camels of the army and it had the big saddle over it, and it could easily pass through it without the rider having need to bend down.

[19] the story of the Emigration of The Prophet

75-(2009) Al-Bara Ibn Azib "Allah be pleased with him"reported that Abu Bakr As-Siddiq came to the residence of my father (Azib) and bought a howdah from him and said to Azib: Send your son to my residence (to carry this howdah), and my father said to me: Carry it (for him). So I carried it and there went along with him (with Abu Bakr) my father in order to fetch its price and he (Azib) said to Abu Bakr: Abu Bakr, narrate to me what you both did on the night when you set out on a journey along with The Messenger of Allah "Allah's blessing and peace be upon him". He said: We set out during the night and went on walking until it was noon, and the path was vacant and so none passed by that (until) there appeared prominently before us a large rock. It had its shade and the rays of the sun did not reach that place. So we got down at that place. I then went to the rock and levelled the ground with my hands at the place where

بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ. ثُمَّ فَارَتِ الْجَفْنَةُ وَدَارَتْ حَتَّى امْتَلأَتْ فَقَالَ: «يَا جَابِرُ، نَادِ مَنْ كَانَ لَهُ حَاجَةٌ بِمَاءٍ» قَالَ فَأَتَى النَّاسُ فَاسْتَقَوْا حَتَّى رَوُوا. قَالَ: فَقُلْتُ: هَلْ بَقِيَ أَحَدٌ لَهُ حَاجَةٌ؟ فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الْجَفْنَةِ وَهِيَ مَلأَى.

(٣٠١٤) ـ وَشَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ الْجُوعَ. فَقَالَ: «عَسَى اللَّهُ أَنْ يُطْعِمَكُمْ»، فَأَتَيْنَا سِيفَ الْبَحْرِ. فَزَخَرَ الْبَحْرُ زَخْرَةً، فَأَلْقَى دَابَّةً. فَأَوْرَيْنَا عَلَى شِقِّهَا النَّارَ. فَاطَّبَخْنَا وَاشْتَوَيْنَا، وأَكَلْنَا حَتَّى شَبِعْنَا. قَالَ جَابِرٌ: فَدَخَلْتُ أَنَا وَفُلاَنٌ وَفُلاَنٌ، حَتَّى عَدَّ خَمْسَةً، فِي حِجَاجِ عَيْنِهَا. مَا يَرَانَا أَحَدٌ، حَتَّى خَرَجْنَا. فَأَخَذْنَا ضِلَعاً مِنْ أَضْلاَعِهِ فَقَوَّسْنَاهُ. ثُمَّ دَعَوْنَا بِأَعْظَمِ رَجُلٍ فِي الرَّكْبِ، وَأَعْظَمِ جَمَلٍ فِي الرَّكْبِ، وَأَعْظَمِ كِفْلٍ فِي الرَّكْبِ، فَدَخَلَ تَحْتَهُ مَا يُطَأْطِئُ رَأْسَهُ.

١٩ ـ باب في حديث الهِجْرَة، ويقال له: حديث الرَّحْل

٧٥ ـ (٢٠٠٩) ـ **حدّثني** سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: جَاءَ أَبُو بَكْرٍ الصِّدِّيقُ إِلَى أَبِي فِي مَنْزِلِهِ. فَاشْتَرَى مِنْهُ رَحْلاً. فَقَالَ لِعَازِبٍ: ابْعَثْ مَعِيَ ابْنَكَ يَحْمِلْهُ مَعِي إِلَى مَنْزِلِي. فَقَالَ لِي أَبِي: احْمِلْهُ. فَحَمَلْتُهُ وَخَرَجَ أَبِي مَعَهُ يَنْتَقِدُ ثَمَنَهُ. فَقَالَ لَهُ أَبِي: يَا أَبَا بَكْرٍ، حَدِّثْنِي كَيْفَ صَنَعْتُمَا لَيْلَةَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: نَعَمْ. أَسْرَيْنَا لَيْلَتَنَا كُلَّهَا، حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ. وَخَلاَ الطَّرِيقُ فَلاَ يَمُرُّ فِيهِ أَحَدٌ. حَتَّى رُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ لَهَا ظِلٌّ. لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ بَعْدُ، فَنَزَلْنَا عِنْدَهَا. فَأَتَيْتُ الصَّخْرَةَ، فَسَوَّيْتُ بِيَدِي مَكَاناً، يَنَامُ فِيهِ النَّبِيُّ ﷺ فِي ظِلِّهَا. ثُمَّ بَسَطْتُ عَلَيْهِ فَرْوَةً. ثُمَّ قُلْتُ: نَمْ. يَا رَسُولَ اللَّهِ، وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ، فَنَامَ. وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ. فَإِذَا أَنَا بِرَاعِي غَنَمٍ مُقْبِلٍ بِغَنَمِهِ إِلَى الصَّخْرَةِ، يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا. فَلَقِيتُهُ فَقُلْتُ: لِمَنْ

the Prophet "Allah's blessing and peace be upon him" would take rest under its shade. I then set the bedding and said: The Messenger of Allah, go to sleep and I shall keep a watch around you. I went out and watched around him. There we saw a shepherd moving towards that rock with his flock and he intended what we intended (i.e. taking rest). I met him and said to him: Young boy, to which place do you belong? He said: I am a person from Medina. I said, is there any milk in the udders of your sheep and goats? He said: Yes. He took hold of a goat, and I said to him: Clean the udder well so that it should be free from hair, dust and impurity. I saw Al-Bara' striking his hand upon the other (to give an indication) how he did that. He milked the goat for me in a wooden cup which he had with him and I had with me a bucket in which I kept water for drinking and for performing ablution. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and did not like to awaken him from sleep but he was accidentally startled from the sleep. I poured water upon the milk (till It was cold) and I said: The Messenger of Allah, take this milk. He then took It and I was delighted and he (The Prophet) said: Is now not the time to march on? I said: Of course. So he marched on after the sun had passed the meridian and Suraqa Ibn Malik pursued us and we had been walking on soft, level ground. I said: The Messenger of Allah, we are about to be overtaken by them. Thereupon he said: Be not grieved. Verily, Allah is with us. Then The Messenger of Allah "Allah's blessing and peace be upon him" cursed him and his horse sank into the earth. I think he also said: I know you have hurled curse upon me. So supplicate Allah for me and I take an oath that I shall turn everyone away who would come in search of you. So he (The Messenger of Allah) supplicated Allah and he was rescued and he came back and to everyone he met, he said: I have combed all this side. In short, he diverted everyone whom he met and he in fact fulfilled his promise.

(...) Al-Bara reported: Abu Bakr purchased a saddle from me for thirteen Dirhams; the rest of the Hadith is the same, and in the narration of Uthman Ibn Umar, the words are: He (Suraqa Ibn Malik) drew near The Messenger of Allah "Allah's blessing and peace be upon him", and he (The Prophet) cursed him and his camel sank in the earth up to the belly and he jumped from that and said: Muhammad, I am fully aware of It that it is your doing. Supplicate Allah that He should rescue me from it in which I am (pitchforked) and I give you a solemn pledge that I shall keep this as a secret from all those who are coming after me. Take hold of an arrow out of it (quiver) for you will find my camels and my slaves at such

أَنْتَ يَا غُلاَمُ؟ فَقَالَ: لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ. قُلْتُ: أَفِي غَنَمِكَ لَبَنٌ؟ قَالَ: نَعَمْ. قُلْتُ: أَفَتَحْلُبُ لِي؟ قَالَ: نَعَمْ. فَأَخَذَ شَاةً. فَقُلْتُ لَهُ: انْفُضِ الضَّرْعَ مِنَ الشَّعَرِ وَالتُّرَابِ وَالْقَذَى. قَالَ: فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ بِيَدِهِ عَلَى الأُخْرَى يَنْفُضُ. فَحَلَبَ لِي، فِي قَعْبٍ مَعَهُ، كُثْبَةً مِنْ لَبَنٍ. قَالَ: وَمَعِي إِدَاوَةٌ أَرْتَوِي فِيهَا لِلنَّبِيِّ ﷺ، لِيَشْرَبَ مِنْهَا وَيَتَوَضَّأَ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ. وَكَرِهْتُ أَنْ أُوقِظَهُ مِنْ نَوْمِهِ. فَوَافَقْتُهُ اسْتَيْقَظَ. فَصَبَبْتُ عَلَى اللَّبَنِ مِنَ الْمَاءِ حَتَّى بَرَدَ أَسْفَلُهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، اشْرَبْ مِنْ هَذَا اللَّبَنِ. قَالَ: فَشَرِبَ حَتَّى رَضِيتُ. ثُمَّ قَالَ: «أَلَمْ يَأْنِ لِلرَّحِيلِ؟» قُلْتُ: بَلَى. قَالَ: فَارْتَحَلْنَا بَعْدَ مَا زَالَتِ الشَّمْسُ. وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ. قَالَ: وَنَحْنُ فِي جَلَدٍ مِنَ الأَرْضِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أُتِينَا. فَقَالَ: «لاَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا»، فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَارْتَطَمَتْ فَرَسُهُ إِلَى بَطْنِهَا. أُرَى فَقَالَ: إِنِّي قَدْ عَلِمْتُ أَنَّكُمَا قَدْ دَعَوْتُمَا عَلَيَّ. فَادْعُوا لِي. فَاللَّهُ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ. فَدَعَا اللَّهَ. فَنَجَى. فَرَجَعَ لاَ يَلْقَى أَحَداً إِلاَّ قَالَ: قَدْ كَفَيْتُكُمْ مَا هَا هُنَا. فَلاَ يَلْقَى أَحَداً إِلاَّ رَدَّهُ. قَالَ: وَوَفَى لَنَا.

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ. كِلاَهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ: اشْتَرَى أَبُو بَكْرٍ مِنْ أَبِي رَحْلاً بِثَلاَثَةَ عَشَرَ دِرْهَماً... وَسَاقَ الْحَدِيثَ. بِمَعْنَى حَدِيثِ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ.

وَقَالَ فِي حَدِيثِهِ، مِنْ رِوَايَةِ عُثْمَانَ بْنِ عُمَرَ: فَلَمَّا دَنَا دَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَسَاخَ فَرَسُهُ فِي الأَرْضِ إِلَى بَطْنِهِ، وَوَثَبَ عَنْهُ. وَقَالَ: يَا مُحَمَّدُ، قَدْ عَلِمْتُ أَنَّ هَذَا عَمَلُكَ. فَادْعُ اللَّهَ أَنْ يُخَلِّصَنِي مِمَّا أَنَا فِيهِ، وَلَكَ عَلَيَّ لأُعَمِّيَنَّ عَلَى مَنْ وَرَائِي،

and such place and you can get whatever you need (on showing this arrow). He (The Prophet) said: I don't need your camels. And we (the Holy Prophet and Abu Bakr) came to Medina during the night and the people began to contend as to where The Messenger of Allah "Allah's blessing and peace be upon him" should reside and he encamped in the tribe of An-Najjar who were related to Abd Al-Muttalib from the side of mother. The Messenger of Allah "Allah's blessing and peace be upon him" honoured them, then people climbed upon house-top and women also and boys scattered in the way, and they were all crying: Muhammad, Messenger of Allah, Muhammad, Messenger of Allah.

وَهَذِهِ كِنَانَتِي. فَخُذْ سَهْماً مِنْهَا. فَإِنَّكَ سَتَمُرُّ عَلَىٰ إِبِلِي وَغِلْمَانِي بِمَكَانِ كَذَا وَكَذَا، فَخُذْ مِنْهَا حَاجَتَكَ. قَالَ: «لاَ حَاجَةَ لِي فِي إِبِلِكَ»، فَقَدِمْنَا الْمَدِينَةَ لَيْلاً. فَتَنَازَعُوا أَيُّهُمْ يَنْزِلُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَنْزِلُ عَلَىٰ بَنِي النَّجَّارِ، أَخْوَالِ عَبْدِ الْمُطَّلِبِ، أُكْرِمُهُمْ بِذَلِكَ»، فَصَعِدَ الرِّجَالُ وَالنِّسَاءُ فَوْقَ الْبُيُوتِ. وَتَفَرَّقَ الْغِلْمَانُ وَالْخَدَمُ فِي الطُّرُقِ، يُنَادُونَ: يَا مُحَمَّدُ، يَا رَسُولَ اللَّهِ. يَا مُحَمَّدُ، يَا رَسُولَ اللَّهِ.

(54) The Book Of Commentary

1-(3015) Hammam Ibn Munabbih reported: This is what Abu Huraira reported to us from The Messenger of Allah "Allah's blessing and peace be upon him" and in this connection he narrated some of the traditions and The Messenger of Allah "Allah's blessing and peace be upon him" said: It was said to people of Israel: Enter this land saying Hitta (Remove Thou from us the burden of our sins), whereupon We would forgive you your sins, but they twisted (this statement) and entered the gate dragging upon their breech and said: The" grain in the ear."

2-(3016) Anas Ibn Malik "Allah be pleased with him"reported that Allah "Exalted and Glorified be He" sent revelation to The Messenger of Allah "Allah's blessing and peace be upon him" just before his death in quick succession until he left for his heavenly home, and the day when he died, he received the revelation profusely.

3-(3017) Tariq Ibn Shihab reported that a Jew said to Umar: You recite a Verse which, if it had been revealed in relation to us, we would have taken that day as the day of rejoicing. Thereupon Umar said: I know where it was revealed and on the day when it was revealed and where The Messenger of Allah "Allah's blessing and peace be upon him" had been at that time when it was revealed. It was revealed on the day of Arafat (ninth of Dhul-Hijja) and The Messenger of Allah "Allah's blessing and peace be upon him" had been staying in Arafat. Sufyan said: I doubt, whether it was Friday or not (and the verse referred to) is this:" Today I have perfected your religion for you and completed My favours upon you" (The Repast 3).

4-(...) Tariq Ibn Shihab reported that a Jew said to Umar: If this verse were revealed in relation to the Jews (i.e." This day I have perfected your religion for you and have completed My favours for you and have chosen for you Al-Islam as religion") we would have taken the day of rejoicing on which this verse was revealed. Thereupon Umar said: I know the day on which it was revealed and the hour when it was revealed and where The Messenger of Allah "Allah's blessing and peace be upon him" had been when it was revealed. It was revealed on the night of Friday and we were in Arafat with Allah's Messenger "Allah's blessing and peace be upon him" at that time.

5-(...) Tariq Ibn Shihab reported that a Jew came to Umar and said: Commander of the Faithful, there is a verse in your Book, which you recite. Had it been revealed in connection with the Jews, we would have

٥٤ ـ كِتَابُ التَّفْسِيرِ

١ ـ (٣٠١٥) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ادْخُلُوا الْبَابَ سُجَّداً وَقُولُوا حِطَّةٌ يُغْفَرْ لَكُمْ خَطَايَاكُمْ. فَبَدَّلُوا. فَدَخَلُوا الْبَابَ يَزْحَفُونَ عَلَىٰ أَسْتَاهِهِمْ. وَقَالُوا: حَبَّةٌ فِي شَعَرَةٍ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا إسحاق بن نصر...، رقم: ٣٤٠٣].

٢ ـ (٣٠١٦) ـ حدّثني عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. وَهُوَ ابْنُ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ اللَّهَ عَزَّ وَجَلَّ تَابَعَ الْوَحْيَ عَلَىٰ رَسُولِ اللَّهِ ﷺ قَبْلَ وَفَاتِهِ. حَتَّىٰ تُوُفِّيَ، وَأَكْثَرُ مَا كَانَ الْوَحْيُ يَوْمَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب فضائل القرآن، باب كيف نزل الوحي، رقم: ٤٩٨٢].

٣ ـ (٣٠١٧) ـ حدّثني أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، وَهُوَ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، أَنَّ الْيَهُودَ قَالُوا لِعُمَرَ: إِنَّكُمْ تَقْرَؤُونَ آيَةً. لَوْ أُنْزِلَتْ فِينَا لاَتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيداً. فَقَالَ عُمَرُ: إِنِّي لأَعْلَمُ حَيْثُ أُنْزِلَتْ. وَأَيَّ يَوْمٍ أُنْزِلَتْ. وَأَيْنَ رَسُولُ اللَّهِ ﷺ حَيْثُ أُنْزِلَتْ. أُنْزِلَتْ بِعَرَفَةَ. وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَفَةَ.

قَالَ سُفْيَانُ: أَشُكُّ كَانَ يَوْمَ جُمُعَةٍ أَمْ لاَ. يَعْنِي: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾ [المائدة: ٣]. [البخاري: كتاب الإيمان، باب زيادة الإيمان ونقصه، رقم: ٤٥].

٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لأَبِي بَكْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: قَالَتِ الْيَهُودُ لِعُمَرَ: لَوْ عَلَيْنَا، مَعْشَرَ يَهُودَ، نَزَلَتْ هَٰذِهِ الآيَةُ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: ٣] نَعْلَمُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، لاَتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيداً. قَالَ: فَقَالَ عُمَرُ: فَقَدْ عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، وَالسَّاعَةَ، وَأَيْنَ رَسُولُ اللَّهِ ﷺ حِينَ نَزَلَتْ. نَزَلَتْ لَيْلَةَ جَمْعٍ، وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَفَاتٍ.

٥ ـ (...) ـ وحدّثني عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ. قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَىٰ عُمَرَ. فَقَالَ: يَا أَمِيرَ

taken it as the day of rejoicing. Thereupon he said: Which verse do you mean? He replied:" This day I have perfected your religion for you and I have completed My favours upon you and I have chosen Al-Islam as religion for you." (Repast 3) Umar said, I know the day when it was revealed and the place where it was revealed. It was revealed to The Messenger of Allah "Allah's blessing and peace be upon him" at Arafat on Friday.

6-(3018) Urwa Ibn Az-Zubair reported that he asked A'isha "Allah be pleased with her"about Allah's saying: "If you fear that you will not be able to maintain equity amongst the orphan girls, then marry (those) you like from amongst the women two, three or four." (Women 3) She said: O, the son of my sister, the orphan girl is one who is under the patronage of her guardian and she shares with him in his property and her property and beauty fascinate him and her guardian makes up his mind to marry her without giving her due share of the wedding money and is not prepared (to pay so much amount) which anyone else is prepared to pay and so Allah has forbidden to marry these girls but in case when equity is observed as regards the wedding money and they are prepared to pay them the full amount of the wedding money and Allah commanded to marry other women besides them according to the liking of their heart. Urwa reported that A'isha said that people began to seek verdict from The Messenger of Allah "Allah's blessing and peace be upon him" after the revelation of this verse about them (orphan girls) and Allah "Exalted and Glorified be He" revealed this verse:" They asked thee verdict about women; say: Allah gives verdict to you in regard to them and what is recited to you in the Book about orphan woman, whom you give not what is ordained for them while you like to marry them" (Women 127). She said: The wording of Allah" what is recited to you" in the Book means the first verse, i.e." if you fear that you may not be able to observe equity in case of an orphan woman, marry what you like in case of woman" (Women 3). A'isha said: (And as for this verse [iv.], i.e. and you intend" to marry one of them from amongst the orphan girls" it pertains to one who is in charge (of orphans) having small amount of wealth and less beauty and they have been forbidden that they should marry what they like of her wealth and beauty out of the orphan girls, but with equity, because of their disliking for them.

(...) Urwa reported that he asked A'isha "Allah be pleased with her"about Allah's saying: "If you fear that you will not be able to observe equity in case of orphan girls"...and the rest of the Hadith is the same but with a slight variation of wording.

الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَؤُنَها. لَوْ عَلَيْنَا نَزَلَتْ، مَعْشَرَ الْيَهُودِ، لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيداً. قَالَ: وَأَيُّ آيَةٍ؟ قَالَ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣]. فَقَالَ عُمَرُ: إِنِّي لأَعْلَمُ الْيَوْمَ الَّذِي نَزَلَتْ فِيهِ، وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ. نَزَلَتْ عَلَىٰ رَسُولِ اللَّهِ ﷺ بِعَرَفَاتٍ، فِي يَوْمِ جُمُعَةٍ.

٦ ـ (٣٠١٨) ـ حدّثني أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ، قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا. وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ فَٱنكِحُوا مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ [النساء: ٣] قَالَتْ: يَا ابْنَ أُخْتِي، هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا. تُشَارِكُهُ فِي مَالِهِ. فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ. فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ. وَيَبْلُغُوا بِهِنَّ أَعْلَىٰ سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ، سِوَاهُنَّ.

قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ، بَعْدَ هَٰذِهِ الآيَةِ، فِيهِنَّ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي ٱلْكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧].

قَالَتْ: وَالَّذِي ذَكَرَ اللَّهُ تَعَالَى؛ أَنَّهُ يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ، الآيَةُ الأُولَى الَّتِي قَالَ اللَّهُ فِيهَا: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ فَٱنكِحُوا مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ [النساء: ٣].

قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ فِي الآيَةِ الأُخْرَىٰ: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧]، رَغْبَةَ أَحَدِكُمْ عَنِ الْيَتِيمَةِ الَّتِي تَكُونُ فِي حَجْرِهِ، حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ. فَنُهُوا أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلاَّ بِالْقِسْطِ. مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

[البخاري: كتاب الشركة، باب شركة اليتيم وأهل الميراث، رقم: ٢٤٩٤].

(...) ـ وحدّثنا الْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ؛ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ﴾ [النساء: ٣]... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ، عَنِ الزُّهْرِيِّ، وَزَادَ فِي آخِرِهِ: مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ، إِذَا كُنَّ قَلِيلاَتِ الْمَالِ وَالْجَمَالِ.

7-(...) A'isha "Allah be pleased with her"said that as for the words of Allah:" If you fear that you would not be able to observe equity in case of orphan girls)," it was revealed in reference to a person who had an orphan girl (as his ward) and he was her guardian, and her heir, and she possessed property, but there was none to contend on her behalf except her own self. And he (her guardian) did not give her in marriage because of her property and he tortured her and ill-treated her, it was in relation to her that (Allah said:)" If you fear that you would not be able to observe equity in case of orphan girls, then marry whom you like among women," i.e. whatever I have made lawful for you and leave her whom you are putting to torture.

8-(...) A'isha "Allah be pleased with her"said in connection with Allah's saying: "What is recited to you in the Book about orphan women whom you give not what is ordained for them, while you like to marry them" these were revealed in connection with an orphan girl who was in the charge of the person and she shared with him in his property and he was reluctant to marry her himself and was also unwilling to marry her to someone else (fearing) that (that person) would share in his property (as the husband of that girl), preventing her to marry, neither marrying her himself nor marrying her to another person.

9-(...) Hisham reported that A'isha "Allah be pleased with her"said in connection with Allah's saying: "They ask thee the religious verdict about women, say: Allah gives you the verdict about them" (iv.), that these relate to an orphan girl who is in charge of the person and she shares with him in his property (as a heir) even in the date-palm trees and he is reluctant to give her hand in marriage to any other person lest he (her husband) should partake of his property, and thus keep her in a lingering state.

10-(3019) Hisham reported from his father that A'isha "Allah be pleased with her"said in connection with Allah's saying: "And whoever is poor let him take reasonably (out of it)" (Women 6) that it was revealed in connection with the custodian of the property of an orphan, who is in charge of her and looks after her; In case he is poor, he is allowed to eat out of that.

11-(...) A'isha "Allah be pleased with her"reported in connection with Allah's saying: "He who is rich should abstain, and he who is poor may reasonably eat (out of it)" (Women 6) that this was revealed in relation to the guardian of an orphan who is poor; he may get out of that what is reasonable keeping in view his own status of solvency.

٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ﴾ [النساء: ٣]. قَالَتْ: أُنْزِلَتْ فِي الرَّجُلِ تَكُونُ لَهُ الْيَتِيمَةُ وَهُوَ وَلِيُّهَا وَوَارِثُهَا، وَلَهَا مَالٌ. وَلَيْسَ لَهَا أَحَدٌ يُخَاصِمُ دُونَهَا، فَلاَ يُنْكِحُهَا لِمَالِهَا، فَيَضُرُّ بِهَا وَيُسِيءُ صُحْبَتَهَا. فَقَالَ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ٣]. يَقُولُ: مَا أَحْلَلْتُ لَكُمْ. وَدَعْ هَذِهِ الَّتِي تَضُرُّ بِهَا.

٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ: ﴿وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ الَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ [النساء: ١٢٧]. قَالَتْ: أُنْزِلَتْ فِي الْيَتِيمَةِ. تَكُونُ عِنْدَ الرَّجُلِ فَتَشْرَكُهُ فِي مَالِهِ. فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا. وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ. فَيَشْرَكُهُ فِي مَالِهِ، فَيَعْضِلُهَا فَلاَ يَتَزَوَّجُهَا وَلاَ يُزَوِّجُهَا غَيْرَهُ.

[البخاري: كتاب النكاح، باب إذا كان الولي هو الخاطب، رقم: ٥١٣١].

٩ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ [النساء: ١٢٧]... الآيَةَ. قَالَتْ: هِيَ الْيَتِيمَةُ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ. لَعَلَّهَا أَنْ تَكُونَ قَدْ شَرِكَتْهُ فِي مَالِهِ، حَتَّىٰ فِي الْعَذْقِ. فَيَرْغَبُ، يَعْنِي، أَنْ يَنْكِحَهَا. وَيَكْرَهُ أَنْ يُنْكِحَهَا رَجُلاً فَيَشْرَكُهُ فِي مَالِهِ. فَيَعْضِلُهَا.

[البخاري: كتاب التفسير، باب: ﴿ويستفتونك في النساء...﴾، رقم: ٤٦٠٠].

١٠ ـ (٣٠١٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ: ﴿وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦] قَالَتْ: أُنْزِلَتْ فِي وَالِي مَالِ الْيَتِيمِ الَّذِي يَقُومُ عَلَيْهِ وَيُصْلِحُهُ. إِذَا كَانَ مُحْتَاجاً أَنْ يَأْكُلَ مِنْهُ.

١١ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ تَعَالَىٰ: ﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦] قَالَتْ: أُنْزِلَتْ فِي وَلِيِّ الْيَتِيمِ، أَنْ يُصِيبَ مِنْ مَالِهِ، إِذَا كَانَ مُحْتَاجاً، بِقَدْرِ مَالِهِ، بِالْمَعْرُوفِ.

[البخاري: كتاب الوصايا، باب وما للوصي أن يعمل في مال اليتيم، رقم: ٢٧٦٥].

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters.

12-(3020) A'isha "Allah be pleased with her"reported that the following statement of Allah: "When they came upon you from above you and from below you and when the eyes turned dull and the hearts rose up to the throats" (The Confederates 10) pertain to the day of Ditch.

13-(3021) A'isha "Allah be pleased with her"said in connection with the verse: "And if a woman has reason to fear ill-treatment from her husband or that he might turn away from her" (Women 128) that it was revealed in case of a woman who had long association with a person (as his wife) and now he intends to divorce her and she says: Do not divorce me, but retain me (as wife in your house) and you are permitted to live with another wife. It is in this context that this verse was revealed.

14-(...) A'isha "Allah be pleased with her"said in connection with the following statement of Allah "Exalted and Glorified be He": "And if a woman has reason to fear ill-treatment from her husband or that he might turn away from her" that it was revealed in case of a woman who lived with a person and perhaps he does not want to prolong (his relationship with her) whereas she has had sexual relationship with him (and as a result thereof) she got a child from him and she does not like that she should be divorced, so she says to him: I permit you to live with the other wife.

15-(3022) Urwa reported from his father that A'isha said to him: O, the son of my sister, the Muslims were commanded to seek forgiveness for the Companions of The Messenger of Allah "Allah's blessing and peace be upon him" but they reviled him.

(...) This Hadith was narrated on the authority of Abu Usama with the same chain of narrators.

16-(3023) Sa'id Ibn Jubair reported: The inhabitants of Kufa differed in regard to the following Verse:" But whoever slays another believer intentionally, his requital shall be Hell" (Women 93), so I went to Ibn Abbas and asked him about it, whereupon he said: This has been revealed and nothing abrogated it.

17-(...) This Hadith was narrated on the authority of Shu'ba with the same chain of narrators but with a slight variation of wording.

18-(...) Sa'id Ibn Jubair reported: Abd Ar-Rahman Ibn Abza ordered me that I should ask Ibn Abbas about these two verses:" He who slays a believer intentionally his requital shall be Hell where he would abide for

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ.

١٢ ـ (٣٠٢٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ﴾ [الأحزاب: ١٠] قَالَتْ: كَانَ ذَلِكَ يَوْمَ الْخَنْدَقِ.

[البخاري: كتاب المغازي، باب غزوة الخندق، رقم: ٤١٠٣].

١٣ ـ (٣٠٢١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]... الآيَةَ. قَالَتْ: أُنْزِلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ. فَتَطُولُ صُحْبَتُهَا، فَيُرِيدُ طَلاَقَهَا. فَتَقُولُ: لاَ تُطَلِّقْنِي، وَأَمْسِكْنِي، وَأَنْتَ فِي حِلٍّ مِنِّي. فَنَزَلَتْ هَذِهِ الآيَةُ.

[البخاري: كتاب النكاح، باب: ﴿وإن امرأة خافت من بعلها نشوزاً﴾، رقم: ٥٢٠٦].

١٤ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]. قَالَتْ: نَزَلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ. فَلَعَلَّهُ أَنْ لاَ يَسْتَكْثِرَ مِنْهَا، وَتَكُونُ لَهَا صُحْبَةٌ وَوَلَدٌ. فَتَكْرَهُ أَنْ يُفَارِقَهَا فَتَقُولُ لَهُ: أَنْتَ فِي حِلٍّ مِنْ شَأْنِي.

١٥ ـ (٣٠٢٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: قَالَتْ لِي عَائِشَةُ: يَا ابْنَ أُخْتِي، أُمِرُوا أَنْ يَسْتَغْفِرُوا لأَصْحَابِ النَّبِيِّ ﷺ. فَسَبُّوهُمْ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

١٦ ـ (٣٠٢٣) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هَذِهِ الآيَةِ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ [النساء: ٩٣] فَرَحَلْتُ إِلَى ابْنِ عَبَّاسٍ، فَسَأَلْتُهُ عَنْهَا، فَقَالَ: لَقَدْ أُنْزِلَتْ آخِرَ مَا أُنْزِلَ ثُمَّ مَا نَسَخَهَا شَيْءٌ.

[البخاري: كتاب التفسير، باب: ﴿ومن يقتل مؤمناً متعمداً فجزاؤه جهنم﴾، رقم: ٤٥٩٠].

١٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ. قَالاَ جَمِيعاً: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

فِي حَدِيثِ ابْنِ جَعْفَرٍ: نَزَلَتْ فِي آخِرِ مَا أُنْزِلَ.

وَفِي حَدِيثِ النَّضْرِ: إِنَّهَا لَمِنْ آخِرِ مَا أُنْزِلَتْ.

١٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْزَى؛ أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الآيَتَيْنِ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا

ever" (Women 93). So, I asked him and he said: Nothing has abrogated it. And as for this verse:" And they who call not upon another god with Allah and slay not the soul which Allah has forbidden, except in the cause of justice" (Al-Furqan 68), he (Ibn Abbas) said: This has been revealed in regard to the polytheists."

19-(...) Ibn Abbas "Allah be pleased with both"said: This verse was revealed in Mecca: "And they who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" up to the end of the Verse. (Al-Furqan 70) Thereupon the polytheists said: Islam is of no avail to us for we have made peer with Allah and we killed the soul which Allah had forbidden to do and we committed debauchery, and it was (on this occasion) that Allah "Exalted and Glorified be He" revealed this verse:" Except him who repents and believes and does good deeds" up to the end Ibn Abbas says: He who enters the fold of Islam and understands its command and then kills the soul there is no repentance for him.

20-(...) Sa'id Ibn Jubair reported: I said to Ibn Abbas: Will the repentance of that person be accepted who kills a believer intentionally? He said: No. I recited to him this verse of the Sura of Al-Furqan: "And those who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" to the end of the verse. He said: This is a Meccan verse which has been abrogated by a verse revealed at Medina:" He who slays a believer intentionally, for him is the requital of Hell-Fire where he would abide for ever," and in the narration of Ibn Hisham (the words are): I recited to him this verse of Sura Al-Furqan:" Except one who made repentance."

21-(3024) Ubaidullah Ibn Abdullah Ibn Utba reported: Ibn Abbas said to me: Do you know-and in the words of Harun (another narrator): Are you aware of-the last Sura which was revealed in the Qur'an as a whole? I said: Yes," When there came the help from Allah and the victory" (Victory). Thereupon, he said: You have told the truth. And in the narration of Abu Shaiba (the words are): Do you know the Sura? And he did not mention the words" the last one".

(...) This Hadith was narrated on the authority of Abu Umais through the same chain of transmitters but with a slight variation of wording.

22-(3025) Ibn Abbas "Allah be pleased with both"reported that some Muslims met a person with a small flock of sheep. He said: "Peace be upon you." They caught hold of him and killed him and took possession of his

فِيهَا ﴾ [النساء: ٩٣]. فَسَأَلْتُهُ فَقَالَ: لَمْ يَنْسَخْهَا شَيْءٌ، وَعَنْ هَذِهِ الآيَةِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾ [الفرقان: ٦٨] قَالَ: نَزَلَتْ فِي أَهْلِ الشِّرْكِ.

[البخاري: كتاب مناقب الأنصار، باب ما لقي النبي ﷺ واصحابه من المشركين، رقم: ٣٨٥٥].

١٩ ـ (...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، يَعْنِي شَيْبَانَ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَزَلَتْ هَذِهِ الآيَةُ بِمَكَّةَ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ﴾، إِلَى قَوْلِهِ ﴿مُهَانًا ﴾ [الفرقان: ٦٨] فَقَالَ الْمُشْرِكُونَ: وَمَا يُغْنِي عَنَّا الإِسْلاَمُ، وَقَدْ عَدَلْنَا بِاللَّهِ، وَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَأَتَيْنَا الْفَوَاحِشَ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا ﴾ [الفرقان: ٧٠] إِلَى آخِرِ الآيَةِ.

قَالَ: فَأَمَّا مَنْ دَخَلَ فِي الإِسْلاَمِ وَعَقَلَهُ، ثُمَّ قَتَلَ، فَلاَ تَوْبَةَ لَهُ.

٢٠ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ وَعَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ. قَالاَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: أَلِمَنْ قَتَلَ مُؤْمِناً مُتَعَمِّداً مِنْ تَوْبَةٍ؟ قَالَ: لاَ. قَالَ: فَتَلَوْتُ عَلَيْهِ هَذِهِ الآيَةَ الَّتِي فِي الْفُرْقَانِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾ [الفرقان: ٦٨]، إِلَى آخِرِ الآيَةِ. قَالَ: هَذِهِ آيَةٌ مَكِّيَّةٌ. نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا ﴾ [النساء: ٩٣].

وَفِي رِوَايَةِ ابْنِ هَاشِمٍ: فَتَلَوْتُ هَذِهِ الآيَةَ الَّتِي فِي الْفُرْقَانِ: ﴿إِلَّا مَن تَابَ ﴾ [الفرقان: ٧٠].

[البخاري: كتاب التفسير، باب: ﴿والذين يدعون مع الله إلهاً آخر...﴾، رقم: ٤٧٦٢].

٢١ ـ (٣٠٢٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: تَعْلَمُ ـ وَقَالَ هَارُونُ: تَدْرِي ـ آخِرَ سُورَةٍ نَزَلَتْ مِنَ الْقُرْآنِ، نَزَلَتْ جَمِيعاً؟ قُلْتُ: نَعَمْ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾. قَالَ: صَدَقْتَ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: تَعْلَمُ أَيُّ سُورَةٍ. وَلَمْ يَقُلْ: آخِرَ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو عُمَيْسٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ: آخِرَ سُورَةٍ. وَقَالَ: عَبْدِ الْمَجِيدِ، وَلَمْ يَقُلِ: ابْنِ سُهَيْلٍ.

٢٢ ـ (٣٠٢٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ ـ وَاللَّفْظُ لابْنِ أَبِي شَيْبَةَ ـ قَالَ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: لَقِيَ نَاسٌ مِنَ الْمُسْلِمِينَ رَجُلاً فِي غُنَيْمَةٍ لَهُ. فَقَالَ: السَّلاَمُ

flock. Then this verse was revealed:" He who meets you and extends you salutations, don't say: You are not a Muslim" (Women 94). Ibn Abbas, however, recited the word as-Salam instead of" as-Salam".

23-(3026) Al-Bara "Allah be pleased with him"reported: When the Ansar performed the Pilgrimage, they did not enter their houses but from behind. A person from the Ansar came and he began to enter from his door but it was said to him (why he was doing something in contravention to the common practice of coming to the houses from behind). Then this verse was revealed." Piety is not that you come to the doors from behind" (Heifer 189).

[1] Pertaining to the Verse: "Has not the time yet come for the believers that their hearts should be humble for the remembrance of allah?"

24-(3027) Ibn Mas'ud "Allah be pleased with him"said: Since our acceptance of Islam and the revelation of this verse in which Allah has shown annoyance to us:" Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah?" (Al-Hadid 16), there was a gap of four years.

[2] Pertaining to the saying of Allah: "Adorn yourself at every place of worship" (Al-A'raf 31)

25-(3028) Ibn Abbas "Allah be pleased with both"reported: During the pre-Islamic days women circumambulated the Ka'ba nakedly, and said: Who would provide cloth to cover the one who is circumambulating the Ka'ba so that she would cover her private parts? And then she would say: Today will be exposed the whole or the part and what is exposed I shall not make it lawful. It was in this connection that the verse was revealed:" Adorn yourself at every place of worship" (vii.).

[3] Pertaining to the saying of Allah: "Compel not your slave-girls to prostitution"

26-(3029) Jabir "Allah be pleased with him"reported that Abdullah Ibn Ubai Ibn Salool used to say to his slave-girl: Go and fetch something for us by committing prostitution. It was in this connection that Allah "Exalted and Glorified be He" revealed this verse:" And compel not your slave-girls to prostitution when they desire to keep chaste in order to seek the frail goods of this world's life, and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful" (An-Nur 33).

عَلَيْكُمْ. فَأَخَذُوهُ فَقَتَلُوهُ وَأَخَذُوا تِلْكَ الْغُنَيْمَةَ. فَنَزَلَتْ: ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ [النساء: ٩٤].

وَقَرَأَهَا ابْنُ عَبَّاسٍ: السَّلَامَ.

[البخاري: كتاب التفسير، باب: ﴿لا تقولوا لمن ألقى إليكم السلام لست مؤمناً﴾، رقم: ٤٥٩١].

٢٣ ـ (٣٠٢٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَتِ الأَنْصَارُ إِذَا حَجُّوا فَرَجَعُوا، لَمْ يَدْخُلُوا الْبُيُوتَ إِلاَّ مِنْ ظُهُورِهَا. قَالَ: فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَدَخَلَ مِنْ بَابِهِ. فَقِيلَ لَهُ فِي ذَلِكَ. فَنَزَلَتْ هَٰذِهِ الآيَةُ: ﴿وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا﴾ [البقرة: ١٨٩].

[البخاري: كتاب الحج، باب قول الله تعالى: ﴿وأتوا البيوت من أبوابها﴾، رقم: ١٨٠٣].

١ ـ باب في قوله تعالى: ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾

٢٤ ـ (٣٠٢٧) ـ حدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ ابْنَ مَسْعُودٍ قَالَ: مَا كَانَ بَيْنَ إِسْلاَمِنَا وَبَيْنَ أَنْ عَاتَبَنَا اللَّهُ بِهَٰذِهِ الآيَةِ: ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾ [الحديد: ١٦] إِلاَّ أَرْبَعُ سِنِينَ.

٢ ـ باب في قوله تعالى: ﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

٢٥ ـ (٣٠٢٨) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَتِ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عُرْيَانَةٌ. فَتَقُولُ: مَنْ يُعِيرُنِي تِطْوَافاً؟ تَجْعَلُهُ عَلَىٰ فَرْجِهَا. وَتَقُولُ:

الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ ... فَمَا بَدَا مِنْهُ فَلاَ أُحِلُّهُ

فَنَزَلَتْ هَٰذِهِ الآيَةُ: ﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١].

٣ ـ بابٌ في قَوْلِهِ تعالى: ﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ﴾

٢٦ ـ (٣٠٢٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ يَقُولُ لِجَارِيَةٍ لَهُ: اذْهَبِي فَابْغِينَا شَيْئاً. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّناً لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ﴾ [النور: ٣٣].

27-(...) Jabir "Allah be pleased with him"reported that Abdullah Ibn Ubai Ibn Salool had two slave-girls; one was called Musaika and the other one was called Umaima and he compelled them to prostitution (for which' Abdullah Ibn Ubai Ibn Salool compelled them). They made a complaint about this to The Messenger of Allah "Allah's blessing and peace be upon him" and it was upon this that this verse was revealed:" And compel not your slave-girls to prostitute" up to the words:" Allah is Forgiving, Merciful."

[4] Pertaining to the statement of allah: "Those whom they call upon, themselves seek the means of access to their lord" (Al-Isra 57)

28-(3030) Abdullah Ibn Mas'ud "Allah be pleased with him"reported in connection with the words of Allah, the Exalted and Glorious:" Those to whom they call upon, themselves seek the means or access to their Lord as to whoever of them becomes nearest" (Al-Isra 57) that it related to a party of Jinn who were being worshipped and they embraced Islam but those who worshipped them kept on worshipping them (though the Jinn whom the misguided people worshipped had become Muslims). It was then that this verse was revealed.

29-(...) Abdullah Ibn Mas'ud "Allah be pleased with him"reported in connection with the verse:" Those whom they call upon, themselves seek the means of access to their Lord," that it related to a group of people who worshipped a party amongst the Jinn. The group from amongst the Jinn embraced Islam, but the people kept worshipping them as they did before, and it was (on this occasion) that the verse was revealed:" Those whom they call upon, themselves seek the means of access to their Lord."

(...) This Hadith was narrated on the authority of Sulaiman with the same chain of transmitters.

30-(...) Abdullah Ibn Mas'ud "Allah be pleased with him"said in connection with the verse:" Those whom they call upon, themselves seek the means of access to their Lord," that that verse was revealed in connection with a party of Arabs who used to worship a group amongst the jinn; the jinn embraced Islam but the people kept worshipping them without being conscious of it. Then this verse was revealed:" Those whom they call upon, themselves seek the means of access to their Lord."

[5] pertaining to the Suras of At-Tawba, Al-Anfal and Al-Hashr

31-(3031) Sa'id Ibn Jubair reported: I said to Ibn Abbas about Sura Tawba, whereupon he said: As for Sura Tawba, it is meant to humiliate (the non-believers and the hypocrites). There is constantly revealed in it

٢٧ ـ (...) ـ وحدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ أَنَّ جَارِيَةً لِعَبْدِ اللَّهِ بْنِ أُبَيٍّ ابْنِ سَلُولَ يُقَالُ لَهَا: مُسَيْكَةُ. وَأُخْرَىٰ يُقَالُ لَهَا: أُمَيْمَةُ. فَكَانَ يُكْرِهُهُمَا عَلَى الزِّنَى. فَشَكَتَا ذَلِكَ إِلَى النَّبِيِّ ﷺ. فَأَنْزَلَ اللَّهُ: ﴿وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾ [النور: ٣٣] إِلَىٰ قَوْلِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾ [النور: ٣٣].

٤ ـ باب في قوله تعالى: ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾

٢٨ ـ (٣٠٣٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ﴾ [الاسراء: ٥٧]. قَالَ: كَانَ نَفَرٌ مِنَ الْجِنِّ أَسْلَمُوا، وَكَانُوا يُعْبَدُونَ. فَبَقِيَ الَّذِينَ كَانُوا يَعْبُدُونَ عَلَىٰ عِبَادَتِهِمْ. وَقَدْ أَسْلَمَ النَّفَرُ مِنَ الْجِنِّ.

[البخاري: كتاب التفسير، باب: ﴿قل ادعوا الذين زعمتم من دونه﴾، رقم: ٤٧١٤].

٢٩ ـ (...) ـ حدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ: ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾ [الإسراء: ٥٧]. قَالَ: كَانَ نَفَرٌ مِنَ الإِنْسِ يَعْبُدُونَ نَفَرًا مِنَ الْجِنِّ، فَأَسْلَمَ النَّفَرُ مِنَ الْجِنِّ، وَاسْتَمْسَكَ الإِنْسُ بِعِبَادَتِهِمْ. فَنَزَلَتْ: ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾ [الإسراء: ٥٧].

(...) ـ وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، بِهَٰذَا الإِسْنَادِ.

٣٠ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا حُسَيْنٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾ [الإسراء: ٥٧]. قَالَ: نَزَلَتْ فِي نَفَرٍ مِنَ الْعَرَبِ كَانُوا يَعْبُدُونَ نَفَراً مِنَ الْجِنِّ. فَأَسْلَمَ الْجِنِّيُّونَ، وَالإِنْسُ الَّذِينَ كَانُوا يَعْبُدُونَهُمْ لاَ يَشْعُرُونَ. فَنَزَلَتْ: ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾ [الإسراء: ٥٧].

٥ ـ بابٌ في سُورَةِ براءة والأنفال والحشر

٣١ ـ (٣٠٣١) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُطِيعٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: سُورَةُ التَّوْبَةِ؟ قَالَ: التَّوْبَةِ؟ قَالَ: بَلْ هِيَ الْفَاضِحَةُ. مَا زَالَتْ تَنْزِلُ: وَمِنْهُمْ، وَمِنْهُمْ، حَتَّىٰ ظَنُّوا أَنْ لاَ يَبْقَىٰ مِنَّا أَحَدٌ إِلاَّ ذُكِرَ فِيهَا.

(the pronoun) of them and from them, i.e. such is the condition of some of them) till they (the Muslims) thought that none would be left unmentioned out of them who would not be blamed (for one fault or the other). I again said: What about Sura Al-Anfal? He said: It pertains to the Battle of Badr. I again asked him about Sura Al-Hashr. He said: It was revealed in connection with (the tribe) of Banu Nadir.

[6] Pertaining to the prohibition of wine

32-(3032) Ibn Umar "Allah be pleased with both"reported that Umar delivered a sermon on the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him" and he praised Allah and lauded Him and then said: Now coming to the point. Behold I when the command pertaining to the prohibition of wine was revealed, it was prepared from five things: from wheat, barley, date, grape, honey; and wine is that which clouds the intellect; and O people, I wish The Messenger of Allah "Allah's blessing and peace be upon him" could have explained to us in (more) detail the laws pertaining to the inheritance of the grandfather, about one who dies leaving no issue, and some of the problems pertaining to interest.

33-(...) Ibn Umar "Allah be pleased with both"reported: I heard Umar Ibn Al-Khattab delivering sermon on the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him" and saying': Now, coming to the point, O people, there was revealed (the command pertaining to the prohibition of wine) and it was prepared (at that time) out of five things: grape, date, honey, wheat, barley, and wine is that which clouds the intellect, and, O people, I wish The Messenger of Allah "Allah's blessing and peace be upon him" had explained to us in greater detail three things: the inheritance of the grandfather, of one who dies without leaving any issue, and some of the problems of interest.

(...) This Hadith was narrated on the authority of Isa Ibn Yunus, but with a slight variation of wording.

[7] Pertaining to the verse: "These two adversaries who dispute about their lord"

34-(3033) Abu Dharr "Allah be pleased with him"took an oath that this verse:" These two adversaries who dispute about their Lord" (Al-Hajj 19) was revealed in connection with those who on the Day of Badr came out (of rows to fight against the non-believers and they were) Hamza, Ali, Ubaida Ibn Al-Harith (from the side of the Muslims) and Utba and Shaiba, both of them the sons of Rabie'a and Al-Walid Ibn Utba (from the side of the non-believers of Mecca).

(...) This Hadith was narrated on the authority of Abu Dharr through another chain of transmitters.

قَالَ: قُلْتُ: سُورَةُ الأَنْفَالِ؟ قَالَ: تِلْكَ سُورَةُ بَدْرٍ. قَالَ: قُلْتُ: فَالْحَشْرُ؟ قَالَ: نَزَلَتْ فِي بَنِي النَّضِيرِ. [البخاري: كتاب التفسير، باب قوله: ﴿يسألونك عن الانفال...﴾، رقم: ٤٦٤٥].

٦ ـ باب في نُزُولِ تَحْرِيمِ الخَمْرِ

٣٢ ـ (٣٠٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ: خَطَبَ عُمَرُ عَلَىٰ مِنْبَرِ رَسُولِ اللَّهِ ﷺ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ. ثُمَّ قَالَ: أَمَّا بَعْدُ، أَلاَ وَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا، يَوْمَ نَزَلَ، وَهِيَ مِنْ خَمْسَةِ أَشْيَاءَ: مِنَ الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّبِيبِ، وَالْعَسَلِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ. وَثَلاَثَةُ أَشْيَاءَ وَدِدْتُ، أَيُّهَا النَّاسُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَهِدَ إِلَيْنَا فِيهَا: الْجَدُّ، وَالْكَلاَلَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا. [البخاري: كتاب التفسير، باب: ﴿إنما الخمر والميسر والانصاب...﴾، رقم: ٤٦١٩].

٣٣ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ إِدْرِيسَ: حَدَّثَنَا أَبُو حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، عَلَىٰ مِنْبَرِ رَسُولِ اللَّهِ ﷺ، يَقُولُ: أَمَّا بَعْدُ، أَيُّهَا النَّاسُ، فَإِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةٍ: مِنَ الْعِنَبِ، وَالتَّمْرِ، وَالْعَسَلِ، وَالْحِنْطَةِ، وَالشَّعِيرِ. وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ. وَثَلاَثٌ، أَيُّهَا النَّاسُ، وَدِدْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَهِدَ إِلَيْنَا فِيهِنَّ عَهْداً نَنْتَهِي إِلَيْهِ: الْجَدُّ، وَالْكَلاَلَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنْ أَبِي حَيَّانَ، بِهَذَا الإِسْنَادِ... بِمِثْلِ حَدِيثِهِمَا.

غَيْرَ أَنَّ ابْنَ عُلَيَّةَ فِي حَدِيثِهِ: الْعِنَبِ. كَمَا قَالَ ابْنُ إِدْرِيسَ.

وَفِي حَدِيثِ عِيسَى: الزَّبِيبِ كَمَا قَالَ ابْنُ مُسْهِرٍ.

٧ ـ باب في قوله تعالى: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [الحج: ١٩]

٣٤ ـ (٣٠٣٣) ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُقْسِمُ قَسَماً إِنَّ: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [الحج: ١٩] إِنَّهَا نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ: حَمْزَةُ، وَعَلِيٌّ، وَعُبَيْدَةُ بْنُ الْحَارِثِ، وَعُتْبَةُ وَشَيْبَةُ ابْنَا رَبِيعَةَ، وَالْوَلِيدُ بْنُ عُتْبَةَ.

[البخاري: كتاب المغازي، باب قتل ابي جهل، رقم: ٣٩٦٦].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ. جَمِيعاً عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ. قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُقْسِمُ، لَنَزَلَتْ: ﴿هَٰذَانِ خَصْمَانِ﴾ [الحج: ١٩] بِمِثْلِ حَدِيثِ هُشَيْمٍ.

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